

LINGUISTIC SURVEY OF INDIA.



COLLECTED AND EDITED BY
G. A. GRIERSON, C.I.E., PH.D., D.LITT., I.C.S.



VOL. V.

INDO-ARYAN FAMILY.

EASTERN GROUP.

PART II.

SPECIMENS OF THE
BIHARI AND ORIYA LANGUAGES.

LINGUISTIC SURVEY OF INDIA.

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SPECIMENS OF THE BIHĀRĪ AND OṚIYĀ
LANGUAGES.

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 - „ III. Himalayan languages.
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LINGUISTIC SURVEY OF INDIA.

SYSTEM OF TRANSLITERATION ADOPTED.

A.—For the Dēva-nāgarī alphabet, and others related to it—

अ <i>a</i> ,	आ <i>ā</i> ,	इ <i>i</i> ,	ई <i>ī</i> ,	उ <i>u</i> ,	ऊ <i>ū</i> ,	ऋ <i>ṛi</i> ,	ॠ <i>e</i> ,	ए <i>ē</i> ,	ऐ <i>ai</i> ,	ओ <i>o</i> ,	औ <i>ō</i> ,	औ <i>au</i> .
क <i>ka</i>	ख <i>kha</i>	ग <i>ga</i>	घ <i>gha</i>	ङ <i>ṅa</i>	च <i>cha</i>	छ <i>chha</i>	ज <i>ja</i>	झ <i>jha</i>	ञ <i>ña</i>			
ट <i>ṭa</i>	ठ <i>ṭha</i>	ड <i>ḍa</i>	ढ <i>ḍha</i>	ण <i>ṇa</i>	त <i>ta</i>	थ <i>tha</i>	द <i>da</i>	ध <i>dha</i>	न <i>na</i>			
प <i>pa</i>	फ <i>pha</i>	ब <i>ba</i>	भ <i>bha</i>	म <i>ma</i>	य <i>ya</i>	र <i>ra</i>	ल <i>la</i>	व <i>va</i> or <i>wa</i>				
श <i>śa</i>	ष <i>ṣha</i>	स <i>sa</i>	ह <i>ha</i>	ड़ <i>ṛa</i>	ढ़ <i>ṛha</i>	ळ <i>ḷa</i>	ल्ह <i>ḷha</i> .					

Visarga (:) is represented by *h*, thus क्रमशः *kramaśaḥ*. Anuswāra (◌̣) is represented by *m*, thus सिंह *siṃh*, वंश *vaṃś*. In Bengali and some other languages it is pronounced *ng*, and is then written *ng*.; thus बंग *bangśa*. Anunāsika or Chandra-bindu is represented by the sign ~ over the letter nasalized, thus में *mē̃*.

B.—For the Arabic alphabet, as adapted to Hindūstānī—

ا <i>a</i> , etc.	ج <i>j</i>	د <i>d</i>	ر <i>r</i>	س <i>s</i>	ع <i>‘</i>
ب <i>b</i>	ح <i>ch</i>	ڍ <i>ḍ</i>	ڙ <i>ṛ</i>	ش <i>sh</i>	غ <i>gh</i>
پ <i>p</i>	ه <i>h</i>	ز <i>z</i>	ڄ <i>ḷ</i>	ص <i>s</i>	ف <i>f</i>
ت <i>t</i>	ک <i>k</i>		ڇ <i>ch</i>	ض <i>z</i>	ق <i>q</i>
ٿ <i>t̤</i>			ڙ <i>ṛ</i>	ط <i>ṭ</i>	ک <i>k</i>
س <i>s</i>				ظ <i>ḷ</i>	گ <i>g</i>
				ل <i>l</i>	ل <i>l</i>
				م <i>m</i>	م <i>m</i>
				ن <i>n</i>	ن <i>n</i>
				و <i>w</i> or <i>v</i>	و <i>w</i> or <i>v</i>
				ه <i>h</i>	ه <i>h</i>
				ی <i>y</i> , etc.	ی <i>y</i> , etc.

Tanwin is represented by *n*, thus فاوران *fauran*. Alif-i maqṣūra is represented by *ā*;— thus, داوآ *da’wā*.

In the Arabic character, a final silent *h* is not transliterated,—thus بندا *banda*. When pronounced, it is written,—thus, گنآ *gunāh*.

Vowels when not pronounced at the end of a word, are not written in transliteration. Thus, बन *ban*, not *bana*. When not pronounced in the middle of a word or only slightly pronounced in the middle or at the end of a word, they are written in small characters above the line. Thus (Hindī) देखता *dēkhta*, pronounced *dēkhtā*; (Kāś-mīrī) चह *ṭṣh*; कर *kar*, pronounced *kor*; (Bihārī) देखथि *dēkhatḥi*.

C.—Special letters peculiar to special languages will be dealt with under the head of the languages concerned. In the meantime the following more important instances may be noted :—

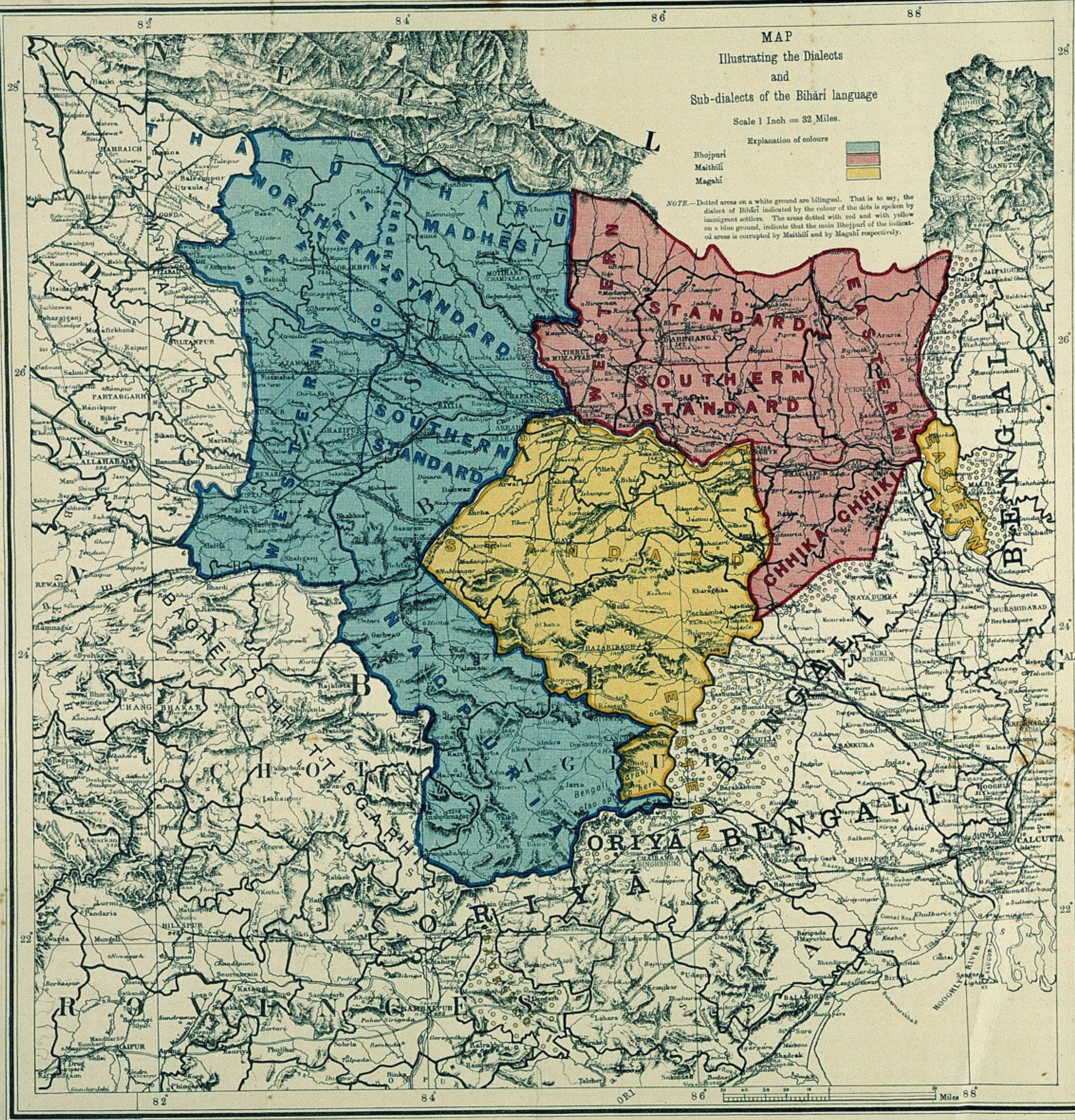
- (a) The *ts* sound found in Marāṭhī (त्र), Puṣṭō (ٿ), Kāśmīrī (ٿ, ٺ), Tibetan (ཚ), and elsewhere, is represented by *ts*. So, the aspirate of that sound is represented by *tsʰ*.
- (b) The *dz* sound found in Marāṭhī (ड), Puṣṭō (ڙ), and Tibetan (ཇ) is represented by *dz*, and its aspirate by *dzʰ*.
- (c) Kāśmīrī ٺ (त्र) is represented by *ñ*.
- (d) Sindhī ڙ, Western Panjābī (and elsewhere on the N.-W. Frontier) ڙ, and Puṣṭō ڙ or ٺ are represented by *ṇ*.
- (e) The following are letters peculiar to Puṣṭō :—
 ٺ *t*; ٺ *ts* or *dz*, according to pronunciation; ٺ *d*; ڙ *r*; ڙ *zh* or *g*, according to pronunciation; ڙ *sh* or *kh*, according to pronunciation; ڙ or ٺ *n*.
- (f) The following are letters peculiar to Sindhī :—
 ٺ *bb*; ٺ *bh*; ٺ *th*; ٺ *t*; ٺ *th*; ٺ *ph*; ٺ *jj*; ٺ *jh*; ٺ *chh*;
 ٺ *ñ*; ٺ *dh*; ٺ *d*; ٺ *dd*; ٺ *dh*; ٺ *k*; ٺ *kh*; ٺ *gg*; ٺ *gh*;
 ٺ *n*; ٺ *n*.

D.—Certain sounds, which are not provided for above, occur in transcribing languages which have no alphabet, or in writing phonetically (as distinct from transliterating) languages (such as Bengali) whose spelling does not represent the spoken sounds. The principal of these are the following :—

<i>ā</i> ,	represents the sound of the <i>a</i> in <i>all</i> .
<i>ă</i> ,	” ” ” <i>a</i> in <i>hat</i> .
<i>ě</i> ,	” ” ” <i>e</i> in <i>met</i> .
<i>ô</i> ,	” ” ” <i>o</i> in <i>hot</i> .
<i>e</i> ,	” ” ” <i>é</i> in the French <i>était</i> .
<i>o</i> ,	” ” ” <i>o</i> in the first <i>o</i> in <i>promote</i> .
<i>ö</i> ,	” ” ” <i>ö</i> in the German <i>schön</i> .
<i>ü</i> ,	” ” ” <i>ü</i> in the ” <i>mühe</i> .
<i>th</i> ,	” ” ” <i>th</i> in <i>think</i> .
<i>dh</i> ,	” ” ” <i>th</i> in <i>this</i> .

The semi-consonants peculiar to the Muṇḍā languages are indicated by an apostrophe. Thus *k'*, *t'*, *p'*, and so on.

E.—When it is necessary to mark an accented syllable, the acute accent is used. Thus in (Khōwār) *ásistai*, he was, the acute accent shows that the accent falls on the first, and not, as might be expected, on the second syllable.



BIHĀRĪ.

Bihārī means properly the language of Bihar, and is spoken over nearly the whole of that Province. It is spoken also outside its limits, but it is fitly called by the above name; for not only is it, as a matter of fact, specially the language of Bihar, but also the only one of its dialects which has received any literary culture is peculiar to the north of that province. On the west, Bihārī is spoken in the Eastern districts of the Province of Agra, and even in a small portion of Oudh. On the south it is spoken on the two plateaux of Chota Nagpur. Roughly it covers an area of 90,000 square miles, and is the language of 36,000,000 people. It extends from the lower ranges of the Himalayas on the North to Singhbhum on the South, and from Manbhum on the South-east to Basti on the North-west. Within the area in which it is spoken are the two great cities of Benares and Patna.

Where spoken. Bihārī is bounded on the North by the Tibeto-Burman Languages of the Himalayas, on the East by Bengali, on the South by Oṛiyā, and on the West by the Chhattīsgarhī, Baghēli, and Awadhī dialects of Eastern Hindī. It is the most Western of the languages which form the Eastern Group of the Indo-Aryan Vernaculars.

Language-boundaries. Bihārī has hitherto been classed as belonging to the Mediate Group of these vernaculars, being thus brought into close relationship with Eastern Hindī, Baghēli, and Chhattīsgarhī. Further investigation has, however, shown that this classification cannot be correct. It certainly belongs to the same group as Bengali, Oṛiyā, and Assamese. It is true that the nationalities who speak it are historically connected with the United Provinces and not with Bengal. All their family ties, all their traditions, point to the West and not to the East. But at present our affair is not with ethnic relations, but with the facts of grammar, and, taking grammar as the test, there can be no doubt either as to the origin or affiliation of Bihārī. Like Bengali, Oṛiyā, and Assamese, it is a direct descendant, perhaps the most direct of the descendants, of the old form of speech known as Māgadhī Prakrit, and has so much in common with them in its inflexional system that it would almost be possible to make one grammar for all the four languages.

Its Classification. In order to show this, it will be necessary to give a brief comparative sketch of the grammars of Bihārī and of Bengali, its neighbour to the East. Bihārī, as we go westward, more and more departs from the standard of Bengali, and approaches that of the other languages of the United Provinces. I shall therefore take, for the purposes of comparison, the dialect, Maithilī, which is situated on the East of the Bihārī tract, and which is therefore most near to Bengali. I shall show, not only the principal points in which Maithilī agrees with Bengali, but also those in which it differs from it in favour of its Western neighbour Eastern Hindī.

Bihārī compared with Bengali. In regard to pronunciation, Bihārī occupies a middle place between Bengali and Eastern Hindī. Nothing is so characteristic of Bengali as its pronunciation of the vowel *a* and of the consonant *s*. The first is sounded like the *o* in the English word *not*, and as it is of frequent

occurrence, this note gives the predominating tone-colour of a Bengali sentence. In Maithilī, the same vowel has also a broad sound, not so broad as in Bengali, but still distinctly broader than the sound which the vowel takes in Central Hindōstān. It is something between the *u* in *cuḅ* and the *o* in *cob*. As we go westward, this broad pronunciation is gradually lost, till it entirely disappears in the most Westerly dialect of Bihārī,—Bhojpurī. As regards the letter *s*, the ancient Māgadhi was unable to use the sound, and substituted for it a sound approaching that of an English *sh*. On the other hand, the Prakrit-speaking tribes more to the West could not say this *sh*, and substituted for it *s*. Here Bengali and Eastern Hindī exactly represent the ancient state of affairs. The Bengalis, like the men of Gilead, say ‘shibboleth,’ while the inhabitants of Hindōstān, like the Ephraimites, can only say ‘sibboleth.’ Here Bihārī has thrown in its lot with the latter. The sound of the English *sh* is non-existent in all its dialects. I have said that Bengali turns every *s* into *sh*; but this is only true of the Standard form of speech. The line of distinction between the *s*-sound and the *sh*-sound is not quite coincident with the language-boundary. North-Western Bengali, where it marches with Bihārī, in Purnea and Malda, follows the Bihārī custom, and cannot pronounce *sh*. Taking these two points as the test, we may say that in pronunciation, Bihārī partakes partly of the characteristics of Bengali, and partly of those of the West; with a leaning towards the latter. Finally, in connection with this subject, the old Maithilī alphabet is nearly the same as that in use, at the present day, in Bengal.

In the declension of a noun in the various Indo-Aryan vernaculars two processes are involved. There is first the preparation of the base to receive the appropriate postposition, and there is, secondly, the selection and suffixing of the latter in order to give the required meaning of case. Thus, if we wish to express in Hindī the idea contained in the English words ‘of a horse,’ we first take the word *ghōṛā*, meaning ‘a horse.’ We then prepare this word for the addition of its postposition by changing *ghōṛā* to *ghōṛē*. So prepared it is called the oblique form of the base. Then to this oblique form we add the genitive postposition *kā*, and obtain *ghōṛē-kā*, of a horse. In Hindī, the oblique form of the base is frequently the same as the nominative, or, as the latter is called, the direct form of the base, but, whenever it is different, it always, or nearly always, ends in *ē*. In Bihārī, the oblique form is common in the case of pronouns, and also occurs in the cases of certain nouns ending in *l*, *r*, and *ḅ*. Save in a few exceptional cases, it ends in *ā*, not *ē*. Examples are *ham^r-ā-kē*, to me; *dekh^b-ā-saū*, from seeing; *pak^r-ā-mē*, in a watch. In Bengali, it is the same, except that the oblique form in the case of nouns is more rare. Examples are *ām-ā-kē*, to me; *dekhīb-ā-r*, of seeing. So in Hindī, the oblique form of the genitive postposition is *kē*, but in Bhojpurī, the only dialect of Bihārī in which it has an oblique form, it is *kā*, and this oblique form of the genitive is used to form the nominative plural, a peculiar construction quite unknown to Hindī. Thus *hamⁿ-ā-ke*, of us, oblique form, *hamⁿ-ā-kā*, used to mean ‘we.’ So also in Maithilī, we have *ham-ā-r*, of us, of me, and the nominative plural *ham^r-ā-sabh*, we all. The same construction occurs in Bengali. We have *santān-ēr*, of a son, and its oblique form, *santān-ēr-ā*, used as a nominative plural, to mean ‘sons.’ Again, *ām-ā-r*, of us, of me, and the nominative plural *ām-a-rā*. We thus see that in the formation of the oblique base of a noun or of a pronoun, Bihārī agrees with Bengali, and not with Eastern Hindī.

In the matter of postpositions, Bihārī takes a middle course. It has the same postposition for the Dative-Accusative, *kē*, as Bengali. For most of the other cases the postpositions, such as *mā*, in, are more closely connected with Eastern Hindī.

As regards adjectives, the distinction of gender is very slightly observed in Bihārī

Adjectives.

and Bengali, while it is always remembered in the West.

It is, however, in the conjugation of the verb that the most striking affinities with Bengali present themselves. Bihārī has three auxiliary

Conjugation.

verbs, two of which are found in Bengali and not in Hindī.

The Bihārī for 'I am seeing' is *dekhait-ckhī*, and in Bengali, the same phrase is translated *dekhītē-ckhī*. In one dialect of Bihārī, the word for 'I am' is *bāṭī*, and in Bengali it may be *baṭi*. In Bihārī and Bengali, the sign of the future tense is the letter *b*. Thus, Bihārī *dekh-ab*, Bengali *dekh-iba*, I shall see. In Hindī, it is formed in an altogether different way. So in the same two languages the sign of the Past tense is *l*. Thus, Bihārī *dekh-lank*, he saw, Bengali, *dekh-ilen*.

Both in Bihārī and Bengali, the sense of number has almost disappeared in the conjugation of the verb. The old numbers of each tense still remain in existence, but their forms are used to show respect or the reverse, instead of the distinction between plural and singular. In Hindī, there is an important rule regarding the conjugation of the past tense of verbs. In the case of intransitive verbs, the construction is active. We say, 'I went.' In the case of transitive verbs, the construction is passive. We cannot say 'I struck him.' We must say, 'he was struck by me.' In Bihārī and Bengali, this distinction has long since been obliterated, and so far as outward appearance goes, all verbs, both transitive and intransitive, are conjugated actively. For 'I struck,' we have the Bihārī *ham mār-lāh*, and the Bengali *ami mārīlām*, just as for 'I went,' we have *ham gelāh*, and *ami gelām*. There is a further point in this connexion which will not be evident to anyone who only knows literary Bengali. In the Bengali spoken by the uneducated, the conjugation of the past tense of a transitive verb is always distinguished from that of the past tense of an intransitive verb. In both the construction is active, though the forms used are different. A Bengali villager says *gelō* for 'he went,' but '*mārīlē*' for 'he struck.' The same distinction is observed in Bihārī, where 'he went' is *gēl*, and 'he struck' is *mārā-kai*. It is hardly necessary to point out that all this is quite different from the idiom of Eastern Hindī.

To sum up,—we observe that, taking grammatical forms as the test, Bihārī occupies a position intermediate between Bengali and Eastern Hindī. In pronunciation, it leans rather to the latter, although there are traces of Bengali influence. In declension, it partly follows Bengali and partly Eastern Hindī, but in the most important point, the preparation of the oblique form of the base, it follows the former and differs altogether from the latter. In conjugation, it differs altogether from Hindī, and closely follows Bengali. For the above reasons, we are compelled to consider that Bihārī and Bengali belong to one and the same group, that is to say, that the former belongs to the Eastern and not to the Mediate Group of Indo-Aryan languages, with which it has hitherto been classed.

Bihārī has three main dialects, Maithilī or Tirahutiā, Magahī, and Bhojpurī. Each of these has several sub-dialects. The three dialects fall naturally into two groups, *viz.*, Maithilī and Magahī on the one hand, and Bhojpurī on the other. The speakers are also separated by ethnic

Dialects.

peculiarities, but Magahī and Maithilī, and the speakers of these two dialects, are much more closely connected together than either of the pair is to Bhojpurī. Magahī, indeed, might very easily be classed as a sub-dialect of Maithilī, rather than as a separate dialect. The differences between the two groups of languages will be found fully dealt with under the head of Bhojpurī, on pp. 41 and ff., *post*. I shall here content myself with noting the most superficial differences between them, which strike the most casual observer.

In the declension of nouns, Bhojpurī has an oblique form of the genitive case, which is wanting in the substantives of the other dialects.

In pronouns, the honorific pronoun of the second person is *apane* in Maithilī and Magahī, but *raüre* in Bhojpurī.

The verb substantive in Maithilī is usually *chhai* or *achhī*, he is. In Magahī it is usually *hai*, and in Bhojpurī it is usually *bāṭē*, *bārē*, or *hāwē*. The three dialects all agree in forming the present tense definite by adding the verb substantive to the present participle. Thus, Maithilī *dekhait-achhī*, Magahī *dekhait-hai*, Bhojpurī *dēkhat-bāṭē*, he is seeing. But Magahī has also a special form of the present, *viz.*, *dēkha-hai*, he sees, and so has Bhojpurī, *dēkhe-lā*, he sees or will see. Finally, the whole system of verbal conjugation is amazingly complex in Maithilī and Magahī, but is as simple and straightforward in Bhojpurī as it is in Bengali or Hindī.

There are other minor differences between the three dialects, but the above are those which are most characteristic and striking. Each dialect will be dealt with separately in the following pages, where the fullest details will be found. Suffice it to say here that Maithilī and Magahī are the dialects of nationalities which have carried conservatism to the excess of uncouthness, while Bhojpurī is the practical language of an energetic race, which is ever ready to accommodate itself to circumstances, and which has made its influence felt all over India. The Bengali and the Bhojpurī are two of the great civilisers of Hindōstān, the former with his pen, and the latter with his cudgel.

This last remark brings us to the consideration of the ethnic differences between the speakers of Maithilī and Magahī on the one hand, and those who speak Bhojpurī on the other. These are great. Mithilā, a country with an ancient history, traditions of which it retains to the present day, is a land under the domination of a sept of Brāhmaṇs extraordinarily devoted to the mint, anise, and cummin of the law. For centuries it has been a tract too proud to admit other nationalities to intercourse on equal terms, and has passed through conquest after conquest, from the north, from the east, and from the west, without changing its ancestral peculiarities. The story goes that, at the marriage of Rāma-chandra, the Brāhmaṇs of Mithilā showed the same uncivilised pride which is the characteristic of their descendants of the nineteenth century. This Brahmanical domination has left ineffaceable marks upon the nature of the rest of the population. Mithilā, or Tirhut, is one of the most congested parts of India. Its inhabitants increase and multiply and impoverish the earth, nor will they seek other means of life than agriculture, or other lands on which to practise the one art with which they are acquainted. Magadha, on the other hand, although it is intimately connected with the early history of Buddhism, was for too long a time a cockpit for contending Musalmān armies, and too long subject to the head-quarters of a Musalmān Province, to remember its former glories of the Hindū age. A great part of it is wild, barren, and

Ethnic differences between speakers of Bhojpurī and of the other Bihārī dialects.

sparsely cultivated, and over much of the remainder cultivation is only carried on with difficulty by the aid of great irrigation works widely spread over the country, and dating from prehistoric times. Its peasantry, oppressed for centuries, and even now, under British rule, poorer than that of any other neighbouring part of India, is uneducated and unenterprising. There is an expressive word current in Eastern Hindōstān which illustrates the national character. It is '*bhadēs*', and it has two meanings. One is 'uncouth, boorish,' and the other is 'an inhabitant of Magadha.' Which meaning is the original, and which the derivative, I do not know: but a whole history is contained in these two syllables.

The Bhojpuri-speaking country is inhabited by a people curiously different from the others who speak Bihārī dialects. They form the fighting nation of Hindōstān. An alert and active nationality, with few scruples, and considerable abilities, dearly loving a fight for fighting's sake, they have spread all over Aryan India, each man ready to carve his fortune out of any opportunity which may present itself to him. They furnish a rich mine of recruitment to the Hindōstānī army, and, on the other hand, they took a prominent part in the mutiny of 1857. As fond as an Irishman is of a stick, the long-boned, stalwart, Bhojpuri, with his staff in hand, is a familiar object striding over fields far from his home. Thousands of them have emigrated to British Colonies and have returned rich men; every year still larger numbers wander over Northern Bengal and seek employment, either honestly, as *pālki* bearers, or otherwise, as dacoits. Every Bengal Zamindar keeps a posse of these men, euphemistically termed '*darwāns*,' to keep his tenants in order. Calcutta, where they are employed, and feared, by the less heroic natives of Bengal, is full of them. Such are the people who speak Bhojpuri, and it can be understood that their language is a handy article made for current use, and not too much encumbered by grammatical subtleties.

The following are the figures showing the number of people estimated to speak each dialect in the area in which Bihārī is spoken :—

Number of Speakers.

Maithili	10,000,000
Magahi	6,239,967
Bhojpuri	20,000,000
TOTAL	36,239,967

For reasons which I shall explain when dealing with the Maithili dialect, *vide post*, pp. 14 and ff., it is impossible to estimate the numbers of speakers of Bihārī in those parts of India which lie outside the Bihārī area. The only exception is that we are able to estimate the number of speakers of Bihārī in Assam, and in the non-Bihārī speaking districts of Bengal. These figures are as follows :—

	Maithili.	Magahi.	Bhojpuri.	Total.
Number of speakers in Assam	66,575	33,365	65,730	165,670
„ in non-Bihārī Bengal	196,782	231,485	346,878	775,145
TOTAL	263,357	264,850	412,608	940,815

The total number of speakers of Bihārī, who are recorded above, is, therefore, 36,239,967+940,815, or altogether 37,180,782.

AUTHORITIES—

The authorities on each dialect will be found in the pages devoted to it. I shall content myself here with merely giving the names of those books which deal with Bihārī as a whole.

- CAMPBELL, Sir G.,—*Specimens of Languages of India, including those of the Aboriginal Tribes of Bengal, the Central Provinces, and the Eastern Frontier*. Calcutta, 1874. Contains lists of words and sentences in all the Bihārī Dialects.
- FALLON, S. W.,—*A new Hindustani-English Dictionary*. Benares and London, 1879. Contains much information regarding the various dialects.
- HOERNLE, A. F. R., C.I.E.,—*A Grammar of the Eastern Hindī compared with the other Gauḍian Languages*. London, 1880. Describes Maithilī and Bhojpurī only.
- GRIERSON, G. A., C.I.E.,—*A Handbook to the Kayathī Character*. Calcutta, 1881. 2nd Edition, 1899. In the title of the 2nd Edition, the word 'Kayathī' is altered to 'Kaithī.'
- GRIERSON, G. A., C.I.E.,—*Essays on Bihārī Declension and Conjugation*. *Journal of the Asiatic Society of Bengal*, Vol. lii, 1883, Pt. I, pp. 119 and ff.
- GRIERSON, G. A., C.I.E.,—*Seven Grammars of the Dialects and Sub-dialects of the Bihārī Language*. Parts I—VIII. Calcutta, 1833—1887.
- GRIERSON, G. A., C.I.E.,—*Bihar Peasant Life; Being a Discursive Catalogue of the Surroundings of the People of that Province*. Calcutta and London, 1885.
- HOERNLE, A. F. R., and GRIERSON, G. A.,—*A Comparative Dictionary of the Bihārī Language*. Part I, Calcutta, London, and Leipzig, 1885. Part II. Calcutta, London, and Leipzig, 1889. Only two parts issued.
- FALLON, S. W., TEMPLE, R. C., C.I.E., and LALA FAQIR CHAND,—*A Dictionary of Hindūstānī Proverbs*. Benares and London, 1886. Contains many Bihārī proverbs scattered through it, and has a special section for Bhojpurī ones.
- GROOKE, B. A.,—*Rural and Agricultural Glossary for the N.-W. Provinces and Oudh*. Calcutta, 1888. Contains much information about Bihārī.
- CHRISTIAN, JOHN,—*Behar Proverbs*. London, 1891.
- KELLOGG, The Rev. S. H.,—*A Grammar of the Hindī Language, in which are treated the Colloquial Dialects of Bhojpūr, Magadha, Maithilā, etc., with copious philological Notes*. Second Edition, London, 1893.

No less than five different characters are used in writing Bihārī, viz., the Bengali, the Oriyā, the Maithilī, the Dēva-nāgarī, and the Kaithī.

Written character.

The Bengali and Oriyā characters are only employed in writing a form of Magahī current in Manbhūm and the Native State of Mayūrbhanja, respectively. The Maithilī character is used by Brāhmanas in writing Maithilī, and will be described when dealing with that dialect. There remain the Dēva-nāgarī and the Kaithī.

The Dēva-nāgarī character is the alphabet used in books written for the educated, and, in writing, by the educated. The following account of it is given here, as this is the first time we meet with it in the Survey. The description will not be repeated with every language which uses it.

THE DĒVA-NĀGARĪ ALPHABET.¹

VOWELS.

अ <i>a</i>	आ <i>ā</i>	इ <i>i</i>	ई <i>ī</i>	उ <i>u</i>	ऊ <i>ū</i>
ऋ <i>ṛi</i>	ॠ <i>ṛī</i>	ऌ <i>ṛi</i>	ॡ <i>ṛī</i>	ए <i>e</i>	ऐ <i>ē</i>
ऒ <i>āi</i>	ऐ <i>ai</i>	ओ <i>o</i>	औ <i>ō</i>	औ <i>āū</i>	औ <i>au</i>
अं, <i>ā̃</i> , अँ	अं <i>am</i>	अः <i>aḥ</i>			

CONSONANTS.

Gutturals	. क <i>ka</i>	ख <i>kha</i>	ग <i>ga</i>	घ <i>gha</i>	ङ <i>ṅa</i> .
Palatals	. च <i>cha</i>	छ <i>chha</i>	ज <i>ja</i>	झ <i>jha</i>	ञ <i>ñ</i> .
Cerebrals	. ट <i>ṭa</i>	ठ <i>ṭha</i>	ड <i>ḍa</i>	ढ <i>ḍha</i>	ण <i>ṇa</i> .
Dentals	. त <i>ta</i>	थ <i>tha</i>	द <i>da</i>	ध <i>dha</i>	न <i>na</i> .
Labials	. प <i>pa</i>	फ <i>ph</i>	ब <i>ba</i>	भ <i>bha</i>	म <i>ma</i> .
Semi-vowels	य <i>ya</i>	र <i>ra</i>	ल <i>la</i>	व <i>va</i> .	
Sibilants	. श <i>śa</i>	ष <i>ṣa</i>	स <i>sa</i>	ह <i>ha</i> .	

Although for the sake of completeness the vowel signs ऋ *ṛi*, ॠ *ṛī*, ऌ *ṛi* are included in the list of characters, they are not used at all in ordinary Hindī. They are, however, required in transcribing Sanskrit grammatical works into the Hindī language.

The forms of the vowels given above are the initials, and are used only at the beginning of a word; when subjoined to a consonant they take the following forms :—

a (not expressed), *ā* ॠ; *i* ॠ, *ī* ॠ; *u*, *ū* ॠ; *ṛi* ॠ; *e*, *ē* ॠ; *āi* ॠ, *ai* ॠ; *o* ॠ, *ō* ॠ; *āū* ॠ, *au* ॠ.²

Thus क *ka*, खा *khā*, गि *gi*, घी *ghī*, चु *chu*, छू *chhū*, जू *jū*, झे *jhe*, टे *ṭe*, ठे *ṭhē*, डे *ḍe*, ढे *ḍhē*, तो *tō*, औ *thāū*, दौ *daū*.

In the following cases the combination of consonant and vowel gives rise to peculiar forms :

र *r* with *u* is written रु.

र *r* „ *ū* „ „ रु.

When one consonant follows another with no vowel between, the two are combined into one compound letter. In most cases the elements of the compound are easily distinguishable, as in स्व *sva*, क्ल *kla*, and म्न *mna*; but there are some in which the elements are so altered as to be with difficulty recognised.

¹ Most of this is based partly on the corresponding portion of Mr. Beames' Bengali Grammar and partly on the corresponding portion of Mr. Kellogg's Hindi Grammar.

² The signs ए, ऐ, औ, and औ have been introduced by European scholars in late years, and have been adopted by some of the best Benares Pandits. These short vowels do not exist in Sanskrit, to which language the Dēva-nāgarī alphabet was originally confined, but do occur in the Modern Indian languages, and hence additional signs have had to be invented for them.

can therefore never begin a syllable. It is written directly over or to the right of the vowel thus nasalized ; thus कहां *kahā*, क्यों *kyō*. In books edited by foreigners, *Anuswār* (अनुस्वार) is commonly, but incorrectly, written instead of *Anunāsik* (अनुनासिक). It is represented in transliteration by the sign [~] over the nasalized vowel. Thus बाँस *bāṣ*, में *mē*.

Anuswār (अनुस्वार) [~], which, in strict accuracy, denotes a stronger nasalization than the above, is written, like *Anunāsik*, over, or to the right of the preceding vowel ; as, अंश *aṁś*, बंश *baṁś*. In Hindi, however, *anuswār* is generally used as a short way of writing a nasal when preceding another consonant of its class. Thus, लंका instead of लङ्का *laṅkā* ; संच instead of सञ्च *sañch* ; पंडित instead of पण्डित *paṇḍit* ; अंत instead of अन्त *ant* ; खंभा instead of खम्भा *khambhā*.

Visarg (विसर्ग), meaning 'emission of breath' indicates a weak aspiration, which has euphonically taken the place of a sibilant letter or *r*. It is only found in pure Sanskrit words, and even then, though occurring in the original, is commonly omitted in Hindi. It is written thus, : ; e.g., in दुःख *duḥkh*, usually written and pronounced दुख *dukh*, = दुस् + ख *duś + kha* ; अन्तःकरण *antaḥ-karaṇ*.

Besides these, several other signs are used in Sanskrit, which, as they occasionally appear in Hindi, may here be explained :—

Virām (विराम), 'pause' is written under a consonant, thus क् *k*, and denotes the absence of the inherent *a* by which the consonant is vocalized. It is also called *hal*.

Avagrah (अवग्रह), *ḥ*, indicates the elision of an initial अ *a* after a final ए *ē* or ओ *ō* ; as, त्रिंशोऽध्यायः *triṁśō 'dhyāyāḥ*, for त्रिंशो अध्यायः *triṁśō adhyāyāḥ*. It is, therefore, analogous to the English apostrophe. The half pause, |, is written at the end of the first line of a couplet of poetry ; the full pause, ||, at the end of the second. These marks are only prosodial, and, besides these, there are no other marks of punctuation. In prose they are used as equivalent to the ordinary full stop and the full stop at the end of a paragraph respectively. In most native works, indeed, punctuation is disregarded, and space is not even left between the words. The symbol २ between two words indicates that the former of the two is repeated ; as, वह अपने २ घर गए *wah ap'nē ap'nē ghar gaē*.

The mark ° is used, like the period in English, to indicate the abbreviation of a word ; as रामायन बा० *Rāmāyan Bā.*, for रामायन बालकाण्ड *Rāmāyan Bāl-kāṇḍ*.

The characters for the numerals are these :—

१	२	३	४	५	६	७	८	९	०
1	2	3	4	5	6	7	8	9	0

The leading feature in Indian arithmetic being the division by four, the signs for fractions are adapted thereto. The rupee is divided into $4 \times 4 = 16$, parts called *ānā*, which are thus designated (units of all kinds are also thus divided) :—

1 <i>ānā</i> or $\frac{1}{16}$	↵	9 <i>ānās</i>	||↵
2 <i>ānās</i>	↵	10 <i>ānās</i>	||↵
3 <i>ānās</i>	↵	11 <i>ānās</i>	||↵
4 <i>ānās</i>	↵	12 <i>ānās</i>	||↵
5 <i>ānās</i>	↵	13 <i>ānās</i>	||↵
6 <i>ānās</i>	↵	14 <i>ānās</i>	||↵
7 <i>ānās</i>	↵	15 <i>ānās</i>	||↵
8 <i>ānās</i>	||↵	One rupee	१)

Table showing the Kaithū alphabet, as written by Tīrhutī, Bhojpurī & Magahī Scribes

Tīrhutī	Bhojpurī	Magahī	English	Tīrhutī	Bhojpurī	Magahī	English
अ	म	म	a	न	भ	भ	n
आ	म।	म।	ā	त	त	त	t
इ	र	र	i	थ	थ	थ	th
उ	उ	उ	u	द	द	द	d
ऊ	उ।	उ।	ū	ध	ध	ध	dh
ऐ	ए	ए	ē	न	न	न	n
औ	ऐ	ऐ	ai	प	प	प	p
ओ	मो	मो	ō	अ	अ. फ	अ, फ	ph
औ	मो	मो	au	ब	ब	ब	b
क	क	क	k	भ	भ	भ	bh
ख	ख	ख	kh	म	म	म	m
ग	ग	ग	g	य	उ, य	य	yj
घ	घ	घ	gh	र	र	र	r
ङ	ङ	ङ	ṅ	ल	ल	ल	l
च	च	च	ch	व	व	व	v. b.
छ	छ	छ	chh	श	श	श	s'
ज	ज	ज	j	य	य	य	kh
झ	झ	झ	jh	ह	ह	ह	s
ञ	ञ	ञ	ñ	र	र	र	h
ट	ट, ट	ट	t				
ठ	ठ, ठ	ठ	th				
ड	ड	ड	d				
ढ	ढ, ढ	ढ	dh				

The Kaithī alphabet is, properly speaking, the alphabet used by the Kāyath or Kāyastha caste,—the writing caste of Northern India. While not so complete as the Dēva-nāgarī, for some of the rarer letters are altogether wanting, it bears to that alphabet much the same relation that the English current written hand does to the printed character. It is in general use all over the north of India, from the Gujerat coast to the river Kosi. Throughout this great tract it has of course many variations, some depending upon locality and others upon individual handwriting. Although primarily a cursive written hand, it has been raised to the dignity of type in Bihar and Gujerat. In Bihar, it is used for teaching the lower classes, to whom a knowledge of Dēva-nāgarī is an unnecessary luxury, the elements of a primary education. In Gujerat, it has been elevated to the position of a national character. The introduction of this printed character in Gujerat is a matter within the memory of the present generation. The oldest books published in the Gujarātī language were printed in the Dēva-nāgarī type.

In the following account of the Kaithī character, only the simple letters will be described. The compound letters are rare, and, when met, will be easily recognised. So far as Bihārī is concerned, the Kaithī used changes slightly according to locality, and three varieties are recognised, *viz.*, that of Mithilā, that of Magah, and that used in writing Bhojpurī. These three are shown on the plate opposite.

KAITHĪ OR KĀYATHĪ ALPHABET.

VOWELS.

अ	a	आ	ā	इ	i	ई	ī	उ	u	ऊ	ū.
ए	ē	ऐ	ai	ओ	ō	औ	au	अं	am	अः	ah.

CONSONANTS.

<i>Gutturals.</i>	क	ka	ख	kha	ग	ga	घ	gha		
<i>Palatals.</i>	च	cha	छ	chha	ज	ja	झ	jha		
<i>Cerebrals.</i>	ट	ṭa	ठ	ṭha	ड	ḍa	ढ	ḍha		
<i>Dentals.</i>	त	ta	थ	tha	द	da	ध	dha	न	na
<i>Labials.</i>	प	pa	फ	ph	ब	ba	भ	bha	म	ma
<i>Semi-Vowels.</i>	य	ya	र	ra	ल	la	व	va		
<i>Sibilants.</i>	श	śa	ष	ṣa	स	sa				
<i>Aspirate.</i>	ह	ha								

अ a, being inherent in each consonant, is only written when initial in a word or syllable; thus, we write अ॒प ap, त॒वा tua, but प pa, त ta. The other vowels, when following a consonant, are substituted for the inherent अ a, and, in this case, they take the following forms:—

अ	a	(not expressed);	आ	ā	१;					
इ	i	१;	ई	ī	१;	उ	u	१;	ऊ	ū
ए	ē	१;	ऐ	ai	१;	ओ	ō	१;	औ	au

Thus, the several vowel sounds, when they follow consonants, are written as follows:—

क	ka,	ख	kā,	ग	ki,	घ	kī,	च	ku,	छ	kū,	ज	kē,
झ	kai,	ट	kō,	ठ	kau.								

The vowel mark [•] is called अनुस्वार *anuswār* as in Dēva-nāgarī. It denotes the nasalization of a preceding vowel, and can therefore never begin a syllable. It is written over, or to the right of the preceding vowel: as, अ॒म् am̐, ब॒ह् bah̐. It is used for both the *anunāsik* and the *anuswār* of Dēva-nāgarī. The mark ः is called विसर्ग *bisarg*, and indicates a weak aspiration. It is only found in pure Sanskrit words, and even then, though occurring in the original, is commonly omitted in Hindi; as, दुःख *duḥkh* written and pronounced दु॒ख *dukh*.

I now proceed to deal with each of the three dialects separately.

MAITHILĪ OR TIR'HUTIYA.

*Grihē sūrā raṇē bhūtāḥ, paraspara-virōdhinaḥ,
Kulā-bhimāninō yūyaṁ Mithilāyām bhaviṣyatha.*

Heroes at home, cowards in the battle-field, ever quarrelling amongst yourselves, and inordinately full of family-pride, shall ye be in Mithilā.

Rāma-chandra's curse on the Mithilā Brāhmaṇas.

Maithili or Tir'hutiya is, properly speaking, the language of Mithilā, or Tairabhukti (the ancient name of Tirhut). According to the

Where spoken.

Mithilā-māhātmya, a Sanskrit work of considerable repute in the territory which it describes, Mithilā is the country bounded on the north by the Himālaya Mountains, on the south by the Ganges, on the west by the River Gandak and on the east by the River Kōsī.¹ It thus includes the British Districts of Champaran, Muzaffarpur, and Darbhanga, as well as the strip of the Nepal Tarai which runs between these Districts and the lower ranges of the Himalayas. The Districts of Muzaffarpur and Darbhanga originally formed one District called Tirhut, and that name is still used as a convenient appellation for the country included in these two Districts. At the present day, the language of the greater portion of Champaran is a form of Bhojpuri and not Maithilī, but, with that exception, Maithili is spoken over the whole of this tract. It has also extended east of the river Kōsī, and occupies the greater part of the District of Purnea, and has moreover crossed the Ganges, and is now spoken over the whole of the south-Gangetic portion of the Bhagalpur District, over the eastern portion of the south-Gangetic portion of the Monghyr District, and in the north and west of the Sonthal Parganas.

Maithili is spoken in its greatest purity by the Brāhmaṇs of the north of the Darbhanga and Bhagalpur Districts and by those of western Purnea. These men have a literature and traditions which

Sub-dialects.

have retarded the corruption of the dialect. It is also spoken with some purity, but with more signs of the wearing away of inflexions in the south of the Darbhanga District, and in those portions of the Monghyr and Bhagalpur Districts which lie on the northern bank of the Ganges. This may be called Southern Standard Maithili. To the east, in Purnea, it becomes more and more infected with Bengali, till, in the east of that District it is superseded by the Siripuriā dialect of that language which is a border form of speech, Bengali in the main, but containing expressions borrowed from Maithilī, and written, not in the Bengali character, but in the Kaithī of Bihar. Siripuriā will be found described on pp. 139 and ff. of Vol. v, Pt. I, under the head of Bengali. The Maithilī spoken in Purnea may be called Eastern Maithili.

South of the Ganges, Maithili is influenced more or less by the Magahi spoken to its west, and partly also by Bengali. The result is a well-marked dialect, locally known as *Chhikā-chhikī bōlī*, from its frequent use of the syllable 'chhik,' which is the base on which the conjugation of the Verb Substantive is conjugated.

¹ *Gaṅgā-himavatōr madhye nadi-pāñcadaśāntarē |
Tairabhūktir iti khyātō dēśaḥ parama-pāvanaḥ ||*

*Kausikīm tu samārabhya Gaṇḍakīm adhiḡamya vai |
Yōjanāni chaturviṃśa vyūyāmaḥ parikīrtitāḥ ||*

The Maithili spoken in the Muzaffarpur District, and in a strip of country on the eastern side of Darbhanga is strongly infected by the neighbouring Bhojpuri spoken in various forms in the adjacent district of Saran and in the greater part of Champaran. So much is this the case, that, as spoken by some people, it is difficult to say where the dialect is Maithili or Bhojpuri. It may be called Western Maithili.

The Musalmāns of Mithilā do not all speak Maithili. In Muzaffarpur and Champaran, they speak an altogether different dialect, closely allied to the language of Oudh. It is locally known as Shēkhai or as Musalmāni, and is sometimes called Jolahā Bōli, after the caste which forms one of the most numerous Musalmān tribes, according to popular opinion, of the locality. The true Jolahā Boli, however, is the language spoken by the Musalmāns of Darbhanga, which is a form of Maithili, though somewhat corrupted by the admission of Persian and Arabic words to its vocabulary.

The details of the number of people who speak each form of Maithili will be given subsequently, in dealing with each of the sub-dialects. The following are the totals :—

Name of Sub-dialect.	Number of Speakers.
Standard	1,946,800
Southern Standard	2,300,000
Eastern	1,302,300 ¹
Chhikā-chhiki	1,719,781
Western	1,783,495
Jolahā	337,000
<hr/>	
Total number of speakers of Maithili in Maithili-speaking districts	9,389,376

These figures do not include the speakers of Maithili in the Nepal Tarai, concerning whom no figures are available. Under any circumstances, therefore, we shall be justified in assuming that at least ten million people speak Maithili in the country of which it is the vernacular.

It is impossible to state how many speakers of Maithili live outside the Maithili tract proper, as no figures are available. In the census of 1891, Maithili and the other Bihār dialects were grouped together with the various languages of Central and Western Hindōstān under the one head of 'Hindī.' We cannot now separate the figures. It is possible, in the case of the Provinces of Lower Bengal and Assam, to ascertain from the Census records, the number of people hailing from each District in Bihār, and also the total number of persons who come from all parts of India in which, according to the Census, 'Hindī' is spoken. With the aid of these figures we can, in the case of these two provinces, divide the number of people recorded in the Census as speaking 'Hindī,' proportionately to these two sets of figures, and the results may be expected to represent approximately the number of people in each District of these two Provinces speaking, respectively, the language of each District of Bihār. By totalling up the figures thus gained for the Maithili-speaking Districts, we may expect to obtain the number of people speaking that dialect outside the Maithili-speaking area. Unfortunately, the theory is not borne out by local experience. For instance, a calculation of this kind shows that there should be 6,900 speakers of Maithili in Burdwan,

¹ Include 2,300 Thārūs of North Purnea, who, apparently, speak a corrupt form of Eastern Maithili.

but the local authorities report, in answer to enquiries subsequently made, that as a matter of fact there are no speakers of the language in the District. In such a matter, even the experience of District Officers may be at fault, and though I do not offer the following figures relating to Bengal and Assam as certainly correct, I believe that they have a better foundation than any other assertion which can be made on the point, and give them for what they are worth.

Table showing the estimated number of speakers of Maithilī within the Lower Provinces of Bengal, but outside the area in which Maithilī is the Vernacular Language.

NAME OF DISTRICT.	Number of Speakers.	REMARKS.
Burdwan	6,900	The local authorities report that there are no speakers of Maithilī in the District.
Bankura	300	
Birbhum	3,900	
Midnapore	7,900	
Hooghly	2,400	
Howrah	4,000	
24-Parganas	8,800	
Calcutta	34,000	
Nadia	3,300	
Jessore	700	
Murshidabad	33,100	
Khulna	400	
Dinajpur	26,700	
Rajshahi	9,100	
Rangpur	5,000	
Bogra	4,000	
Pabna	3,500	
Darjeeling	13,900	
Kuch-Bihar (State)	3,200	
Dacca	10,800	
Faridpur	1,500	
Backergunge	1,000	
Mymensingh	5,000	
Chittagong	1,200	
Noakhali	32	
Tippera	800	
Malda	5,000	
Cuttack	100	
Puri	110	
Balasore	140	
TOTAL	196,782	

Table showing the estimated number of speakers of Maithili within the Province of Assam.

NAME OF DISTRICT.	Number of Speakers.	REMARKS.
Cachar Plains	20,400	
Sylhet	9,200	
Goalpara	3,700	
Kamrup	800	
Darrang	4,100	
Nowgong	2,250	
Sibsagar	15,600	
Lakhimpur	10,050	
Naga Hills	150	
Khasi and Jaintia Hills	300	
Lushai Hills	25	
TOTAL	66,575	

We cannot give similar figures for other Provinces of India, as in their Census Reports, the population figures for people whose home is Bihar are not given district by district. In most of them the number of people coming from the Province of Bihar as a whole is given, and it might be thought that it would be possible to ascertain from this the approximate number of people coming from the Maithili-speaking tract by dividing that number in the proportion that the whole population of the Maithili-speaking tract bears to the total population of Bihar; but any such attempt would be misleading. Of the three nationalities which occupy Bihar, the Maithili, the Magahi, and the Bhojpuri, the first are a timid, home-staying people, who rarely leave their abodes for distant provinces of India, while, on the other hand, the Bhojpuris are an enterprising tribe found in numbers all over the land, and even in distant countries, like Mauritius and Natal. Any proportional division would not take this important factor into consideration, and, as a result, would show a far greater number of inhabitants of Mithilā in foreign provinces than is really the case.

We must therefore content ourselves with recording the following figures for the Provinces of Bengal and Assam, and leave the question of the number of speakers of Maithili in other provinces of India as an insoluble problem :—

Total number of people speaking Maithili at home, say	10,000,000
Estimated number of people speaking Maithili elsewhere in the Lower Provinces	196,782
Estimated number of people speaking Maithili in Assam	66,575
TOTAL	10,263,357

Maithilī is the only one of the Bihārī dialects which has a literary history. For centuries the Paṇḍits of Mithilā have been famous for their learning, and more than one Sanskrit work of authority has been written by them. One of the few learned women of India whose name has come down to us, was Lakhimā Ṭhakkurānī, who, according to tradition, lived at the middle of the 15th century A.D. Nor was the field of vernacular literature neglected by them. The earliest vernacular writer of whom we have any record was the celebrated Vidyāpati Ṭhakkura, who graced the court of Mahārāja Śiva Simha of Sugāonā, and who flourished about the same time. As a writer of Sanskrit works he was an author of considerable repute, and one of his works, translated into Bengali, is familiar as a text-book, under the name of the *Purusha-parīkshā*, to every student of that language. But it is upon his dainty songs in the vernacular that his fame chiefly rests. He was the first of the old master-singers whose short religious poems, dealing principally with Rādhā and Kṛishṇa, exercised such an important influence on the religious history of Eastern India. His songs were adopted and enthusiastically recited by the celebrated Hindū reformer Chaitanya who flourished at the beginning of the sixteenth century, and, through him, became the house-poetry of the Lower Provinces. Numbers of imitators sprung up, many of whom wrote in Vidyāpati's name, so that it is now difficult to separate the genuine from the imitations, especially as in the great collection of these Vaishnava songs, the *Pada-kalpa-taru*, which is the accepted authority in Bengal, the former have been altered in the course of generations to suit the Bengali idiom and metre. Up to nearly twenty years ago, the *Pada-kalpa-taru* was the only record which we had of the poet's works, but, in the year 1882, the present writer was enabled to publish, in his *Maithilī Chrestomathy*, a collection of songs attributed to him; which he collected in Mithilā itself, partly from the mouths of itinerant singers and partly from manuscript collections in the possession of local Paṇḍits. That all the songs in this collection are genuine, is not a matter capable of proof, but, there can be little doubt that most of them are so, although the language has been greatly modernised in the course of transition from mouth to mouth during the past five centuries.

Vidyāpati Ṭhakkura or, as he is called in the vernacular, Bidyāpatī Ṭhākur, had many imitators in Mithilā itself, of whom we know nothing except the names of the most popular, and a few stray verses. Amongst them may be mentioned Umāpati, Nandīpati, Mōda-narāyaṇa, Rāmāpati, Mahīpati, Jayānanda, Chaturbhuja, Sarasa-rāma, Jayadēva, Kēśava, Bhañjana, Chakrapāṇi, Bhānunātha, and Harshanātha or, in the vernacular, Harakh-nāth. The last two were alive when the present writer was in Darbhanga twenty years ago.

Amongst other writers in Maithilī may be mentioned Man-bōdh Jhā, who died about the year 1788 A.D. He composed a *Haribans*, or Poetical Life of Kṛishṇa, of which ten cantos are still extant, and enjoy great popularity.

The drama has had several authors in Mithilā. The local custom has been to write the body of a play in Sanskrit, but the songs in the vernacular. The best-known of these plays are as follows. None of them has been published.

The *Pārijāta-harāṇa*, and the *Rukmiṇī-pariṇaya*, both by Vidyāpati Ṭhakkura.

The *Gaurī-pariṇaya* by Kavi-lāla.

The *Ushā-harāṇa* by Harshanātha above mentioned.

The *Prabhāvatī-haraṇa* by Bhānunātha above mentioned.

Under the enlightened guidance of the late Mahārāja of Darbhanga, there has been a remarkable revival of Maithili literature during the past few years. At least one author deserving of special note has come to the front, Chandra Jhā, who has shown remarkable literary powers. He has written a *Mithilā-bhāṣā Rāmāyaṇa*, and a translation, with an edition of the original Sanskrit text, of the *Purusha-parīkṣa* of Vidyāpati Thakkura, both of which will well repay the student by their perusal.

No translation of any part of the Bible into Maithili has been issued by the Bible Society, nor is that language included amongst those into which the Serampore Missionaries translated the Scriptures. At the same time, if an article in the *Calcutta Review* is to be believed, the first translation of any portion of the Bible made into any language of Northern India was that of the Gospels and Acts, made into the Chhikā-chhikī dialect of Maithili by Father Antonio at the end of the eighteenth century. For further particulars reference may be made to the section on Chhikā-chhikī bōlī, on p. 96 *post*. The only other translations with which I am acquainted are versions of the Sermon on the Mount, and other short portions of Scripture, made about twenty years ago by Mr. John Christian, and lithographed and published at Monghyr.

AUTHORITIES—

I.—EARLY REFERENCES.—The earliest reference which I can find to Maithili or Tirhutiyā is in the Preface to the *Alphabetum Brammhanicum*, published in 1771, from which an extract has been quoted in dealing with the Bengali language in Vol. v, Pt. I, p. 23. In the list of languages mentioned on p. viii is 'Tourutiana.'

Colebrooke in his famous Essay on the Sanskrit and Prakrit languages written in the year 1801, is the first to describe Maithili¹ as a distinct dialect. He points out its affinity with Bengali, discusses the written character used by the Brāhmanas, and adds, 'As the dialect of Mithilā has no extensive use, and does not appear to have been at any time cultivated by elegant poets, it is unnecessary to notice it any further in this place.' Since then,² like the other dialects of Bihar, Maithili remained unnoticed and forgotten, till Mr. Fallon gave a few specimens of it in the *Indian Antiquary*³ in the year 1875. In the preceding year, it is true, some examples of the dialect were given in Sir George Campbell's *Specimens*,⁴ but they are there classed as some of many dialects of Hindī spoken in Bihar. Indeed, at this time, it was the general belief that, all over Bihar, the language spoken was a corrupt form of Hindī, whereas, as Colebrooke had long previously pointed out, it was much more nearly allied to Bengali than to the Hindī of the North-Western Provinces. Matters remained in this state, till the present writer published his Maithili grammar in the year 1880-81.

¹ *Asiatic Researches*, Vol. VII, 1801, pp. 199 and ff. Reprinted in his *Essays*, Ed. 1873, p. 26.

² Note, however, Aimé-Martin's *Lettres édifiantes et curieuses*, Paris, 1840. In Vol. II, p. 295, when describing the languages of India, he says 'the Marthila (sic) se retrouve dans Neypal.'

³ *Indian Antiquary*, Vol. IV, 1875, p. 340.

⁴ *Specimens of Languages of India, including those of the Aboriginal Tribes of Bengal, the Central Provinces and the Eastern Frontier*. Calcutta, 1874. The specimens given are headed, 'Vernacular of West Tirhoot'; 'Vernacular of East Tirhoot'; and 'Vernacular of West Purneah (Hindee),' respectively. They will be found on pp. 60 and following.

II.—GRAMMARS—

GRIERSON, G. A.,—*An Introduction to the Maithilī Language of North Bihār. Containing a Grammar, Chrestomathy and Vocabulary.* Part I, *Grammar.* Extra Number to *Journal*, Asiatic Society of Bengal, Part I, for 1880. Separate Reprint, Calcutta, 1881. Part II, *Chrestomathy and Vocabulary.* Extra Number to ditto for 1882. Separate Reprint, Calcutta, 1882.

GRIERSON, G. A.,—*Seven Grammars of the Dialects and Sub-Dialects of the Bihārī Language.* Part I, *Introductory.* Calcutta, 1883. Part IV, *Maithil-Bhojpuri Dialect of Central and South Muzaŕfarpūr,* 1884. Part V, *South Maithilī Dialect of South Darbhanga, North Munger, and the Madhepurā Subdivision of Bhagalpur.* Part VI, *South Maithil-Magadhī Dialect of South Munger and the Bārī Subdivision of Patna.* Part VII, *South Maithilī-Bengālī Dialect of South Bhagalpur.* Part VIII, *Maithil-Bangālī Dialect of Central and Western Puraniyā.*

HOERNLE, A. F. R.,—*A Grammar of the Eastern Hindī compared with the other Indian Languages.* London, 1880. In this Grammar, Dr. Hoernle was the first to recognise Maithilī as a dialect separate from Hindī. He was able to give some specimens of its grammatical forms, but no published materials were then available.

KELLOGG, The Revd. S. H.,—*A Grammar of the Hindī Language, in which are treated . . . the colloquial dialects of Maithilā, etc., with copious philological notes.* Second Edition, Revised and Enlarged. London, 1893. (The first edition does not deal with Maithilī.)

III.—DICTIONARIES—

GRIERSON, G. A.,—There are vocabularies attached to the Maithilī Chrestomathy, above mentioned, and to the edition of Manbōdh's Haribans mentioned below.

HOERNLE, A. F. R., and GRIERSON, G. A.,—*A Comparative Dictionary of the Bihārī Language.* Part I, Calcutta, 1885. Part II, 1889. Only two parts issued.

IV.—GENERAL LITERATURE—

Regarding Vidyāpati, see Beames, *The Early Vaishnava Poets of Bengal, Indian Antiquary* ii, 1873, p. 37, and the same author's *On the Age and Country of Bidyāpati*, *ibid.* iv, 1875, p. 299. See also, the Bengali Magazine, the *Baṅga-darśana*, Vol. iv, for Jyāishtha, 1282, Bg. san, pp. 75 and ff. Also the present writer's *Vidyāpati and his Contemporaries, Indian Antiquary*, Vol. xiv, 1885, p. 182; Eggelling, *Catalogue of Sanskrit MSS. in the India Office Library*, Part iv, No. 2864; and the present writer in the *Proceedings of the Asiatic Society of Bengal*, for August, 1895. Also the present writer's *On some mediæval Kings of Mithilā, Indian Antiquary*, Vol. xxviii, 1899, p. 57. The following contain editions of the Bengali recension of the poet's works. *Vidyāpati-kṛita-padāvali*, edited by Akshaya-chandra Sarkār. Chinsurah, 1285, Bg. s. *Vidyāpatir Pādāvali*, Edited with an Introduction by Śāradā-charaṇ Maitra. Second Edition, Calcutta, 1285, Bg. s. *Prāchīna Kāvya Saṅgraha*, Part I, Edited by Akshaya-chandra Sarkār. Calcutta, 1291, Bg. s. The Mithilā recension is published in the present writer's Maithilī Chrestomathy.

For the benefit of those who wish to study Maithilī, the following is a list of the principal works which have been published in the language.

The present writer's Maithilī Chrestomathy referred to above under the head of Grammars, contains several other texts besides the poems of Vidyāpati.

Twenty-one Vaishnava Hymns, Edited and translated by the present writer. *Journal of the Asiatic Society of Bengal*, Vol. liii, 1884, Special Number, pp. 76 and ff.

Manbōdh's Haribans, Edited and translated by the same. *Ibid.* Vol. li, 1882, pp. 129 and ff., and Vol. liii, 1884, Special Number, pp. 1 and ff.

Selected Specimens of the Bihārī Language, Part I, The Maithilī Dialect. The Gīt Dīnā Bhadrīk, and the Gīt Nebārak. Edited and translated by the same. *Zeitschrift der deutschen morgenländischen Gesellschaft.* Vol. xxxix, 1885, pp. 617 and ff.

Vidyāpati's *Purusha-parīkshā*, Edited and translated in prose and verse into Maithilī by Chandra Jhā, Darbhanga, Rāj Press, Śākā 1810.

Mithilā-Bhāshā Rāmāyaṇa, by Chandra Jhā. A version of the story of the Rāmāyaṇa in Maithilī verse. Darbhanga, Union Press, San 1299 Fasli.

Table showing the various alphabets used in Mithilā.

Dēva-nāgarī.	Kaithī.	Maithili.	English Transliteration.	Dēva-nāgarī.	Kaithī.	Maithili.	English Transliteration.
अ	थ	अ	a	आ	ट	अ	ā
आ	था	आ	ā	इ	ट	इ	i
इ	२	ज	i	उ	४	उ	u
उ	३	झ	ī	ड	५	ड	ḍa
ऊ	७	ञ	ū	ढ	६	ढ	ḍha
अ	८	ट	ri	ण	७	ल	ṇa
इ		ड	ri	त	८	उ	ta
उ		झ	ṛi	थ	९	थ	tha
अ		ञ	lri	द	५	द	da
इ	९	ट	ē	ध	५	ध	dha
उ	१०	ड	ai	न	५	न	na
अ	११	झ	ō	प	५	प	pa
आ	१२	ञ	au	फ	५	फ	pha
इ	१३	ट	am	ब	५	ब	ba
उ	१४	झ	ah	भ	७	ड	bha
अ	१५	क	ka	म	७	म	ma
आ	१६	ख	kha	य		स	ya*
इ	१७	ग	ga	र	१	र	ra
उ	१८	घ	gha	ल	७	त	la
अ	१९	ङ	ṇa	व	७	व	va or wa
आ	२०	च	cha	श		ज	śa
इ	२१	छ	chha	ष		ष	sha
उ	२२	ज	ja	स	७	स	sa
अ	२३	झ	jha	ह	६	ह	ha

* The semi-vowel य is not used by Kāyasths in writing Maithili, the vowel इ being substituted for it.

No less than three different alphabets are in use in the tract in which Maithilī is spoken. The Maithilī character proper is that used by Maithil Brāhmins, and is closely akin to the Bengali. It is not used by persons of the other castes. The character which is used by all the other castes, and which is generally employed, with a few local variations, over the whole of Northern India, from Bihar to Gujerat, is the Kaithī. It is not a complete alphabet, using only the long form of the vowel 'i' for both the short and the long vowels, and the short form of 'u' for similar purpose. A fount of Kaithī type is adopted by the Bengal Government for official publications in the vernacular, intended for publication in Bihar, in which this deficiency has been supplied, and books are now printed in Patna in the same type, so that gradually the written character is becoming more correct in this respect. The Dēva-nāgarī character is used by a few of the educated classes who have come under the literary influence of Benares, and it is understood and read by all persons who pretend to a liberal education.

The table opposite shows the three alphabets current in Mithilā in juxtaposition. Specimens will subsequently be given in all three. In transliterating those in Kaithī, the necessary correction of distinguishing between the long and short 'i' and 'u' will be made.

The pronunciation of the Maithilī language is not so broad as that of Bengali, nor so narrow as in the languages of the North-Western Provinces. This is principally noticeable in the sound given to the vowel अ *a*, which is neither so broad as the *o* in *hot*, nor is so close as that of the *a* in *America*, but is something between the two. Another point of resemblance with Bengali is the pronunciation of the compound consonant झ *hya*. In Bengali this is pronounced as if it were *jjh'a*. Thus ग्राह्य *grāhya* is pronounced *grājjh'o*. In Maithilī it is pronounced as if it were *zhjya*, and *grāhya* is pronounced *grāzhjya*. In other respects the pronunciation of the consonants is the same as in the country round Benares. Thus the letter ष *sh*, when not compounded with another consonant, is pronounced as if it were ख *kh*. In the Kaithī character there is even no peculiar character for *kh*, and that for *sh* is used instead. Thus the word षट् *shasht*, sixth, is pronounced *khast*, and in the Kaithī character the word *khēt*, a field, is written शेत *shēt*. The compound ष *shp* is pronounced *hfp*. Thus पुष्प *pushp*, a flower, is pronounced *puhfp*. The letters स *s* and श *ś*, are both pronounced like the *s* in *sin*. Thus शेष *śesh*, remainder, is pronounced, and usually written, सेख *sēkh*. The letter श is usually reserved to represent the Persian ش. Thus شيخ *shēkh* is written in Nāgarī शैख and in Kaithī शैख *i.e.*, शैष.

As in other Bihārī dialects, the vowels *e* and *o*, and the diphthongs *ai* and *au* have each two sounds, a short and a long one. Accurate writers distinguish these when writing in the Dēva-nāgarī character, but no distinction is made between them in the Maithilī or in the Kaithī characters. In transliterating the following specimens the

distinction will always be carefully shown. The following are the signs used in the Dēva-nāgarī character, together with the signs used in transliterating them :—

Dēva-nāgarī.		Transliteration.
Initial.	Non-initial.	
ए	ँ	e, as in एकरा <i>ek^{rā}</i> , तेकरा <i>tek^{rā}</i> .
ए	ँ	ē, as in एकर <i>ēkar</i> , तेकर <i>tēkar</i> .
ओ	ँ	o, as in ओकरा <i>ok^{rā}</i> , होइए <i>hoi^{ai}</i> .
ओ	ँ	ō, as in ओकर <i>ōkar</i> , लोक <i>lōk</i> .
ऐ	ँ	āi, as in ऐसनहिँ <i>āisanahī</i> , देखैतिओ <i>dekhaīti^{au}</i> .
ऐ	ँ	ai, as in ऐसन <i>aisan</i> , देखैत <i>dekhaīt</i> .
औ	ँ	āū, as in औतिऐ <i>āūti^{ai}</i> , पौलहक <i>pāūl^hhāk</i> .
औ	ँ	au, as in औताह <i>autāh</i> , पौताह <i>pautāh</i> .

Regarding the pronunciation of these vowels, it will be convenient to consider the long ones first, as they are those which are most familiar to students of Indian languages. The letter *ē* is pronounced like the *a* in *mate*; *ō* as the second *o* in *promote*; *ai* as the *i* in *might*; and *au* as the *ou* in *house*.

As for the short vowels, each has the short sound of the corresponding long one. Thus, *e* is pronounced as the *é* in the French word *était*; *o* is the first *o* in the word *promote*, and is well represented by the *o* of the French word *votre*, while *ō* is represented by the *ô* of *vôtre*. It has not the sound of the *o* in *hot*. The diphthong *āi* has no good representative in English. It is almost the first *i* in *mightily*, but is pronounced still shorter; so *āū* may be approximately represented by the *ou* in *householder*, when spoken quickly as compared with the *ou* in *house*, which is distinctly long.

The vowel *a* has four distinct sounds, which should be noted. They can be shown in Dēva-nāgarī writing, but not in the two other alphabets of Mithilā. They are as follows :—

Dēva-nāgarī.		Transcription.
Initial.	Non-initial.	
अ	...	<i>a</i> , as in अग्नि <i>agnī</i> , fire; मरैछी <i>marai^{ch}hī</i> , I am dying.
अ	ँ	<i>ā</i> as in देखबह <i>dek^hbā^h</i> , you will see.
आ	ँ	<i>ā</i> , as in आगू <i>āgū</i> , before; मारब <i>mārab</i> , I shall beat.
आ	ँ	<i>ā</i> , as in आगुआ <i>āguā</i> , a preceeder; मारैछी <i>mārai^{ch}hī</i> , I am beating.

Regarding the pronunciation of these vowels, that of *a* has been already described. It is something between that of the *a* in *America*, and that of the *o* in *hot*. The letter *ā* is the long sound of this. It is nearly confined to the termination of the second person plural of verbs, and is pronounced like the *a* in *all*. It is not usually represented in native writing, but is commonly written as if it was merely *a*. When it is desired to show it in writing, it is sometimes represented by ^ˆ above the line, and sometimes by ^ˆ; thus देखव^ˆह or देखवःह. This sound, it should be noted, is not nearly so marked in Maithilī, as it is in Bhojpurī, in which dialect it is pronounced with a distinct drawl. The letter *ā* is the well-known *a* of *father*. The letter *ā* is the short sound of this. It is something like the *a* in *farrier*. In Bengali it is pronounced rather flatter, like the *a* in *hat*, but its pronunciation in Bihārī is somewhat broader than this. In native writing it is not customary to indicate it, an ordinary आ *ā* being usually written in its place. Sometimes, however, अ *a* is written for this sound, instead of आ *ā*. Thus we have both आगुआ and अगुआ for *āguā*.

In Maithilī, the vowels *a*, *i*, and *u* are often so pronounced as to be hardly audible. They are then, in transliteration, written as small letters above the line,—thus, ^ˆ, ^ˆ, ^ˆ. The small ^ˆ only occurs in the middle of words in unaccented syllables. It is often not pronounced at all by some speakers, but a quick ear will usually distinguish a faint breathing where it occurs like the Hebrew *shwa mobile*. It is found in most Indian languages. In Hindī, it is usually left unwritten, or, at most, is transliterated by an apostrophe. An example in that language is the word मारना which fully transliterated on the usual system would be written *māranā*, but which is commonly transliterated *mārnā* or *mār'nā*. Under the system adopted in this Survey it would be transcribed *mār^ˆnā*. The reason which necessitates this is the requirements of other languages of India, such as Kāshmīrī, in which this imperfect ^ˆ-sound occurs in positions in which it would be impossible to represent it either by omitting it or by an apostrophe. An example of its use in Maithilī occurs in the word देखलकै *dekh^ˆl^ˆkai*, he saw, which is pronounced nearly, but not quite, as if it were *dekhalkai*.

The small ^ˆ and the small ^ˆ occur only at the end of a word. They are, as said above, hardly audible, and sound more like a weak aspirate coloured by the vowel than anything else. Examples of these two imperfect vowels occur in the words देखलहि *dekh^ˆl^ˆhi*, he saw, and देखिअहु *dekh^ˆi^ˆah^ˆ*, let me see you. These imperfect vowels are frequently nasalised, as in, देखितहिं *dekh^ˆit^ˆah^ˆi*, immediately on seeing, and in देखलहु *dekh^ˆl^ˆah^ˆ*, I saw. It should not be supposed that every *i* or *u* at the end of a word is pronounced in this imperfect way. Sometimes such a letter is fully pronounced, as in the word पानि *pāni*, water. Care will be taken to show the correct pronunciation in the transliteration.

As usual in most of the languages of Northern India, the letter *a* at the end of a word of more than one syllable, is not pronounced. Thus, the word फल is pronounced *phal*, and not *phala*. This pronunciation will be observed in transliteration, by not writing the final *a*. Thus, फल will be transliterated *phal*.

The remarks contained in the last three paragraphs refer only to prose. It should be carefully remembered that in poetry all the above-mentioned vowels are fully pronounced. Thus, in Hindī poetry, मारना is pronounced *māranā*, not *mārnā*. Hence, in transliterating poetry, all these small letters will be abandoned, and full sized letters on

the line will be written in their places. So, the final *a* of a word, will be written in such circumstances. Thus, in poetry, the words quoted above as examples will be written *dekkhalakai*, *dekkhalānhi*, *dekhīāhu*, *dekhītāhī*, *dekkhalāhū*, and *phala*.

As regards Accent, the general rule is to throw it back as far as possible, but there are exceptions, and in such case the accent will be indicated by a ' on the accented vowel, as in *dekh'ālāh*¹ quoted above. The accent cannot be thrown further back than the antepenultimate, and if the penultimate is long the accent falls on it. Thus, *dekkhal'akānhi*, not *dekkhalākānhi*.

Rule of the Short Antepenultimate.

The following rule, known as the Rule of the Short Antepenultimate, is most important. It runs through the whole Bihārī language, and unless it is remembered, numerous difficulties will arise which would at once be cleared away by its application. It should be remembered that it only applies to *Tadbhava*¹ words.

Before coming to the rule itself, it should be noted that, in *Tadbhava* words, the diphthongs ऐ *ai* and औ *au* are always contractions of अ *a* (or आ *ā*) + इ *i* (or ए *ē*) and अ *a* (or आ *ā*) + उ *u* (or ओ *o*) respectively, and may be always, at option, written and pronounced अइ *ai*, अए *ae*, आइ *āi*, or आए *āē*, and अउ *au*, अओ *ao*, आउ *āu*, or आओ *āō*, respectively according to their origin. Hence, in applying the Rule, ऐ *ai* and औ *au* should always be counted as consisting of two syllables.

a. Whenever the vowel आ *ā* finds itself in the antepenultimate syllable, i.e., the third from the end of a word, it is shortened to आ *ā*. Thus, the long form of नाउआ *nāūā* or नौआ *nauā*; the long form of आगि *āgi*, fire, is आगिया *āgiyā*; and the instrumental case of पानि *pāni*, water, is पानिँ *pāniē*. This आ *ā* is often written अ *a*, so that the above words would be written नउआ *nauā*, अगिया *agiyā*, and पनिँ *paniē*, respectively.

b. Any other long vowel or diphthong finding itself in the antepenultimate syllable is shortened, provided a consonant, which is not a merely euphonic *y* or *w*, follows it. Thus, from सीखब *sikhab*, to learn, सिखलक *sikh'lak*, he learned; नेना *nēnā*, a boy, long form, नेनवा *nēn'wā*; but from चुअब *chūab*, to drip, चुअबह *chūabāh*, you will drip, in which the ऊ *ū* is followed by a vowel, and from पीअब *piab*, to drink, पीअबह *pīy'abāh*, you will drink, in which the ई *ī* is followed by euphonic *y*.

c. Any vowel or diphthong, whatever, finding itself removed more than three syllables from the end of a word, is shortened, whether it is followed by a consonant or not. Thus, from देखब *dēkhab*, to see, देखैतिऔ *dekhāitīau*, (if) I had seen; from सूतब *sūtab*, to sleep, सुतितथीन्हि *sutit'thīnhī*, (if) he had slept.

d. In counting syllables for the above rules, ऐ *ai* and औ *au*, as already stated, count as two, thus, देखै *dekhai*, he sees. The imperfect vowels इ *i* and उ *u*, at the end of a word, are not counted as syllables, nor is the silent अ *a* in the same position. Thus,

¹ The meaning of the words *Tatsama* and *Tadbhava* will be found fully explained in the General Introduction. Briefly stated, *Tatsamas* are words which are borrowed at the present day from Sanskrit, and which appear in their Sanskrit form while *Tadbhavas* are words derived from Sanskrit, but which have passed through a process of phonetic development, outside of Sanskrit, till they have arrived at the form which they bear at the present day. To quote a parallel example from French substituting Latin for Sanskrit, *angelus* is a *tatsama*, while *ange* is a *tadbhava*. So the English *fragile* is a *tatsama*, but *frail* is a *tadbhava*.

आओरि *āor*ⁱ, not आओरि *aōr*ⁱ and देखब *dēkhab*, not देखब *dekhab*; but लोकनि *lokani*, people, not लोकनि *lōkani*, because the final इ *i* is fully pronounced in this word. On the other hand, the imperfect अ^a in the middle of a word is counted. Thus, देखबह *dekh^abāh*; not देखबह *dēkk^abāh*.

The principal difficulty to the beginner in the study of Maithilī, is the bewildering maze of verbal forms. For each person of each tense sometimes as many as seven or eight different forms may be used. This is due to the fact that the verb agrees not only with its subject, but with its object. Although the distinction of number has disappeared from the modern language, the distinction between superior, or honorific, and inferior, or non-honorific, forms is substituted. In order to simplify the comprehension of the verbal paradigms in the accompanying sketch of Maithilī Grammar, the following general rules are here laid down.

General Rules to be observed in conjugating the Maithilī Verb.

Verbs do not change for number, but each person has several forms. There are four principal forms depending, each, upon the honour of the subject and of the object (direct or remote).

The four forms are :—

1. Subject non-honorific, Object non-honorific, *e.g.*, he (a slave) sees him a (slave).
2. Subject non-honorific, Object honorific, *e.g.*, he (a slave) sees him (a king).
3. Subject honorific, Object non-honorific, *e.g.*, he (a king) sees him (a slave).
4. Subject honorific, Object honorific, *e.g.*, he (a king) sees him (a king).

The second and fourth forms are usually made by lengthening the final vowel (when necessary), and adding *nh*ⁱ. Thus *dekh^alāthⁱ*, he (a king) saw him (a slave); and *dekh^al^athⁱnhⁱ*, he (a king) saw him (a king). In the third and fourth forms, in which the subject is honorific, the second person is the same as the first. Thus (third form) *dekh^alai*, I saw, or you saw; (fourth form) *dekh^alainhⁱ*, I saw, or you saw.

The *Rule of Attraction* is as follows: If a verbal form ends in *ai* or *ainhⁱ*, and the object (direct or remote) is in the second person, the *ai* is changed to *au* and the *ainhⁱ* to *aunhⁱ*. Thus, *Murtā nēnā-kē māral^akai*, Murtā beat the child; but, *Murtā toharā-kē māral^akau*, Murtā beat you. *Ok^arā gārī-mā kōn māl chhai*, what goods are in this cart? but, *tok^arā gārī-mā kōn māl chhau*, what is there in your cart (remote object). In the first person, *au* is often spelt *āh^a*. Thus, *māraliau* or *māraliāh^a*, I struck you.

The letter *k* may be added to any form in *ai* or *au* without changing the meaning. Thus, *māral^akai* or *māral^akaik* : *māral^akau* or *māral^akauk*.

Forms ending in *ai* or *aik*, or *au* or *auk*, always belong either to the first or third forms, and are hence only used when the object is non-honorific.

It is hoped that if these rules are borne in mind, no difficulty will be experienced in grasping the principles of Maithilī Grammar, as shown in the following sketch. In this sketch, verbal terminations formed by changing *ai* to *au*, or by adding *k*, are omitted, to save space. These are provided for by the above general rules.

MAITHILĪ SKELETON GRAMMAR.

I.—Nouns.—A noun has three forms. (1) Short, (2) Long, (3) Redundant. Thus—

	Short.		Long.	Redundant.	
	<i>ghōrā</i>	a horse	<i>ghor^awā</i>	<i>ghorauā</i>	The short form may be weak or strong. Thus <i>ghōr</i> or <i>ghōrā</i> , a horse. Usually only one form is used, but sometimes both.
	<i>ghar</i>	a house	<i>ghar^awā</i>	<i>gharauā</i>	
	<i>mālī</i>	a gardener	<i>māliyā</i>	<i>māliwā</i>	
	<i>nāū</i>	a barber	<i>nauā</i>	<i>nauawā</i>	
Adjectives	<i>mīṭhā</i>	sweet	{ <i>mīṭh^akā</i> <i>mīṭhāk^akā</i>	{ <i>mīṭhāk^awā</i> <i>mīṭhākiyā</i>	
	<i>mīṭhī</i> (fem.)	sweet	{ <i>mīṭh^akī</i> <i>mīṭhāk^akī</i>		

Number.—Plural is formed by adding a noun of multitude, such as *sabh* or *sabāhⁱ*, all; *lokani*, people. Thus, *nēnā*, a boy; *nēnā sabh*, *nēnā sabāhⁱ*, *nēnā lokani*, boys.

Case.—The only true case is the Instrumental formed by adding *ē*, before which a final *ā* is elided, *i* becomes *i*, and *i* or *ū* shortened. Thus *nēnē*, by a boy, *nēnā sabāhīē*, by boys; *phal*, a fruit, *phalē*; *pānī*, water, *pānīē*; *nēnī*, a girl, *nenīē*; *Raghū*, nom. prop., *Raghūē*. To these may be added a rare locative in *ē*, *hⁱ*, or *hⁱ*, as *gharē*, *gharāhⁱ*, or *gharāhⁱ*, in the house. Also a Genitive in *ak* or *k*, as in the following,—*nēnāk*, of a boy; *nēnā sabhāk* or *sabāhīk*, of boys; *phalak*, of a fruit; *pānik*, of water; *nēnik*, of a girl; *Raghūk*, of *Raghū*.

Other cases are formed by postpositions, added to the form of the Nominative, or to the oblique form when such exists. Some of these are *kē*, to; *sā*, *saū*, from or by; *kēr* or *kar*, of; *mē*, *mā*, in. Thus, *nēnā kē*, to a boy.

Gender.—*Tadbhava* nouns and adjectives in *ā*, form the feminine in *i*. Thus, *nēnā*, fem. *nēnī*. Long forms in *āwā*, have fem. in *iyā*. Thus, *nen^awā*, *neniyā*. Redundant forms in *auā* have *iwā* in the fem. Thus, *nenauā*, *neniwā*. *Tadbhava* adjectives ending in silent consonant form the fem. in *i*. Thus *bar*, great, fem., *barⁱ*; *adh^alāh*, bad, fem. *adh^alāhⁱ*. So also some *Tatsama* words, e.g., *sundar*, beautiful; fem. *sundarⁱ*.

Oblique form.—Certain nouns, principally ending in *b*, *r* and *l*, have an oblique form in *ā* used before postpositions. Thus, *pahar*, a guard; *pah^arā saū*, from a guard. These are principally verbal nouns in *b* and *l*. Thus *dekh^ab*, to see, *dekh^abā saū*, from seeing; *dekh^abāk*, of seeing; *pachh^atāol*, regretting, *pachh^atāolā* (or *pachh^ataulā*) *saū*, from regretting. So also, the verbal noun in *i* has an oblique form in *ā* or *āi*. Thus *dekhⁱ*, the act of seeing; *dekhā kē*, or *dekhāi kē*, for seeing, and so on. Irregular are *dēb*, giving, obl. *dēmāi*; *lēb*, taking, obl. *lēmāi*.

II.—Pronouns.—

	I		Thou		Self	This	
	Obsolete.	Modern.	Obsolete.	Modern.		Non-honorific.	Honorific.
Sing.							
Nom.	<i>mē</i>	<i>ham</i>	<i>tō</i>	<i>tōh</i> , <i>tō</i>	<i>āp^anahⁱ</i>	<i>i</i> , <i>i</i>	<i>i</i> , <i>i</i>
Obl.	<i>moⁱ</i>	...	<i>toⁱ</i>	...	<i>ap^anā</i> , <i>āp^anahⁱ</i>	<i>ehⁱ</i>	...
Gen.	<i>mōr</i>	{ <i>hāmar</i> <i>hamār</i>	<i>tua</i> <i>tōr</i>	{ <i>tōhar</i> , <i>to^ahār</i>	<i>apan</i> , <i>appan</i>	<i>ē-kar</i>	<i>hinak</i>
Plur.							
Nom.	...	<i>ham sabh</i>	...	<i>tōh sabh</i>	<i>āp^anah^a sabh</i>	<i>i</i> or <i>i sabh</i>	<i>i</i> or <i>i sabh</i>

	That, he		Who		That, he		Who? (substantive)	
	Non-honorific.	Honorific.	Non-honorific.	Honorific.	Non-honorific.	Honorific.	Non-honorific.	Honorific.
Sing.								
Nom.	<i>ō</i>	<i>ō</i>	<i>jē</i>	<i>jē</i>	<i>sē</i>	<i>sē</i>	<i>kē</i>	<i>kē</i>
Obl.	<i>ohⁱ</i>	...	<i>jāhⁱ</i>	...	<i>tāhⁱ</i>	...	<i>kāhⁱ</i>	...
Gen.	<i>ō-kar</i>	<i>hunak</i>	<i>ja-kar</i>	<i>janik</i>	<i>ta-kar</i>	<i>tanik</i>	<i>ka-kar</i>	<i>kanik</i>
Plur.								
Nom.	<i>ō sabh</i>	<i>ō sabh</i>	<i>jē sabh</i>	<i>jē sabh</i>	<i>sē sabh</i>	<i>sē sabh</i>	<i>kē sabh</i>	<i>kē sabh</i>

Kī, what? (substantive); Obl. base, *kathī*, gen. *kathīk*.
Kōn, who? or what? (adjective), does not change.
Keo, anyone, someone (substantive); obl. *kāk^arahⁱ*; gen. *kak^arō*. Also obl. *kāhⁱ*; gen. *kāhuk*.
Kōnō, any, some (adjective), does not change.

Kichh^a, something; obl. *kathū*, gen. *kathūk*.
Kichh^a, when it means anything, does not change. Thus *kathū kē*, to something; *kichhu kē*, to anything.

Honorific Pronoun, *ahā*, *ahāi*, *āp^anahⁱ* or *āpane*, your Honour; obl. *ahā*, *ahāi*, *āpane*; gen. *ahā^ak*, *ahāⁱk*, *ap^anek*.

All the above Genitives have an oblique form in *ā*, as follows :—

Direct.	Oblique.	
mōr hamar tōr tōhar apan ē-kar hinak ō-kar hunak ja-kar janik ta-kar tanik ka-kar kanik	mōrā ham ^a rā tōrā toh ^a rā ap ^a nā ek ^a rā hin ^a kā ok ^a rā hun ^a kā jak ^a rā janikā tak ^a rā tanikā kak ^a rā kanikā	Each of these oblique genitives can all be used as a kind of secondary oblique base to which the postpositions can be attached. Thus besides <i>jāhⁱ kē</i> , to whom, we can have <i>jak^arā kē</i> , and so on. For the modern forms of the first and second persons, and for the Honorific forms of the other pronouns, these are the only forms used. Thus accusative, <i>ham^arā</i> ; dat., <i>ham^arā kē</i> , <i>toh^arā kē</i> , <i>hin^akā kē</i> , and so on. We even have nominative plural like <i>ham^arā sabh</i> , <i>toh^arā sabh</i> . The non-honorific oblique forms are also used as adjectives, and <i>ekⁱ</i> and <i>ohⁱ</i> are only used as adjectives, or as substantival pronouns referring to inanimate things. The secondary oblique bases are never used as adjectives. <i>Kī</i> is never used as an adjective. These oblique forms agree with nouns in oblique cases. Thus, <i>hamar ghar</i> , my house; but <i>ham^arā ghar sā</i> , from my house.

III.—Verbs.—

A.—Auxiliary Verb, and Verb Substantive.—Present Participle, *achhāit*, existing.

Present, I am—

Form 1.	Form 2.	Form 3.	Form 4.
1. <i>chhiⁱ, chhiāi¹</i> 2. <i>chhāh²</i> 3. <i>achhⁱ, chhai³</i>	<i>chhiāinhⁱ</i> <i>chhahūnhⁱ</i> <i>chhainh²</i>	<i>chhiⁱ, chhiāi¹</i> <i>chhiⁱ, chhiāi¹</i> <i>chhathⁱ</i>	<i>chhiāinhⁱ</i> <i>chhiāinhⁱ</i> <i>chhathinhⁱ⁴</i>

Optional forms, (1) *chhiāh^u*; (2) *chhē, chhaṛ, chhahāk, chhahik*; fem. *chah^ṛ*; (3) *chhik, chhak^u, ahⁱ, hai*; (4) *chhathūnhⁱ*.

Alternative form, I am—

Form 1.	Form 2.	Form 3.	Form 4.
1. <i>thikāh^ṛ, thikiai¹</i> 2. <i>thikāh²</i> 3. <i>thik, thikai³</i>	<i>thikiaiinhⁱ</i> <i>thik^ahūnhⁱ</i> <i>thikainhⁱ</i>	<i>thikāh^ṛ, thikiai¹</i> <i>thikāh^ṛ, thikiai¹</i> <i>thikāhⁱ</i>	<i>thikiaiinhⁱ</i> <i>thikiaiinhⁱ</i> <i>thik^athinhⁱ²</i>

Optional forms, (1) *thikāh^u*; (2) *thikē, thikaṛ, thik^ahāk, thik^ahik*; fem. *thikih* or *thikihⁱ*; (3) *thik, thikāh^u*; fem. *thikⁱ*; (4) fem. *thikih* or *thikihⁱ*; (5) *thik^athūnhⁱ*.

Past, I was—

Form 1.	Form 2.	Form 3.	Form 4.
1. <i>chhalāh^ṛ, chhaliai¹</i> 2. <i>chhalāh²</i> 3. <i>chhal, chhalai³</i>	<i>chhaliaiinhⁱ</i> <i>chhal^ahūnhⁱ</i> <i>chhalaiinhⁱ</i>	<i>chhalāh^ṛ, chhaliai¹</i> " " " <i>chhalāhⁱ⁴</i>	<i>chhaliaiinhⁱ</i> " " " <i>chhal^athinhⁱ⁵</i>

Optional forms, (1), (2), (3), (5), as in *thikāh^ṛ*; (4) *chhalāh^u*; fem. *chhalⁱ*.

Alternative form, I was—

Form 1.	Form 2.	Form 3.	Form 4.
1. <i>rahⁱ, rahiai¹</i> 2. <i>rahāh²</i> 3. <i>rahai³</i>	<i>rahiaiinhⁱ</i> <i>rah^ahūnhⁱ</i> <i>rahainhⁱ</i>	<i>rahⁱ, rahiai¹</i> " " " <i>rahathⁱ³</i>	<i>rahiaiinhⁱ¹</i> " " " <i>rah^athinhⁱ⁴</i>

Optional forms, (1) *rahāh^u*; (2) *rah, rah^ahāk, rah^ahik*; fem. *rahāh^ṛ*; (3) *rahai* is seldom used, *rahau* being generally employed instead; (4) *rah^athūnhⁱ*.

B.—Transitive Verb.—*dēkhab*, to see. Root, *dēkh*.

Verbal Nouns, (1) *dēkhab*, obl. *dekh^abā*; (2) *dēkhal*, obl. *dekh^alā*; (3) *dēkhⁱ*, obl. *dēkha* or *dēkhāi*.

Participles, Pres., *dekhait*, fem. *dekhaitⁱ*; Past, *dēkhal*, fem. *dēkhalⁱ*.

Conjunctive Participle, *dēkhⁱ kã* (or *kaĩ*, or *kai-kã*), having seen.

Adverbial Participle, *dekhitāhⁱ*, on seeing.

Simple Present, I see; *Present Conditional*, (if) I see:

Form 1.	Form 2.	Form 3.	Form 4.
1. <i>dēkhⁱ</i> , <i>dekhiai</i> 2. <i>dēkhāhⁱ</i> 3. <i>dekhaiⁱ</i>	<i>dekhiaiinhⁱ</i> <i>dekh^ahūnhⁱ</i> <i>dekhainhⁱ</i> ²	<i>dēkhⁱ</i> , <i>dekhiai</i> " <i>dēkhāthⁱ</i> "	<i>dekhiaiinhⁱ</i> " <i>dekh^athūnhⁱ</i> ⁴

Optional forms, (1) *dēkh^ahāk*, *dēkh^ahik*; fem. *dēkhāhⁱ*; (2) *dekhai* is only used in the simple present, *dēkhaui* being generally employed instead in the Present Conditional; (3) so also, *dekhauinhⁱ* is generally employed in the Conditional; (4) *dekh^athūnhⁱ* is more usual than *dekh^athīnhⁱ*.

Future, I shall see. Three varieties:—

First variety, the same as the Simple Present, to which, however, the syllable *gā* is generally added. Thus, *dēkhⁱ-gā*, I shall see.

Second Variety—

Form 1.	Form 2.	Form 3.	Form 4.
1. <i>dēkhab</i> , <i>dekh^abai</i> 2. <i>dekh^abāhⁱ</i> 3. Wanting	<i>dekh^abainhⁱ</i> <i>dekh^abahūnhⁱ</i> wanting	<i>dēkhab</i> , <i>dekh^abai</i> " wanting "	<i>dekh^abainhⁱ</i> " wanting "

Optional forms, (1) *dekh^abāhⁱ*, *dekh^abahāk*, *dekh^abahik*; fem. *dekh^abāhⁱ*. The syllable *gā* may be added to any form. Thus, *dēkhab-gā*.

Third Variety—

Form 1.	Form 2.	Form 3.	Form 4.
1. <i>dekh^atiaiⁱ</i> 2. wanting 3. <i>dēkhatⁱ</i> , <i>dēkh^atai</i>	<i>dekh^atiainhⁱ</i> wanting <i>dekh^atainhⁱ</i>	<i>dekh^atiaiⁱ</i> " <i>dēkh^atāhⁱ</i> , <i>dēkhāthⁱ</i> ²	<i>dekh^atiainhⁱ</i> " <i>dekh^athūnhⁱ</i> ⁴

Optional forms, (1) *dekhitāhⁱ*; (2) fem. *dēkhatⁱ*; (3) fem. *dekh^atīhⁱ*, *dēkh^atīhⁱ*; (4) *dekh^athīnhⁱ*. The syllable *gā* may be added to any form. Thus *dekh^atiai-gā*.

Imperative, Let me see—

Form 1.	Form 2.	Form 3.	Form 4.
1. <i>dēkhū</i> , <i>dekhiai</i> 2. <i>dēkhⁱ</i> , <i>dēkhāhⁱ</i> 3. <i>dēkhaui</i>	<i>dekhiaiinhⁱ</i> <i>dekh^ahūnhⁱ</i> <i>dēkhaunhⁱ</i>	<i>dēkhū</i> , <i>dekhiai</i> " <i>dēkhāthⁱ</i> "	<i>dekhiaiinhⁱ</i> " <i>dekh^athūnhⁱ</i>

Optional forms, (1) *dēkh^ahⁱ*, *dēkh^ahāk*, *dēkh^ahik*; fem. *dēkhāhⁱ*; Precative form, *dekhīhā*, be good enough to see; *dēkhal jāh*, etc.

Past Conditional, (if) I had seen—

Form 1.	Form 2.	Form 3.	Form 4.
1. <i>dekhitāhⁱ</i> , <i>dekhitaiⁱ</i> 2. <i>dekhitāhⁱ</i> 3. <i>dekhait</i> , <i>dekhitai</i>	<i>dekhitaiinhⁱ</i> <i>dekhit^ahūnhⁱ</i> <i>dekhitainhⁱ</i>	<i>dekhitāhⁱ</i> , <i>dekhitaiⁱ</i> " <i>dekhitāthⁱ</i> "	<i>dekhitaiinhⁱ</i> " <i>dekhit^athūnhⁱ</i> ²

Optional forms, (1) *dekhit^a*; (2) *dekhit^a*, *dekhit^ahāk*, *dekhit^ahik*; fem. *dekhitāhⁱ*; (3) *dekhit^athūnhⁱ*. Some people say *dekhaitāhⁱ* instead of *dekhitāhⁱ*, and so throughout.

Present Definite, I am seeing—

Masculine, *dekhait chhī*, or *dekhaitchhī*, and so throughout.

The 3rd person singular is commonly *dekhaitchhī*.

Feminine, *dekhaitⁱ chhī* or *dekhaitchhīⁱ*, and so throughout.

The verb *thikāhⁱ* may be substituted for *chhī* throughout.

Imperfect, I was seeing—

Masculine, *dekhait chhālāhⁱ* or *dekhaitchhālāhⁱ*, and so throughout.

Feminine, *dekhaitⁱ chhālāhⁱ* or *dekhaitchhālāhⁱ*, and so throughout.

The verb *rahī* may be substituted for *chhālāhⁱ* throughout.

Past, I saw—

Form 1.	Form 2.	Form 3.	Form 4.
1. <i>dēkhal, dekh^hlai</i> ¹ 2. <i>dekh^hlāh</i> ² 3. <i>dekh^hlak, dekh^hlai</i>	<i>dekh^hlainhⁱ</i> ³ <i>dekh^hlahūnhⁱ</i> <i>dekh^hlakainhⁱ</i>	<i>dekh^hlai</i> ¹ <i>dekh^hlānhⁱ, dekh^hlāthⁱ</i>	<i>dekh^hlainhⁱ</i> ³ <i>dekh^hlāthⁱhⁱ</i> ⁴

Optional forms, (1) *dekh^hlāh^h, dekh^hlā, dekh^hlai*, the fem. of *dēkhal* is *dēkhalⁱ*; (2) *dekh^hlā, dekh^hlāi, dekh^hlāh^h, dekh^hlāhⁱ*, fem. *dekh^hlāhⁱ*, or *dekh^hlāhⁱ*; (3) *dekh^hlāinhⁱ*; (4) *dekh^hlāhūnhⁱ*.

Perfect, I have seen. Two varieties:—

(1) Formed by adding *achhⁱ*, etc., throughout to all persons of the Past. Thus *dēkhal achhⁱ, dekh^hlai achhⁱ*, etc., I have seen.

(2) Formed by adding the present of the Auxiliary Verb to *dekh^hlā*, the Instrumental of the second verbal noun. Thus *dekh^hlā chhⁱ*, I have seen, and so on.

Pluperfect, I had seen. *dekh^hlā chhⁱlāh^h* (or *rahⁱ*), and so on.

C.—Neuter Verb.—*Sūtab*, to sleep.

The second and fourth forms are rarely used in Neuter Verbs.

Simple Present, and Present Conditional, I sleep, (if) I sleep; *sūti*, as in the Transitive Verb.

Future, I shall sleep, *sūtab*, etc., as in the Transitive Verb.

Imperative, Let me sleep, *sūtū*, as in the Transitive Verb.

Past Conditional, (if) I had slept, *sutitāhⁱ*, as in the Transitive Verb.

Present Definite, I am sleeping, *sutait chhⁱ*, etc., as in the Transitive Verb.

Imperfect, I was sleeping, *sutait chhⁱlāh^h*, etc., as in the Transitive Verb.

Past, I slept.		Perfect, I have slept.	
		First variety.	
		<i>sut^hlā achhⁱ</i> , etc., after the analogy of Transitive Verbs.	
		Second variety.	
Form 1.	Form 2.	Form 1.	Form 2.
1. <i>sut^hlā, sut^hlai</i> ¹ 2. <i>sut^hlāh</i> ² 3. <i>sūtal</i> ³	<i>sut^hlā, sut^hlai</i> ⁴ <i>sut^hlāh</i> ⁴	1. <i>sūtal chhⁱ</i> 2. <i>sūtal chh^hhⁱ</i> 3. <i>sūtal achhⁱ</i>	<i>sūtal chhⁱ</i> <i>sūtal chh^hhⁱ</i>
Optional forms, (1) <i>sut^hlāh^h</i> (2) <i>sut^hlā, sut^hlai, sut^hlah^h</i> , <i>sut^hlahⁱ</i> ; fem. <i>sut^hlāhⁱ</i> , or <i>sut^hlāhⁱ</i> ; (3) <i>sut^hlāi</i> ; fem. <i>sūtalⁱ</i> ; (4) <i>sut^hlānhⁱ</i> ; fem. <i>sut^hlāhⁱ</i> , <i>sut^hlāhⁱ</i> .		Feminine <i>sūtalⁱ chhⁱ</i> , and so on. Any form of the Auxiliary may be used.	
Pluperfect, I had slept, <i>sūtal chhⁱlāh^h</i> , etc., as in the Perfect.			

D.—Verbs whose roots end in *āb*; *pāeb*, to obtain; first and third forms only given. Present Part., *pābait* or *pāit*; Past Part., *pāol*; Root, *pāb*.

Simple present.	Future.	Imperative.	Past Conditional.	Past.	Perfect.	Pluperfect.
1. <i>pābi</i> or <i>pāi</i>	<i>pāeb, pāob</i>	<i>pāū</i>	<i>paitāhⁱ</i>	<i>pāol, paulai</i>	<i>pāol achhⁱ</i> or <i>paul^h chhⁱ</i>	<i>paul^h chhⁱlāh^h</i>
2. <i>pābāh</i>	<i>pāibāh, paubāh</i>	<i>pābāh</i>	<i>paitāh</i>	<i>paulāh</i>	...	...
3. { I. <i>pātau, pābau</i> III. <i>pābathⁱ</i>	<i>pāet, pāot</i> <i>paitāh, pautāh</i>	<i>pātau, pābau</i> <i>pābathⁱ</i>	<i>pābait</i> <i>paitāhⁱ</i>	<i>paulak</i> <i>paulanhⁱ</i>	...	...

These include all causal verbs, the verbs *gāeb*, to sing, and *āeb*, to come, and all Transitive Verbs with infinitives in *āeb*, except *khāeb*, to eat. Other Intransitive Verbs whose infinitives end in *āeb* and *khāeb*, are conjugated as follows:—

Simple Present.	Future.	Past Conditional.	Past.	E.—Irregular Verbs.
1. <i>khāē</i> 2. <i>khāh</i> 3. { I. <i>khāau</i> III. <i>khāthⁱ</i>	<i>khāēb</i> <i>khāibāh</i> <i>khāet</i> <i>khaitāh</i>	<i>khaitāhⁱ</i> <i>khaitāh</i> <i>khāet</i> <i>khaitāthⁱ</i>	<i>khāel</i> <i>khailāh</i> <i>khailak</i> <i>khailanh</i>	<i>jāeb</i> , to go. Past Part., <i>gēl</i> . <i>karab</i> , to do. Past Part., <i>kail</i> . <i>dharab</i> , to seize, place. Past Part., <i>dhal</i> . <i>dōb</i> , to give. Past Part., <i>dēl</i> . <i>lēb</i> , to take. Past Part., <i>lēl</i> . <i>hoēb</i> or <i>kāib</i> , to become. Past Part., <i>bhēl</i> . <i>marab</i> , to die. Past Part., <i>muil</i> or <i>maral</i> .

MAGAHĪ OR MĀGADHĪ.

*Magaha dēsa hai kāñchana purī,
Dēsa bhalā pai bhākhā burī.
Kahalū Maggaha kahalū 'rē',
Tekarā-lā kā marabē rē?*

Magah is a land of gold. The country is good, but the language is vile. I lived there and have got into the habit of saying 'rē.' Why, 'rē,' do you beat me for doing so?¹

Magahī or Māgadhi is, properly speaking, the language of the country of Magadha.

Name of Dialect.

The Sanskrit name of the dialect is hence Māgadhi, and this name is sometimes used by the educated; but the correct

modern name is Magahī.

The ancient country of Magadha (now often called Magah) corresponded to what is at the present day, roughly speaking, the District of Patna, together with the northern half of the District of Gayā. It

The ancient kingdom of Magadha. contained at different times three famous capital cities. The oldest was Rāja-grīha, the modern village of Rajgir, situated in the heart of the low range of hills which at the present day separates the District of Patna from that of Gayā. The history of Rāja-grīha is enveloped in the mists of legend. Suffice it to say that, according to tradition, its most celebrated king was named Jarā-sandha, who was overlord of a great part of Central Hindōstān. In the middle of the sixth century B.C., it was ruled by king Bimbi-sāra, who is famous as the patron of the Buddha. Here that great reformer lived for many years, and the ruined site of the city teems with reminiscences of him. Bimbi-sāra's son and successor founded the city of Patna, which in after years became the capital of Magadha in supersession of Rāja-grīha. Here, in the latter half of the third century B.C. were the head-quarters of the great Aśōka, under whom Buddhism was finally adopted as the state religion. The whole of Northern India was directly subject to him, as far south as Orissa, and a great portion of what is now Afghanistan, and of the Deccan as far south of the River Krishna, were under kings who recognised his suzerainty.

Under the Musalmāns, the capital of the country was the town of Bihār, in the south of the Patna District, the name of which, a relic of ancient times, is a corruption of the Buddhist word *vihāra* or monastery. From this town, the whole *sūba* or Province of Bihār took its name.

During British supremacy, up to the year 1865, the greater part of the present Patna District and the north of the present Gayā District, an area which closely corresponded to that of the ancient Magadha, formed one District known as Zila' Bihār; the south of Gayā, together with a portion of the Hazaribagh District, being known as Zila' Rāmgarh. From that date, the two Districts of Patna and Gayā have been in existence.

¹ Vide p. 34 post. The unfortunate man has lived in Magah and has acquired the vulgar habit of ending every question with the word 'rē', which, elsewhere in India, is the height of rudeness. He gets into a quarrel over this when he comes home, and earns a drubbing for insulting some one. Yet, so ingrained is the habit that while apologising he actually uses the objectionable word.

Magahī is, however, not confined to the old country of Magadha. It is also spoken all over the rest of Gayā and over the District of Hazaribagh; also, on the West, in a portion of the District of Palamau, and, on the East, in portions of the Districts of Monghyr and Bhagalpur. Over the whole of this area, it is practically one and the same dialect, with hardly any local variations. Only near the city of Patna is it infected with idioms belonging to the North-Western Provinces by the strong Musalmān element which inhabits that town, and which itself speaks more or less correct Urdū.

On its eastern border, Magahī meets Bengali. The two languages do not combine, but the meeting ground is a bilingual one, where they live side by side, each spoken by its own nationality. Each is, however, more or less affected by the other, and the Magahī so affected possesses distinct peculiarities, entitling it to be classed apart as a sub-dialect, which I have named Eastern Magahī. We find this dialect in South-East Hazaribagh, in Manbhum, in the South-East of the District of Ranchi, in the Native State of Kharsāwān, and even so far South as the Native States of Mayūrbhanja and Bāmra which belong politically to Orissa and Chhattisgarh, respectively. It is also spoken as an isolated island of speech in the West of the District of Malda.

Pure Magahī has also found its way down South of the District of Ranchi, and appears in the North of the District of Singhbhum, and in the Native States of Sarai Kalā and Kharsāwān, where it is spoken side by side with Oṛiyā. It will be noticed that both Standard Magahī and Eastern Magahī are spoken in Kharsāwān. Here the dividing cause is not difference of locality, but difference of caste. For further particulars concerning Eastern Magahī, and for the various local names by which it is called, the reader is referred to pages 145 and ff.

Magahī is bounded on the North by the various forms of Maithili spoken in Tirhut across the Ganges. On the West it is bounded by the Bhojpuri spoken in Shahabad and Palamau. On the North-East it is bounded by the Chhikā-chhikī Maithili of Monghyr, Bhagalpur and the Sonthal Parganas, and on the South-East by the Bengali of Manbhum and East Singhbhum. Standard Magahī is bounded on the South by the Sadān form of Bhojpuri spoken in Ranchi. It then, in the form of Eastern Magahī, runs along the eastern base of the Ranchi plateau through the Bengali-speaking District of Manbhum, and finally curls round to the West, below the south face of the same plateau in the North of the Oṛiyā-speaking District of Singhbhum, reappearing here as Standard Magahī. It will thus be seen that a belt of Magahī-speaking population bounds the Ranchi plateau on three sides, the North, the East, and the South.

There are three *enclaves* of Eastern Magahī, one in the Native States of Mayūrbhanja and Bāmra, where it is surrounded on all sides by Oṛiyā, and is known as Kuṛumālī, and the other in Western Malda, where it is called Khonṭāi, and is bounded on the North and West by Maithili, and on the East and South by Bengali.

The area in which Magahī is spoken is illustrated in the map facing page 1, and the area of Eastern Magahī is shown in greater detail in the map facing page 147.

The following are the figures which show the number of people who speak Magahī in Districts in which it is a vernacular :—

Name of District.	Number of Speakers.	Total for each Sub-dialect.
A.—Standard Magahī—		
Patna	1,551,362	
Gaya	2,067,877	
Bhagalpur	7,195	
Monghyr	1,019,000	
Palamau	150,000	
Hazaribagh	1,069,000	
Singhbhum	25,867	
Sarai Kalā State	34,815	
Kharsāwān State	987	
TOTAL FOR STANDARD MAGAHĪ		5,926,103
B.—Eastern Magahī—		
Hazaribagh	7,333	
Ranchi	8,000	
Manbhum	111,100 ¹	
Kharsāwān State	2,957	
Bamra State	4,194	
Mayūrbhanja State	280	
Malda	180,000	
TOTAL FOR EASTERN MAGAHĪ		313,864
GRAND TOTAL FOR MAGAHĪ		6,239,967

For the reasons stated when dealing with Maithilī, *vide ante*, pp. 14 and ff., it is impossible to ascertain the number of people whose native language is Magahī, but who live in parts of India where Magahī is not the vernacular. All that can be done is to give for the Provinces of Bengal and Assam, the following estimated figures. No figures of any kind are available for other parts of India :—

¹ The figures include some speakers of pure Magahī.

Table showing the estimated number of speakers of Magahī, within the Lower Provinces of Bengal, but outside the area in which Magahī is the vernacular language.

Name of District.	Number of Speakers.	REMARKS.
Burdwan	16,600	
Bankura	1,600	
Birbhum	3,900	
Midnapur	14,900	
Hooghly	5,000	
Howrah	7,900	
24 Parganas	19,300	
Calcutta	90,200	
Nadia	2,000	
Jessore	600	
Murshidabad	22,800	
Khulna	900	
Dinājpur	2,900	
Rajshahi	1,100	
Rangpur	900	
Bogra	1,100	
Pabna	1,800	
Darjeeling	700	
Jalpaiguri	2,300	
Kuch Bihar (State)	350	
Dacca	8,200	
Faridpur	1,300	
Backergunge	1,000	
Mymensingh	500	
Chittagong	1,100	
Noakhali	64	
Tippera	400	
Cuttack	80	
Puri	180	
Balasore	170	
Ranchi	20,141	Spoken in the North of the District by immigrants from Hazaribagh.
Jashpur State	1,500	
TOTAL	231,485	

Table showing the estimated number of speakers of Magahī within the Province of Assam.

Name of District.	Number of Speakers.	REMARKS.
Cachar Plains	10,200	
Sylhet	4,600	
Goalpara	1,800	
Kāmrup	400	
Darrang	2,100	
Nowgong	1,100	
Sibsagar	7,900	
Lakhimpur	5,000	
Naga Hills	100	
Khasi and Jaintia Hills	150	
Lushai Hills	15	
TOTAL	33,365	

NOTE.—Nearly all those are tea-garden coolies.

The following is, therefore, the total number of speakers of Magahī recorded in the above tables :—

Number of people speaking Magahī at Home	6,239,967
" " " " elsewhere in the Lower Provinces	231,485
" " " " in Assam	33,365
TOTAL	6,504,817

Magahī is condemned by speakers of other Indian languages as being rude and uncouth like the people who use it. In fact the principal difference between it and Maithilī is that the latter has been under the influence of learned Brāhman for centuries, while the former has been the language of a people who have been dubbed boors since Vedic times.¹ To a native of India, one of its most objectionable features is its habit of winding up every question, even when addressed to a person held in respect, with the word 'rē'. In other parts of India this word is only used in addressing an inferior, or when speaking contemptuously. Hence a man of Magah has the reputation of rudeness, and is liable to earn an undeserved beating on that score, as has been illustrated in the little popular song which is prefixed to this section.

¹ Compare Atharva-vēda, v, xxii, 14.

Magahī has no indigenous written literature. There are many popular songs current throughout the area in which the language is spoken, and strolling bards recite various long epic poems which are known more or less over the whole of Northern India. One of these, the Song of Gōpī-chandra, has been published by the present writer, with an English translation, in the Journal of the Asiatic Society of Bengal, Vol. liv, Part I, 1885, pp. 35 and ff. Another very popular poem, which has not yet been edited, is the Song of Lōrik, of which an account will be found in the eighth volume of the reports of the Archæological Survey of India, and in the present writer's Notes on the District of Gayā.¹

The only other printed specimens of the dialect with which I am acquainted are the fables at the end of the Grammars mentioned below, and a translation of the New Testament. The latter is a version in the 'Magadh' language, and was printed at Serampore in 1826. A revised version of the Gospel of St. Mark was issued by the Calcutta Branch of the Bible Society in the year 1890, and is still on sale.

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The character in general use in writing Magahī is Kaithī, for the alphabet of which see the plate facing p. 11. The Dēva-nāgarī alphabet is also occasionally used. For Eastern Magahī, we find the Bengali, and even the Oṛiyā alphabet employed. Examples of the use of all these alphabets will be found in the following specimens.

The pronunciation of Magahī is not so broad as in Maithilī. The letter अ *a* is usually pronounced like the *u* in 'nut,' as in the North-Western Provinces. In the last syllable of the second person of a verb, it is, however, pronounced like the *a* in 'all.' It will then be transliterated *ā*. Thus मार *mārā*, beat thou. There is the same confusion of स *ś* and ख *kh* that we find in Maithilī. When not compounded with another consonant, both are pronounced *kh*. The letters श *ś* and स *s* are both pronounced like the *s* in 'sin.'² The vowel आ *ā* is sometimes pronounced like the *a* in 'mad.' It is then transliterated *ā*. Thus मारलकाइ *māral'kaī*. Regarding this sound, and the other vowels, see the remarks under the head of Maithilī on page 22, which also apply to Magahī. See also the remarks on page 23 regarding the small ° in the middle of a word in unaccented syllables. The vowels इ *i* and उ *u* at the end of a word are fully pronounced in Magahī, and not as 'or ° as in Maithilī. A final अ *a* is not usually³ pronounced in

¹ Calcutta, 1893.

² *Vide ante*, p. 21, for further details.

³ A final *a* is pronounced in the second person of verbs, as in मार *mārā* given above.

prose, but is pronounced in poetry. The pronunciation will be followed in the transliteration. Thus फल will be transliterated *phal* in prose, and *phala* in poetry.

The **Rule of the Short Antepenultimate** applies in Magahī, exactly as it does in Maithilī. The reader is referred to pages 24 and ff.

As in the case of Maithilī, the chief difficulty of Magahī Grammar is the number of verbal forms for each person. The verb, as in Maithilī, agrees both with its subject and with its object, and, while there is no distinction of number, there are the four forms of each person depending on the honour of the subject and the object.

As in Maithilī, the four forms are as follows :—

1. Subject non-honorific, Object non-honorific.
2. Subject non-honorific, Object honorific.
3. Subject honorific, Object non-honorific.
4. Subject honorific, Object honorific.

The second and fourth forms may be distinguished by the fact that they always end in *n*. The preceding vowel is generally, but not always, *i* or *u*, and, though this is not shown in the paradigms, these are often pronounced long. Thus, besides *dekhalⁿthin*, he (honorific) saw him (honorific), we may have *dekhalⁿthīn*.

The **Rule of Attraction** closely agrees with that which obtains in Maithilī. If a verbal form ends in *ai* (or *ai*) *i* or *in*, and the Object, direct or remote, is in the second person, the *ai* (or *ai*) is changed to *au* (or *au*), the *i* to *ū*, and the *in* to *un*. This rule also applies when the *Subject* of the verb is connected indirectly with the second person. Thus, if the subject of a verb is 'his brother', the termination would be *ai* or *i*, but if it is 'your brother,' the termination would be *au* or *ū*. The letter *o* is often substituted for *au*. The following examples illustrate this rule :—

Rām larⁿkā-kē mārālⁿkaī, Ram beat the child.

Rām tokⁿrā larⁿkā-kē mārālⁿkaū, Ram beat your child.

Okⁿrā gārī-mē kaūn māl haī, What goods are there in his cart ?

Tokⁿrā gārī-mē kaūn māl haū, What goods are there in your cart ?

Dekhalⁿthin, he has seen His Honour.

Dekhalⁿthun, he has seen Your Honour.

Ōkar bhāī āilⁿthī haī, his brother has come.

Tōhar bhāī āilⁿthū haī, your brother has come.

Note that in the last instance, the auxiliary has not changed its form.

The letter *k* may be added to any form in *ai* (or *ai*), *au* (or *au*), or *o*, without changing the meaning. Thus, *mārālⁿkaī* or *mārālⁿkaik* ; *mārālⁿkaū* or *mārālⁿkaūk*.

Besides the ordinary Present Definite and Imperfect formed as in other Aryan languages by adding the Auxiliary Verb to the Present Participle, Magahī has two tenses, which may be called the Present Indefinite, and the Past Indefinite, respectively. They are formed by adding the Auxiliary Verb to the root, to which the letter *a* has been appended. Thus *dēkha hī*, I see ; *dēkha halū*, I saw. These tenses are of very frequent occurrence.

On the whole, Magahī Grammar closely follows that of Maithilī. The two main distinguishing points are, first, the use of the two tenses just mentioned, and, second,

the form of the Verb Substantive, which is *hī*, I am, instead of the very common Maithilī *chhī*.

It should be remembered that the rules of Magahī spelling are in no way fixed, and that forms will often be met which deviate from those now given, but it is hoped that if the above remarks are borne in mind, no difficulty will be experienced in grasping the principles of Magahī Grammar, as shown in the following sketch. In this sketch, verbal terminations formed by changing *ā* to *au*, *ī* to *ū*, or *in* to *un*, or by adding *k*, are omitted, to save space. They are provided for by the above general rules.

MAGAHĪ SKELETON GRAMMAR.

I.—NOUNS—

Each has three forms as in Maithili. Thus (short) *ghōrā*, (long) *ghor^awā*, (redundant) *ghorawā*, a horse.

The short form may be weak (as *ghōr*), or strong (as *ghōrā*).

Number.—Plural is formed by adding *n* and shortening a final long vowel. Thus, *ghorā*, horse, pl. *ghōran*; *ghar*, a house, pl. *gharan*. Plural may also be formed by adding nouns of multitude, such as *sab*, *lōg*. Thus *ghōrā sab*, the horses; *rājā lōg*, the kings.

Case.—The only two cases are the Instrumental and the Locative, formed, as in Maithili by the addition of *ē* and *ē* respectively, before which a final *ā* is elided, and a final *ī* or *ū* is shortened. Thus, *ghōrē*, by a horse; *ghōrē*, in a horse; *phal*, a fruit; *phalē*, *phalē*: *mālī*, a gardener; *mālī*, *mālī*. These forms do not occur in the Plural.

Other cases are formed by postpositions added to the nominative, or (when that exists) to the oblique form (see below). Some of these are *kē*, to (also used as a sign of the Accusative); *sē*, *sē*, *satī*, from or by; *lā*, *lāl*, *khātīr*, *lāgī*, for; *mē*, *mē*, *mō*, in; *kē*, *kē*, of. Before the postposition *kē*, a final long vowel is shortened. Thus *ghōrak*, of a horse. When the noun ends in a consonant, *a* is inserted. Thus *phal-ak*, of a fruit.

Gender.—Adjectives do not change for gender.

Oblique Form.—In all nouns ending in vowels, the oblique form is the same as the Nominative. In all nouns ending in consonants, it may either be the same as the nominative, or may add *e*. Thus *ghar kē* or *ghare kē*, of a house.

Verbal nouns in *l* have an oblique form in *lā*. Thus *dekhal*, seeing; oblique form *dekh^alā*. Other verbal nouns follow the ordinary rule about nouns ending in consonants.

II.—PRONOUNS—

	I		Thou		Self	This	That, He.
	Inferior form.	Superior form.	Inferior form.	Superior form.			
Sing. Nom.	—	<i>ham</i>	<i>tū</i> , <i>tō</i>	<i>toh^arā</i>	<i>ap^ane</i>	<i>ī</i>	<i>ū</i>
Obl.	<i>mōrā</i>	<i>ham^arā</i>	<i>tōrā</i>	<i>toh^arā</i>	<i>ap^ane</i>	<i>eh</i>	<i>oh</i>
Gen.	<i>mōr</i> , or <i>mōrā</i> , (f.) <i>mōrī</i>	<i>hammar</i> , <i>hamār</i> , <i>hamare</i>	<i>tōr</i> , <i>tōrā</i> , (f.) <i>tōrī</i>	<i>tōhar</i> , <i>tohar</i> , <i>tohare</i>	<i>ap^ane-ke</i> <i>apan</i>	<i>ē-kar</i> , <i>eh-ke</i> , etc.	<i>ō-kar</i> , <i>oh-ke</i> , etc.
Plur. Nom.	<i>hamanī</i>	<i>ham^aranī</i>	<i>tohanī</i>	<i>toh^aranī</i>	<i>ap^ane sab</i>	<i>ī</i>	<i>ū</i>
Obl.	<i>hamanī</i>	<i>hamaranī</i>	<i>tohanī</i>	<i>toh^aranī</i>	<i>ap^ane sab</i>	<i>in^a</i>	<i>un^a</i>

	Who.	He, that.	Who?	What (thing).	Anyone, someone.
Sing. Nom.	<i>jē</i> , <i>jaun</i>	<i>sē</i> , <i>taun</i>	<i>kē</i> , <i>kō</i> , <i>kaun</i>	<i>kā</i> , <i>kī</i> , <i>kaūchī</i>	<i>keu</i> , <i>kōī</i> , <i>kāhū</i>
Obl.	<i>jeh</i>	<i>teh</i>	<i>keh</i>	<i>kāhe</i>	<i>kekaro</i> , <i>kaunō</i>
Gen.	<i>jē-kar</i> , <i>jeh-ke</i> , etc.	<i>tē-kar</i> , <i>teh-ke</i> , etc.	<i>kē-kar</i> , <i>keh-ke</i> , etc.		
Plur. Nom.	<i>jē</i> , <i>jinh^akanī</i>	<i>sē</i> , <i>tinh^akanī</i>	<i>kē</i> , <i>kinh^akanī</i>	<i>kī</i> is peculiar to South-East Patna, <i>kaūchī</i> to Gaya.	Anything, something, is <i>kuchhu</i> , <i>kuchchho</i> or <i>kuchchha-o</i> , which has no oblique form.
Obl.	<i>jinh</i>	<i>tinh</i>	<i>kinh</i>		

NOTE.—In the above, the Oblique forms of the Plural are often used for the Nominative. There are many forms of the oblique plural. The following are those of the pronoun of the first person (the others can be formed from analogy), *ham^aninh*, *ham^aranhī*, *hamaranh*. The spelling of these fluctuates. Thus, we find *ham^anin*, and so on. From *ī*, we have, *inhanh*, *inhani*, *ikh^anin*, *akh^anī*, *ek^anī*, *inh^akanhī*, *inh^akā*. So also for *ū*, *jē*, *sē* and *kē*. The spelling of all these fluctuates.

Oblique Genitives.—All genitives in *kar* have an oblique form in *k^arā*. Thus, *ē-kar*, *ek^arā*; *ō-kar*, *ok^arā*; *jē-kar*, *jek^arā* and so on. This can be used as a kind of secondary oblique Case of the pronoun, to which postpositions can be attached. Thus, *Dat. sing.*, *ek^arā kē*, and so on.

III.—VERBS—

A.—Auxiliary Verbs & Verbs Substantive.

	Present, I am, etc.				Past, I was, etc.			
	Form I	Form II	Form III	Form IV	Form I	Form II	Form III	Form IV
1	<i>hī</i> ¹	—	<i>hī</i> ²	—	<i>halū</i> ¹	—	<i>halū</i> ²	—
2	<i>hē</i> ³	<i>hahin</i> ⁴	<i>hā</i> ⁵	<i>hahun</i> ⁶	<i>halē</i> ³	<i>hal^ahin</i>	<i>halā</i> ⁴	<i>hal^ahun</i>
3	<i>hai</i> ⁷	<i>hahin</i> ⁸	<i>hā</i> ⁹	<i>hāin</i> ¹⁰	<i>hal</i> ⁵	<i>hal^ahin</i> ⁶	<i>halan</i> ⁷	<i>hal^athin</i> ⁸

Optional forms:—

¹ *Hakī*, *hikū*; ² *hiai*; ³ *hā*, *hē*, *hai*, *hahī*, *hakī*; fem. *hī*, *hē*; ⁴ *hahin*; ⁵ *hahū*, *hahō*, *hahū*; ⁶ *hahun*; ⁷ *hā*, *hē*, *hō*, *hā*, *has*, *hakai*, *hahī*; ⁸ *hahin*; fem. *hahin*, *hahinī*; ⁹ *hath*, *hathī*; ¹⁰ *hathin*; fem. *hathin*, *hathinī*.

Optional forms:—

¹ *Halī*; ² *haliai*; ³ *halā*, *halē*, *hal^ahī*, *halē*; fem. *halī*, *halī*; ⁴ *halāh*, *hal^ahū*, *hal^ahō*, *hal^ahū*; ⁵ *halai*, *hal^ahī*; fem. *halī*; ⁶ *hal^ahin*; fem. *hal^ahin*, *hal^akhini*; ⁷ *hal^athī*; fem. *halin*; ⁸ fem. *hal^athin*, *hal^athinī*.

B.—Transitive Verb.—Dēkhab, to see. Root, dēkh.Verbal nouns, 1, *dēkhab*, obl. not used; 2, *dēkhal*, obl. *dēkh^alā*; 3, *dēkh*, obl. *dēkhe*.Participles, Pres. *dēkhit*, *dēkhat*, *dēkhait*; fem. -*tī*; obl. -*te*; Past. *dēkhal*; fem. -*lī*; obl. -*le*.Conjunctive Participle, *dēkh ke* or *dēkh kar*.

Simple Present, I see, etc. Present Conditional, (if) I see, etc.

Past. I saw, etc.

	Form I	Form II	Form III	Form IV	Form I	Form II	Form III	Form IV
1	<i>dēkhū¹</i>	—	<i>dēkhē²</i>	—	<i>dēkh^alū¹</i>	—	<i>dēkh^alē²</i>	—
2	<i>dēkh³</i>	<i>dēkh^ahin</i>	<i>dēkhā⁴</i>	<i>dēkh^ahun</i>	<i>dēkh^alē³</i>	<i>dēkh^ahin</i>	<i>dēkh^alā⁴</i>	<i>dēkh^ahun</i>
3	<i>dēkhai⁵</i>	<i>dēkh^ahin⁶</i>	<i>dēkhath⁷</i>	<i>dēkh^athin⁸</i>	<i>dēkh^alak⁵</i>	<i>dēkh^akan⁶</i>	<i>dēkh^althī</i>	<i>dēkh^althin⁷</i>

Optional forms:—

¹ *dēkhī*; ² *dēkhiai*; ³ *dēkhē*, *dēkhā*, *dēkhē*, *dēkh^ahī*; fem., *dēkhī*, *dēkhī*, *dēkhū*; ⁴ *dēkhāh*, *dēkh^ahū*, *dēkh^ahō*, *dēkh^ahū*; ⁵ *dēkhē*, *dēkhas*; ⁶ *dēkh^akin*; fem. *dēkh^akhin*, *dēkh^akhinī*; ⁷ *dēkhī*, *dēkh^athī*; ⁸ *dēkhin*, *dēkh^athin*; fem., *dēkh^athin*, *dēkh^athinī*.

Optional forms:—

¹ *dēkh^alī*; ² *dēkh^alai*; ³ *dēkh^alē*, *dēkh^alā*, *dēkh^ahī*; fem. *dēkhī*, *dēkh^alī*, *dēkh^alū*; ⁴ *dēkh^alāh*, *dēkh^ahū*, *dēkh^ahō*, *dēkh^ahū*; ⁵ *dēkh^akai*, *dēkh^akai*; fem. *dēkh^alī*; ⁶ *dēkh^alan*, *dēkh^akin*; fem., *dēkh^alin*, *dēkh^akin*, *dēkh^akhin*, *dēkh^akhinī*; ⁷ *dēkh^ahin*, *dēkh^akathin*; fem., *dēkh^athin*, *dēkh^athinī*.

Future, I shall see.—Two varieties.

Variety I—

Variety II—

	Form I	Form II	Form III	Form IV	Form I	Form II	Form III	Form IV
1	<i>dēkhab¹</i>	—	<i>dēkh^abai</i>	—	Wanting	Wanting	Wanting	Wanting
2	<i>dēkh^abē²</i>	<i>dēkh^ab^ahin</i>	<i>dēkh^abā³</i>	<i>dēkh^ab^ahun</i>	Wanting	Wanting	<i>dēkh^ahā⁴</i>	Wanting
3	Wanting	Wanting	Wanting	Wanting	{ <i>dēkh^ahī</i> <i>dēkhat⁵</i>	<i>dēkh^ahin³</i>	{ <i>dēkh^ahē</i> <i>dēkh^atan⁴</i>	<i>dēkh^athin⁵</i>

Optional forms:—

¹ *dēkh^abō*, *dēkh^abaū*; fem. *dēkh^abī*; ² *dēkh^abā*, *dēkh^abē*, *dēkh^abā*, *dēkh^abē*; fem. *dēkh^abī*, *dēkh^abē*, *dēkh^abū*; ³ *dēkh^abāh*, *dēkh^abā*, *hū*, *hō*, *hū*;

Optional forms:—

¹ *dēkh^ahāh*; ² *dēkh^atai*; ³ *dēkh^ahin*, *dēkh^akhin*; fem. *dēkh^akhin*, *dēkh^akhanī*; ⁴ *dēkh^athī*; fem. *dēkh^atin*; ⁵ fem. *dēkh^athin*, *dēkh^athinī*.

Past Conditional, (if) I have seen, etc.

The Imperative is the same as the Simple Present. Precative Forms are *dēkhab^ahū*, *dēkh^ahā*, and *dēkhī*.

	Form I	Form II	Form III	Form IV
1	<i>dēkhaitū¹</i>	—	<i>dēkhaitī</i>	—
2	<i>dēkhaitē</i>	<i>dēkhait^ahin</i>	<i>dēkhaitā</i>	<i>dēkhait^ahun</i>
3	<i>dēkhait</i>	<i>dēkhait^ahin</i>	<i>dēkhaitan</i>	<i>dēkhait^athin</i>

Present Indefinite, I see; *dēkha hī* or *dēkhe hī*, and so throughout, conjugating the Auxiliary Verb.

Past Indefinite, I saw; *dēkha halū*, or *dēkhe halū*, and so throughout.

Present Definite, I am seeing; *dēkhait* (*dēkhait* or *dēkhat*) *hī*, and so throughout.

Imperfect, I was seeing; *dēkhait* (etc.) *halū* and so throughout.

¹ Or *dēkh^atū*, or *dēkh^atū*, and so throughout. The word *hal* may be added throughout. Thus *dēkhaitū hal*. Optional forms as in the Past of the Auxiliary.

Perfect, I have seen, formed by adding *hai*, *hē*, *ha*, or *hā* to the Past. Thus, *dēkh^alū hai*, I have seen. Pluperfect, I had seen, similarly formed by adding *hal* or *halai*. Thus *dēkh^alū hal*, I had seen.

C.—Neuter Verbs.—These only differ in the conjugation of the Preterite, and of the tenses derived from it, which follow that of *halū* not that of *dēkh^alū*. Thus 3, Form I, *giral*, he fell. So *gir^alū hai*, I have fallen.

D.—Verbs whose roots end in ā; pāeb, to obtain. Pres. Part., pāwat, pāit.

	Simple Pres.	Future.	Past.	Past Conditional.	
1	<i>pā^a or pāwī</i>	<i>pāeb</i>	<i>paulū or pailū</i>	<i>pautū or paitū</i>	Forms containing <i>au</i> , like <i>pautū</i> , <i>paitū</i> , are only used in the case of transitive verbs, except <i>khāeb</i> , to eat, which does not use such forms. They are never used in the east of the Magahī tract.
2	<i>pāwā</i>	<i>pāibā or pābā</i>	<i>paulā or pailā</i>	<i>pautā or paitā</i>	
3	<i>pāwath</i>	<i>pāi, pāit</i>	<i>paulak or pailak</i>	<i>pāwat or pāit</i>	

E.—Irregular Verbs.

Jāeb, to go; Past Part., *gāl*.
Karāb, to do; " *kail*.
Marāb, to die; " *mūl* or *mūl*.
Dēb, to give; " *dēl* or *dihal*.
Lēb, to take; " *lēl* or *lihal*.
Hōeb, to become; " *kōl*, *kōil* to *bhāl*.

BHOJPURI.

<i>Lāṭhī-mē guṇa bahuta haī,</i>	<i>sadā rākhihā saṅga,</i>
<i>Naddī nāra agāha jala,</i>	<i>tahā bachāwai aṅga.</i>
<i>Tahā bachāwai aṅga,</i>	<i>jhapaṭa kuttō-kē mārāi :</i>
<i>Dushmana dāwāgira,</i>	<i>hōe tina-hū-kē jhārai.</i>
<i>Kaha Giri-dhara Kabi-rāya,</i>	<i>bāta bādhā yaha gāṭhī,</i>
<i>Saba hathyāra-kē chhāri</i>	<i>hātha-mē rākhihā lāṭhī.</i>

The Bhojpuri National Anthem.

(Thus paraphrased by Mr. W. S. Meyer, I.C.S.)

Great the virtues of the Stick !
 Keep a Stick with you alway—
 Night and day, well or sick.

When a river you must cross,
 If you'd save your life from loss,
 Have a stout Stick in your hand,
 It will guide you safe to land.

When the angry dogs assail,
 Sturdy Stick will never fail.
 Stick will stretch each yelping hound
 On the ground.

If an enemy you see,
 Stick will your protector be.
 Sturdy Stick will fall like lead
 On your foeman's wicked head.

Well doth poet Girdhar say
 (Keep it carefully in mind)
 ' Other weapons leave behind,
 Have a Stick with you alway.'

Bhojpuri, or, if the word were strictly transliterated, **Bhoj^apurī**,¹ is properly speaking the language of Bhojpur, the name of a Town and Pargana in the north-west of the District of Shahabad. It is a place of some importance in the modern history of India. The town is the original head-quarters of the Dumraon Raj, and the battle of Buxar was fought at Bagh^asar a few miles to its west. Politically, it belongs rather to the United Provinces than to Bihār, although it is at the present day included within the boundaries of the latter province. It was from its neighbourhood that the famous Bundelkhand heroes, Alhā and Ūdan, traced their origin, and all its associations and traditions point to the west and not to the east.

The language called after this locality has spread far beyond its limits. It reaches, on the north, across the Ganges, and even beyond the Nepal frontier, up to the lower ranges of the Himalayas, from Champaran to Basti. On the South, it has crossed the Sone, and covers the great

¹ The word Bhojpuri has obtained currency in English, and it would be an affectation of purism to spell the name 'Bhoj^apurī.'

Ranchi plateau of Chota Nagpur, where it ultimately finds itself in contact with the Bengali of Manbhum, and with the Oṛiyā of Singhbhum.

Of the three Bihārī dialects, Maithilī, Magahī, and Bhojpurī, it is the most western.

The language boundaries.

North of the Ganges, it lies to the west of the Maithilī of Muzaffarpur, and, south of that river, it lies to the west of the Magahī of Gaya and Hazaribagh. It then takes a south-easterly course, to the south of the Magahī of Hazaribagh, till it has covered the entire Ranchi Plateau, including the greater part of the Districts of Palamau and of Ranchi. Here, it is bounded on the east by the Magahī spoken in the sub-plateau parganas of Ranchi and by the Bengali of Manbhum. On the south it is here bounded by the Oṛiyā of Singhbhum and the Native State of Gangpur. The boundary then turns to the north, through the heart of the Jashpur State, to the western border of Palamau, along which line it marches with the form of Chhattisgarhī spoken in Sargūjā and western Jashpur. After passing along the western side of Palamau, the boundary reaches the southern border of Mirzapur. It follows the southern and western borders of that District up to the river Ganges. Here it turns to the east, along the course of that stream, which it crosses near Benares, so as to take in only a small portion of the north Gangetic portion of Mirzapur. South of Mirzapur, it has still had Chhattisgarhī for its neighbour, but on turning to the north, along the western confines of that District, it has been bounded on the west, first by the Baghelī of Baghelkhand, and then by Awadhī. Having crossed the Ganges, its boundary line lies nearly due north to Tāṇḍā on the Gogra, in the District of Fyzabad. It has run along the western boundary of the Benares District, across Jaunpur, along the west of Azamgarh, and across Fyzabad. At Tāṇḍā, its course turns west along the Gogra and then north up to the lower ranges of the Himalayas, so as to include the District of Basti. Beside the area included in the above language frontier, Bhojpurī is also spoken by the members of the wild tribe of Thārūs, who inhabit the Districts of Gonda and Bahraich.

The area covered by Bhojpurī is, in round numbers, some fifty thousand square miles. At home, it is spoken by some 20,000,000 people as compared with the 6,235,782 who speak Magahī, and the 10,000,000 who speak Maithilī. So far, therefore, as regards

Bhojpurī compared with the other Bihārī dialects.

the number of its speakers, it is much more important than the other two Bihārī dialects put together. This division of the dialects of Bihārī into two groups, an eastern, consisting of Maithilī and Magahī, and a western, Bhojpurī, commends itself on both linguistic and ethnic grounds. The two eastern dialects are much more closely connected with each other than either is connected with Bhojpurī. In grammatical forms, Maithilī and Magahī have much in common that is not shared by Bhojpurī, and, on the other hand, Bhojpurī has peculiarities of declension and conjugation which are unknown to the other two. There is a difference of intonation, too, between the east and the

Pronunciation compared.

west, which is very marked to anyone who is familiar with the languages of Eastern Hindōstān. In Maithilī, the vowel *a* is pronounced with a broad sound approaching the 'o in *hot*' colour which it possesses in Bengali. Bhojpurī, on the contrary, pronounces the vowel with the clear sharp-cut tone which we hear all over Central Hindōstān. Contrasted with this the dialect also possesses a long drawled vowel, which is written in many different ways,

but which is always pronounced like the *aw* in *awl*.¹ This last sound also occurs both in Maithilī and in Magahī, but not nearly to so great an extent, and moreover, when it does occur in these dialects, it is not so liable to be noticed owing to the broad sound of the frequently occurring vowel *a*, with which it is, as pronounced in the east, easily confounded. In Bhojpurī, on the contrary, the contrast between this drawled *ā* and the clear-cut sound of the common *a* is so very marked, and the drawled *ā* is of such frequent occurrence, that it gives a tone to the whole language which is recognised at once.

In the declension of nouns, the favourite Bhojpurī postposition of the genitive is *ke*, while in the Eastern dialects it is either *k* or *kar* or *kēr*. Besides this, the genitive of a Bhojpurī substantive has an oblique form, a thing unknown to Maithilī or Magahī. As regards pronouns, Bhojpurī has a word for 'your honour',—viz. *raure*,—which does not occur in the east. In the conjugation of verbs, the Bhojpurī verb substantive, *bāṭē*, he is, does not appear in the other two, while the form of the verb substantive which may be called common to the three dialects,—*hai*, he is,—is throughout its conjugation pronounced so differently in Bhojpurī that it can hardly be recognised as the same verb. In the conjugation of the finite verb, Bhojpurī has a present tense,—*dēkhī-lā*, I see,—which is peculiar to itself, and is not met in the other two dialects. Finally,—Bhojpurī has cast aside all that maze of verbal forms which appals the student when he first attempts to read Maithilī or Magahī. All those forms which depend upon the person of or the degree of respect to be shown to the object, which are so characteristic of these two dialects, are absent from Bhojpurī, and instead we have a simple conjugation, with rarely more than one form for each person.

Bhojpurī has three main varieties,—the Standard, the Western, and Nagpuriā. It has also a border sub-dialect called Madhēsī, and a broken form called Thārū. Standard Bhojpurī is spoken mainly in the Districts of Shahabad, Ballia, and Ghazipur (Eastern half), and in the Doab of the Gogra and the Gandak. As its name implies, Western Bhojpurī is spoken in the Western Districts of Fyzabad, Azamgarh, Jaunpur, Benares, the western half of Ghazipur, and South-Gangetic Mirzapur, while Nagpuriā is spoken in Chota Nagpur. Madhēsī is spoken in Champaran, and Thārū Bhojpurī along the Nepal frontier from that district to Bahraich.

Standard Bhojpurī extends over a large area, and exhibits some local peculiarities. The most noticeable is the preference of the more southern Districts of Shahabad, Ballia and Ghazipur, and of the southern part of Saran, for the letter *r* instead of *ṛ* in the conjugation of the auxiliary verb. Thus, while the Northern Standard Bhojpurī prefers to say '*bāṭē*' for 'he is,' the Southern prefers *bāṛē*. In the centre and north of Saran, there is a peculiar form of the Past tense of the verb, in which *u* is substituted for the *l* which is usually typical of Bihārī; but this anomaly does not go further north, and in Eastern Gorakhpur, the language differs but little from that of Shahabad. Still further to the north-west, in Western Gorakhpur and in Basti, there are a few other divergencies from the Standard, but they are not of importance, and are mainly due to the influence of the neighbouring western

¹ This is the sound which I transliterate by *ā*.

variety of the dialect. Natives, who are quick to recognise any divergence of dialect, call the language of Eastern Gorakhpur Gorakhpurī, and the language of the west of that district and of Basti, Sarwariā.¹

Western Bhojpurī is frequently called Pūrbī, or the Language of the East, *par excellence*. This is naturally the name given to it by the inhabitants of Western Hindōstān, but has the disadvantage of being indefinite. It is employed very loosely, and often includes languages which have nothing to do with Bhojpurī, but which are also spoken in Eastern Hindōstān. For instance, the language spoken in the east of the District of Allahabad is called Pūrbī, but the specimens of it which have been sent to me are clearly those of a form of Eastern Hindī. It altogether wants the characteristic features of Bhojpurī,—the present in *-lā* and the Past in *-al*,—and instead has the well-known Eastern Hindī Past in *-is*. I have hence decided to abandon the term Pūrbī altogether, and to use instead the term ‘Western Bhojpurī,’ which, while not so familiar to Natives, has the advantage of being definite, and of connoting exactly what it is wanted to express.

As compared with Standard Bhojpurī, the following are the principal points of difference in Grammar. In Standard Bhojpurī, the termination of the Genitive is *ke*, with oblique form *ka*; in the Western dialect it is *ka* or *kāṛ*, with an oblique form *kē*. The latter has also an Instrumental Case ending in *an*, which is altogether wanting in the Standard language. In Western Bhojpurī, the adjective is liable to change according to the gender and case of the noun which it qualifies. This is much rarer in the Standard form of the language. The use of the pronouns in the two forms of speech differs considerably. The forms of the demonstrative pronouns vary, and the word *tūh* can be used as an honorific pronoun of the second person in the West, which is not the case in the East. In the East the oblique form of nouns and pronouns usually ends in *ā*, while in the West, it always ends in *ē*. The Verb Substantive has two forms in both sub-dialects, but the *hāwē*, I am, of the East has become *hanē* in the West. As forms of this verb are of frequent occurrence, and as the difference of pronunciation is very marked, the result of this last point is that the ‘tone-colour’ of each of the two sub-dialects shows considerable diversity from that of the other. In the conjugation of the verb, there are two marked differences. Nothing is more marked in Standard Bhojpurī than the nasal tone which is given to the termination of the first person plural, which, being also used for the singular, is of frequent occurrence. Thus a man of Shahabad says *ham kailē* for ‘I did’. In Western Bhojpurī this nasal is dropped in the plural, and we only have *ham kailē*. Moreover, in the latter, the first person plural is not nearly so often used for the Singular, as in the Standard. The termination of the third person plural also differs considerably in the two forms of speech. In the Standard it ends in *-an* or in *-ani*, and in the West it ends in *-aṛ*. The above are only the most noteworthy points of difference between the two main forms of Bhojpurī. There are many other minor ones, for which the reader is referred to the grammatical notes prefixed to the specimens. See, especially, pp. 249 and ff.

The Nagpurī of Chota Nagpur differs from the Standard type principally in the fact that it has borrowed grammatical forms from the neighbouring Chhattisgarhī of the east of the Central Provinces.

Nagpurī.

¹ For an explanation of this last name, see pp. 238 and ff.

Instances are the use of the termination *-har*, to give definiteness to a noun, and the suffix *-man* to form the plural. There are other divergencies from the Standard which will be found described on pp. 280 and ff. It may be noted that Nagpuriā is sometimes known by the people who speak it as Sadān or Sadrī and is called by the Munḍa tribes of Chota Nagpur 'Dikkū Kāji.'

The Madhēsī of Champaran is the language of the '*Madhya-dēśa*,' or 'Middle country,' between the Maithilī of Tirhut and the Bhojpuri of Gorakhpur. As its name implies it is a border form of speech possessing some of the characteristics of each dialect. Its structure is, however, in the main that of Bhojpuri.

The Thārūs who inhabit the Tarai along the Nepal frontier have no speech of their own. Wherever we find them they have adopted more or less completely the language of their Aryan neighbours. Those who are found in the British districts from Bahraich to Champaran speak a corrupt form of Bhojpuri, mixed here and there with aboriginal words which will repay the investigations of the ethnologist. It is worth noting that the Thārūs of Bahraich and Gonda speak Bhojpuri, although the local Aryan language is not that language, but is Eastern Hindī.

The area in which Bhojpuri is spoken is shown in the map facing page 1.

The following are the figures which show the number of speakers of Bhojpuri within the area in which it is a vernacular. The totals are given for each sub-dialect. For details, district by district, the reader is referred to the various sections dealing with each sub-dialect :—

Southern Standard	4,324,293
Northern Standard, viz. :—	
Dialect of Saran	1,504,500
Gorakhpuri	1,307,500 ¹
Sarwariā	3,353,151 ¹
	<hr/>
	TOTAL
Western Dialect	6,165,151
Nagpuriā	3,939,500
Madhēsī	594,257
Thārū Bhojpuri	1,714,036
	39,700
	<hr/>
	TOTAL
	16,776,937

Besides the above, there is the population of the Nepal Tarai, which, of necessity, cannot be numbered. A moderate estimate would put the Bhojpuri speakers of that tract at three millions, so that we are justified in estimating the whole number of people who speak Bhojpuri at home, as in round numbers 20,000,000.

For the reasons stated when dealing with Maithilī, *vide ante* pp. 14 and ff., it is impossible to ascertain the number of people whose native language is Bhojpuri, but who live in parts of India where Bhojpuri is not the vernacular. All that can be done is to give for the Provinces of Bengal and Assam the following estimated figures. No figures of any kind are available for the rest of India.

¹ Include some speakers of Thārū Bhojpuri and Domrā.

Table showing the estimated number of speakers of Bhojpurī, within the Lower Provinces of Bengal, but outside the Area in which Bhojpurī is the Vernacular Language.

Name of District.	Number of Speakers.	REMARKS.
Burdwan	12,800	
Bankura	1,600	
Birbhum	9,200	
Midnapur	40,600	
Hooghly	4,900	
Howrah	19,000	
24-Parganas	23,000	
Calcutta	71,600	
Nadia	3,600	
Jessore	1,500	
Murshidabad	40,900	
Khulna	1,600	
Dinajpur	7,300	
Rajshahi	4,000	
Rangpur	17,900	
Bogra	9,400	
Pabna	7,000	
Darjeeling	4,500	
Jalpaiguri	9,300	
Kuch-Bihar (State)	4,800	
Dacca	11,600	
Faridpur	2,300	
Backergunge	900	
Mymensingh	24,800	
Chittagong	1,200	
Noakhali	162	
Tippera	2,200	
Bhagalpur	7,406	
Cuttack	350	
Puri	340	
Balasore	920	
Jashpur State	200	
TOTAL	346,878	

Table showing the estimated number of speakers of Bhojpurī within the Province of Assam.

Name of District.	Number of Speakers.	REMARKS.
Cachar Plains	18,400	
Sylhet	18,500	
Goalpara	3,100	
Kamrup	900	
Darrang	3,200	
Nowgong	1,800	
Sibsagar	10,300	
Lakhimpur	9,000	
Naga Hills	130	
Khasi and Jaintia Hills	350	
Lushai Hills	50	
TOTAL	65,730*	* Nearly all these are tea-garden coolies.

The following is, therefore, the total number of speakers of Bhojpurī recorded in the above tables :—

Number of people speaking Bhojpurī at home	20,000,000
" " " " elsewhere in the Lower Provinces	346,878
" " " " in Assam	65,730

Total 20,412,608

Bhojpurī has hardly any indigenous literature. A few books have been printed in it. Those which I have met will be found mentioned in the list of Texts given under the head of Authorities. So far as I am aware, no portion of the Bible has been translated into the dialect. Numerous songs are current all over the Bhojpurī area, and the national epic of Lōrik, which is also current in the Magahī dialect, is everywhere known.

AUTHORITIES—

A.—EARLY REFERENCES.

I know of no early references to the Bhojpurī language. Bhojpur, itself, is frequently mentioned by Muhammadan historians, and its wild inhabitants are referred to in no complimentary terms. Nor is the word Pūrbī, so far as I am aware, met with in any early writer, as the name of a language. The following article, taken entire from Yule's 'Hobson Jobson,' illustrates the use of the word from the earliest times as a geographical and ethnical title.

Poorub, and **Poorbeea**, ss. Hind. *Pūrab*, *Pūrb*, 'the East,' from Skt. *pūrva* or *pūrba*, 'in front of,' as *paścha* (Hind. *pachham*) means 'behind' or 'westerly' and *dakshina*, 'right-hand' or 'southerly.' In Upper India the term usually means Oudh, the

Benares division, and Behar. Hence POORBEEA (*pūrbīyā*), a man of those countries, was, in the days of the old Bengal army, often used for a sepoy, the majority being recruited in those provinces.

1553. "Omaum (Humayun) Patxiah.....resolved to follow Xerchan (Sher Khan) and try his fortune against him..... and they met close to the river Ganges before it unites with the river Jamona, where on the West bank of the river there is a city called Canose, one of the Chief of the kingdom of Dely. Xerchan was beyond the River in the tract which the natives call PUBBA." *Barros*, IV. ix. 9.

1616. "Bengala, a most spacious and fruitful province, but more properly to be called a kingdom, which hath two very large provinces within it, PUBB and Patan, the one lying on the East, the other on the West side of the river." *Terry*, Ed. 1665, p. 357.

1666. "La Province de Halabas s'appelloit autrefois PUBOP" *Thevenot*, v. 197.

1881. ".....My lands were taken away,

And the Company gave me a pension of just eight annas a day;

And the POORBEAHS swaggered about our streets as if they had done it all.....".

Attar Singh loquitur, by 'Swar,' in an Indian paper, the name and date lost.

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The character in general use in writing Bhojpurī is the Kaithī, for the alphabet of which, see the plate facing p. 11. The Dēva-nāgarī is also used by the educated classes. Examples of both these alphabets will be found in the following specimens.

There is a marked difference between the pronunciation of Bhojpurī and that of the two eastern dialects of Bihārī. The sound of the latter, especially of Maithilī, more nearly approaches that of Bengali, owing to the frequent occurrence of the letter *a* which is pronounced rather broadly. In Bhojpurī, on the contrary, the letter *a* is usually pronounced in the clear-cut way which we find elsewhere in the North-Western Provinces, *i.e.*, like the *u* in *nut*.

The long, drawled *a* which I transliterate *ā*, is especially common in Bhojpurī, and its contrast with the short clear-cut *a*, which is of frequent occurrence, gives a striking piquancy to the general tone-colour of the dialect. Usually, this drawled *ā* is left unrepresented in writing but its existence is fully recognised, and various attempts are made by different people to portray it. Thus, some write the sign * over the consonant containing this vowel. Others write * after it. Others write : after it, and others repeat the letter अ *a* after it. For instance, the word *dēkhā-lā*, you see, is written by some देखल; by others देखलः; by others देखलः; and by others देखलअ. The first method is that adopted by the present writer.

The short vowel, which I transliterate *ā*, which is pronounced like the *a* in *mad*, and which is common in Maithilī and Magahī, does not occur in Bhojpurī. The clear-cut *a* pronounced like the *u* in *nut* is always substituted.

The **Rule of the Short Antepenultimate** occurs in Bhojpurī as in the other Bihārī dialects. The only difference is that a long *ā* is shortened to *a* and not to *ā*. Thus, the third person Past of *māral*, to strike, is *mar^alas*, he beat, not *mār^alas*. For further particulars regarding the shortening of the Antepenultimate, a fact which is continually observed in Bhojpurī, see pp. 24 and ff.

As customary, when the letter *a* in the middle of a word is silent, or is only very lightly heard, it is represented by a small * above the line. As elsewhere, this is not done in poetry, in which every *a*, even the *a* at the end of a word is fully pronounced.

Bhojpurī Grammar is much more simple than that of Maithilī or Magahī. Except in a few isolated instances, the form of the verb depends only on the subject. The Object has no effect upon it. In Standard Bhojpurī, the first person singular is very rarely used, the plural being used instead, but this is not the case in the Western sub-dialect.

Bhojpurī has a peculiar form of the Present Indicative, which closely corresponds to the Naipālī Future, and which is, itself, often used in the sense of the Future. It

is formed by adding the suffix *-lā* to the Present Subjunctive. According to Dr. Hoernle, this suffix means 'gone,' and is used like the *-gā* of the Hindōstānī Future. Just as the Hindōstānī *dēkhū-gā*, mean literally 'I am gone that I may see,' hence 'I am going to see,' hence 'I shall see,' so do the Naipālī *dēkhū-lā*, and the Bhojpurī *dēkhī-lā*. In the last named instance the tense has come to be more often used as a present.

Bhojpurī has its own Verb Substantive. Just as *chhī*, I am, is typical of Maithilī, and *hī*, I am, is typical of Magahī, so *bāṭī*, *bārī*, or *bānī*, is typical of Bhojpurī.

It is hoped that, if the above remarks are borne in mind, no difficulty will be experienced in grasping the principles of Bhojpurī grammar, as shown in the following sketch:—

BHOJPURĪ SKELETON GRAMMAR.

I.—NOUNS—

Each has three forms as in Maithili. Thus (short) *ghōrā*, (long) *ghōr^awā*, (redundant) *ghōrauwā*. The long form sometimes ends in *ē* instead of *ā*. Thus, *ghōr^awē*. All these forms may have their termination nasalised. Thus *ghōr^awā̃*. The short form may be weak (as *ghōr*) or strong (as *ghōrā*).

Number.—Plural is formed by adding *nī*, *nā*, or *n*, and shortening a preceding long vowel. Thus *ghōrā*, horse, *ghōrani*, *ghōranā*, or *ghōran*, horses; *ghar*, a house, pl. *gharani*, *gharanā* or *gharan*. Plural may also be formed by adding nouns of multitude, such as *sabh*, all, *lōg*, people. Thus *ghōrā sabh*; *rājā lōg*.

Case.—The only true cases are the Instrumental and Locative Singular, formed, as in Maithili, by the addition of *ē* and *ē* respectively, before which a final *ā* is elided, and a final *ī* or *ū* is shortened. Thus, *ghōrē*, by a horse; *ghōrē*, on a horse; *phal*, a fruit, *phalē*, *phalē*: *mālī*, a gardener; *mālīē*, *mālīē*. These forms do not occur in the plural.

Other cases are formed by postpositions added to the nominative, or (when such exists) to the oblique form; see below. Some of these are *kē*, to (also used as a sign of the accusative); *sē*, *tē*, *santē* or *kar^atē*, by; *khātir*, *lāg*, *lā*, for; *sē*, *lē*, from; *k*, *ke*, *kāi*, of; *mē*, *mō*, on.

Before the postposition *k*, a final long vowel is shortened, as in *ghōrak*, of a horse; when the noun ends in a consonant, *a* is inserted, as in *gharak*, of a house. There is an oblique genitive postposition *kā*. Thus *rājā-ke mandir*, the king's palace; but *rājā-kā mandir-mē*, in the king's palace. The distinction is seldom observed by the uneducated.

Gender.—In Standard Bhojpuri, adjectives do not change for gender.

Oblique Form.—Verbal nouns in *al* have an oblique form in *lā*. Thus *dēkhal*, seeing; *dēkh^alā-mē*, in seeing. Verbal nouns in the form of the root have an oblique form in *e*. Thus, *dēkh*, seeing; *dēkhē-lā*, for seeing. In all other nouns, the oblique form is the same as the nominative.

II.—PRONOUNS—

	I.		Thou.		Your Honour.	Self, Your Honour.	This.	That, He.
	Inferior form.	Superior form.	Inferior form.	Superior form.				
Sing. Nom.	<i>mē</i>	<i>ham</i>	<i>tū</i> or <i>tē</i>	<i>tū</i> or <i>tē</i>	{ <i>rauwā̃</i> <i>rawā̃</i> <i>raurā̃</i> as nom.	<i>ap^ane</i>	<i>ī</i> , <i>īhe</i> , <i>ihā̃</i>	<i>ū</i> , <i>ō</i>
Obl.	<i>mohi</i> or <i>mō</i>	<i>ham^arā</i>	<i>tohi</i> or <i>tō</i>	<i>toh^arā</i>		<i>ap^anā</i>	<i>ehi</i> , <i>ehē</i> , <i>ihā̃</i>	<i>ohi</i> , <i>oh</i> , <i>ō</i> , <i>uhā̃</i>
Gen.	<i>mōr</i> , <i>mōre</i>	<i>hamār</i> , <i>ham^are</i>	<i>tōr</i> , <i>tōre</i>	<i>tohār</i> , <i>toh^are</i>	<i>rāur</i> , <i>raure</i>	<i>apan</i> , <i>appan</i> , or <i>ap^ane</i> .	<i>eh-ke</i>	<i>oh-ke</i>
Plur. Nom.	<i>ham^anī-kā</i>	<i>ham^aran</i>	<i>toh^anī-kā</i>	<i>toh^aran</i>	{ <i>rauran</i> <i>rawan</i> Ditto.	<i>ap^anan</i>	<i>inh-kā</i>	<i>unh-kā</i>
Obl.	<i>ham^anī</i>	<i>ham^aran</i>	<i>toh^anī</i>	<i>toh^aran</i>		<i>ap^anan</i>	<i>inh</i>	<i>unh</i>

	Who.	He, that.	Who?	What (thing).	Any one, some one.
Sing.					
Nom.	<i>jē, jawan, jaun</i>	<i>sē, tē, tawan, taun</i>	<i>kē, kawan, kaun</i>	<i>kā</i>	<i>keū, kēhu, kaunō</i>
Obl.	<i>jeh, jaunā</i>	<i>teh, taunā</i>	<i>keh, kaunā</i>	<i>kā, kāhe, kethā</i>	{ <i>keū, kehū, kaunō</i> <i>kek^aro, kathiyo.</i> <i>kek^aro</i>
Gen.	<i>jeh-ke, jē-kar, jek^are</i>	<i>teh-ka, tē-kar, tek^are</i>	<i>keh-ke, kē-kar, kek^are</i>	{ <i>kā-ke, kāhe-ke,</i> <i>kethi-ke</i>	
Plur.					
Nom.	<i>jinh-kā, jawan, jaun</i>	<i>tinh-kā, tawan, taun</i>	<i>kinh-kā, kawan, kaun</i>	Anything, something, is <i>kachhu, kuchchho</i>	
Obl.	<i>jinh</i>	<i>tinh</i>	<i>kinh</i>	or <i>kuchhuo</i> . Declined like a substantive.	
Gen.	<i>jinh-ke</i>	<i>tinh-ke</i>	<i>kinh-ke</i>		

An optional form of the oblique singular of *ū*, is *wāhi*; of *jē*, *jāhi*; of *tē*, *tāhi*; of *kē*, *kāhi*. For *teh*, we can substitute *tehi* or *tē*; for *oh*, *ohi* or *ō*, and so on for the others.

There are many forms of the oblique plural in all the above. The following are those of *ī*. The others can be formed by analogy. *Eh^anī* *inhan*, *inhanh*, *inh^anī*; so *ok^anī*, *unhan*, etc.; *jek^anī*, etc. The spelling of all these fluctuates.

The genitives in *r* and *re* have a feminine form in *ī*, which is met in poetry. Thus *mōrī*, *ham^arī*, and so on.

All these genitives have an oblique form in *ā*, viz. *mōrā*, *ham^arā*, *tōrā*, *toh^arā*; so also *ek^arā*, *ok^arā*, *jek^arā*, *tek^arā* and *kek^arā*. These can be used as fresh oblique bases of the Pronoun. Thus *mōrā-sē*, from me; *ek^arā-sē*, from this, and so on. In the plural they become *ham^aran*, *toh^aran*, *ek^aran*, etc.; thus *ham^aran-sē*, from us.

III.—VERBS—

General Note.—In all Verbs, the first person singular is hardly ever used except in poetry. The plural is used instead. The use of the second person singular is vulgar. The plural is here also used instead. The first person plural is commonly used instead of the second person when it is desired to show respect. The syllable *sá* may be added to the second or third person to show the plural number or respect. Thus *dēkhá-lá-sá*, your honour sees.

It is quite common to use Masculine forms instead of the Feminine.

A.—Auxiliary Verbs, and Verbs Substantive—

Present, I am, etc.

	Form I.				Form II.			
	Sing.		Plur.		Sing.		Plur.	
	Masc.	Fem.	Masc.	Fem.	Masc.	Fem.	Masc.	Fem.
1	(<i>baṛṭḥ</i>)	—	<i>baṛṭḥ</i> or <i>bānṭḥ</i>	<i>bāṛyū</i>	(<i>hāwṭḥ</i>)	—	<i>hāwṭḥ</i> , <i>hāṭṭḥ</i>	<i>hāwṭā</i>
2	<i>bāṛ</i> , <i>bāṛē</i> , <i>baṛasi</i> , <i>bāṛas</i>	<i>bāṛis</i>	<i>bāṛā</i> , <i>bāṛāh</i>	<i>bāṛū</i>	<i>hāwṭ</i> , <i>hāwas</i> , etc.	<i>hāwis</i>	<i>hāwā</i> , <i>hāwāh</i>	<i>hāw</i>
3	<i>bā</i> , <i>bāṛē</i> , <i>bāṛa</i> , <i>bāṛō</i> , <i>baṛasi</i> , <i>baṛasu</i> , <i>bāṛas</i>	—	<i>bāṛan</i>	<i>bāṛin</i>	<i>hā</i> , <i>hāwṭ</i> , <i>hāwasi</i> , <i>hāwas</i>	—	<i>hāwan</i>	<i>hāwin</i>

Past, I was, etc.

	Form I.				Form II.			
	Sing.		Plur.		Sing.		Plur.	
	Masc.	Fem.	Masc.	Fem.	Masc.	Fem.	Masc.	Fem.
1	(<i>rahṭḥ</i>)	—	<i>rahṭḥ</i>	<i>rahṭyū</i>	(<i>rahṭḥ</i>)	—	<i>rahṭḥ</i>	<i>rahṭyū</i>
2	<i>rahṭḥ</i> <i>rahṭlas</i>	<i>rahṭḥ</i> <i>rahṭlis</i>	<i>rahṭā</i> <i>rahṭāh</i>	<i>rahṭū</i>	<i>rahṭ</i> <i>rahas</i>	<i>rahṭ</i> <i>rahis</i>	<i>rahā</i> , <i>rahāh</i>	<i>rahū</i>
3	<i>rahaḥ</i> , <i>rahṭḥ</i> , <i>rahṭlasi</i> , <i>rahṭlas</i>	<i>rahṭḥ</i>	<i>rahṭan</i>	<i>rahṭin</i>	<i>rahṭ</i> <i>rahasi</i> , <i>rahas</i>	<i>rahṭ</i>	<i>rahan</i>	<i>rahin</i>

Sometimes the *h** is dropped. Thus *raṭṭḥ*, I was.

The Strong Verb Substantive is *hōkhal*, to become, conjugated regularly.

The Negative Verb Substantive is *nahṭḥ* or *nahṭḥṭḥ*, I am not, conjugated regularly, but only in the present tense.

B.—Finite Verb—

Verbal Nouns.—(1) *dēkh*, obl., *dēkhe*; (2) *dēkhal* (infinitive), obl., *dēkh'lā*; (3) *dēkhab*, no obl. form. All mean 'to see' 'the act of seeing.'

Participles.—Pres. *dēkhat*, *dēkhit*, *dēkhai*; Fem., *dēkh'ti*, etc.; obl., *dēkh'tā*, etc.: Past, *dēkhal*; Fem., *dēkh'li*; obl. *dēkh'lā*.

Conjunctive Participle.—*dēkh-ke* or *dēkhi-ke*; *kā* may be used instead of *ke*.

Simple Present.—I see, etc.; and Present Conditional (if) I see, etc.

Present Indicative, I see, etc., I shall see, etc.

	Sing.		Plur.		Sing.		Plur.	
	Masc.	Fem.	Masc.	Fem.	Masc.	Fem.	Masc.	Fem.
1	(<i>dēkh'ō</i>)	—	<i>dēkhī</i>	<i>dēkhyū</i>	(<i>dēkhā-l'ō</i>)	—	<i>dēkhī-lā</i> <i>dēkhi-lē</i>	<i>dēkhā-lyū</i>
2	<i>dēkh</i> , <i>dēkhē</i> <i>dēkhasi</i> , <i>dēkhas</i>	<i>dēkhis</i>	<i>dēkhā</i> <i>dēkhāh</i>	<i>dēkhū</i>	<i>dēkhā-lē</i> <i>dēkhe-lē</i>	<i>dēkhā-lisi</i>	<i>dēkhā-lā(h)</i> <i>dēkhe-lā(h)</i>	<i>dēkhā-lū</i>
3	<i>dēkhē</i> , <i>dēkha</i> , <i>dēkhō</i> , <i>dēkhasi</i> , <i>dēkhasu</i> , <i>dēkhas</i>	—	<i>dēkhan</i> <i>dēkhani</i>	<i>dēkhin</i>	<i>dēkhā-lā</i> <i>dēkhe-lā</i>	<i>dēkhā-lī</i>	<i>dēkhā-lē</i> , -lan, -lani <i>dēkhe-lē</i> , -lan, -lani	<i>dēkhā-lin</i>

Past, I saw, etc.

Future, I shall see, etc.

	Sing.		Plur.		Sing.		Plur.	
	Masc.	Fem.	Masc.	Fem.	Masc.	Fem.	Masc.	Fem.
1	(<i>dēkh'lō</i>)	—	<i>dēkh'lī</i>	<i>dēkh'lyū</i>	(<i>dēkh'b'ō</i>) (<i>dēkh'baū</i>)	—	<i>dēkhab</i> , <i>dēkh'bī</i> <i>dēkhihā</i>	<i>dēkhib</i> , <i>dēkhibī</i>
2	<i>dēkh'lā</i> <i>dēkh'las</i>	<i>dēkh'li</i> <i>dēkh'lis</i>	<i>dēkh'lā(h)</i>	<i>dēkh'lū</i>	<i>dēkh'bē</i>	<i>dēkh'bī</i> <i>dēkh'bis</i>	<i>dēkh'bā(h)</i>	<i>dēkh'bū</i>
3	<i>dēkh'lē</i> <i>dēkh'las</i> <i>dēkh'lasi</i>	<i>dēkh'li</i>	<i>dēkh'lan</i> <i>dēkh'lani</i>	<i>dēkh'tin</i>	<i>dēkhi</i>	—	<i>dēkhihē</i> <i>dēkhihen</i>	—

Past Conditional, I had seen, etc.

	Sing.		Plur.	
	Masc.	Fem.	Masc.	Fem.
1	(<i>dēkh'tō</i>)	—	<i>dēkh'tī</i> ¹	<i>dēkh'tyū</i>
2	<i>dēkh'tē</i> <i>dēkh'tas</i>	<i>dēkh'ti</i> <i>dēkh'tis</i>	<i>dēkh'tā(h)</i>	<i>dēkh'tū</i>
3	<i>dēkhat</i> , <i>dēkhit</i> <i>dēkh'tē</i> <i>dēkh'tas</i> <i>dēkh'tasi</i>	<i>dēkh'ti</i>	<i>dēkh'tan</i> <i>dēkh'tani</i>	<i>dēkh'tin</i>

¹ or *dēkhi'tī*, and so throughout.

The Imperative is the same as the Simple Present. Precautive Forms are, singular, *dēkhihē*, *dēkhū*, *dēkh'bē*; Plural, *dēkhihā*, *dēkhihau*, *dēkhi*, *dēkh'bā*.

Present Definite. I am seeing, *dēkhat bānī*, and so on. Contracted form *dēkh'tānī*, or *dēkh'tāī* and so on. The participle does not change for gender or number.

Imperfect, I was seeing, *dēkhat rah'lī*, or *dēkhat rahī*, and so on. The participle does not change for gender or number.

Perfect, I have seen, formed by adding *hā* or *hā* to the Past. *hā* is used in the first and third persons plural, and *hā* in the second person, and in the third person singular. Thus *dēkh'lī hā*, I have seen: *dēkh'lā hā*, you have seen. *Hā* may be substituted for *hā* and *hā* for *hā*.

Another form of the Perfect is made by conjugating the locative of the Past Participle, with the Present tense of the auxiliary verb. Thus, *dekh'lē bānē*, I have seen, *dekh'lē bārā*, you have seen, and so on.

Pluperfect, I had seen, *dekh'lē rah'lē* or *rahē* and so on. The syllable *hā* may be added. Thus, *dekh'lē rah'lē hā*. In the second person, and in the third person singular, *hā* is used instead of *hē*.

C.—Neuter Verbs—

In the third person singular masculine of the past, they may take the form of the Past Participle, without any suffix. Thus beside *gir'li* and *gir'las*, we may have also *giral* (fem. *gir'li*), meaning, 'he fell.'

In the second form of the Perfect, the nominative, and not the locative of the Past Participle is used. Thus, *giral bānē*, not *gir'li bānē*, I have fallen. In the Pluperfect, the form is the same as in the Active Verb. Thus, *gir'lē rah'lē* or *rahē*, I had fallen.

D.—Verbs whose roots end in *āw* and *ā*—

Those in *āw* are all transitive verbs, except the neuter verb *gāw*, sing.

Example,—*pāwal*, to obtain; Pres. Part., *pāwat*, *pāwit*, *pāit*; Past Part., *pāwal*.

	Simple Pres.		Pres. Ind.		Past.		Future.		Past Conditional.	
	Sing. Masc.	Plur. Masc.	Sing. Masc.	Plur. Masc.	Sing. Masc.	Plur. Masc.	Sing. Masc.	Plur. Masc.	Sing. Masc.	Plur. Masc.
1	<i>pāō</i>	<i>pāē</i>	<i>pāwe-lō</i>	<i>pāi-lā</i>	<i>paulō</i>	<i>paulē</i>	<i>paibō</i>	<i>pāib</i>	<i>pautō</i>	<i>pautē</i>
2	<i>pāwē</i>	<i>pāwā</i>	<i>pāwe-lē</i>	<i>pāwe-lā</i>	<i>paulē</i>	<i>paulā</i>	<i>paibē</i>	<i>paibā</i>	<i>pautā</i>	<i>pautā</i>
3	<i>pāwas</i>	<i>pāwan</i>	<i>pāi-lā</i>	<i>pāwe-lē</i>	<i>paulas</i>	<i>paulan</i>	<i>pāi</i>	<i>paiehē</i>	<i>pāit</i> or <i>pāwat</i>	<i>pautan</i>

Those in *ā* are all neuter verbs, except the active verb *khā*, eat.

Example,—*khāil*, to eat; Pres. Part., *khāit* or *khāt*; Past Part., *khāil*.

	Simple Pres.		Pres. Ind.		Past.		Future.		Past Conditional.	
	Sing. Masc.	Plur. Masc.	Sing. Masc.	Plur. Masc.	Sing. Masc.	Plur. Masc.	Sing. Masc.	Plur. Masc.	Sing. Masc.	Plur. Masc.
1	<i>khāī</i>	<i>khāē</i>	<i>khā-lō</i>	<i>khāi-lā</i>	<i>khailō</i>	<i>khailē</i>	<i>khaibō</i>	<i>khāib</i>	<i>khaitō</i>	<i>khaitē</i>
2	<i>khāwē</i>	<i>khāwā</i>	<i>khā-lē</i>	<i>khā-lā</i>	<i>khailē</i>	<i>khailā</i>	<i>khaibē</i>	<i>khaibā</i>	<i>khaitā</i>	<i>khaitā</i>
3	<i>khāwas</i>	<i>khāwan</i>	<i>khā-lā</i>	<i>khā-lē</i>	<i>khailas</i>	<i>khailan</i>	<i>khāi</i>	<i>khaihē</i>	<i>khait</i>	<i>khaitan</i>

A neuter verb, such as *aghā*, be satiated, would make its 3rd sg. past optionally *aghāil*. The verb *āw*, come, is treated as a verb in *āw* in the Present Indicative (*āwe-lā*), he comes, and the Preterite Conditional (*autē*, (if) I had come). In the other tenses, it is treated as a verb in *ā*. Thus *ailē*, I came; *āil*, he came.

E.—Irregular Verbs—

<i>karal</i> , to do;	Past Part. <i>karal</i> or <i>kail</i> , Conj. Part. <i>ke</i> or <i>kā</i> .
<i>dharal</i> , to place, seize;	" <i>dharal</i> or <i>dhail</i> , " <i>dhai</i> or <i>dhā</i> .
<i>mar</i> , to die;	" <i>maral</i> or <i>mūal</i> , Pres. Part., <i>marat</i> or <i>mūat</i> .
<i>jāil</i> , to go;	" <i>jail</i> .
<i>dēl</i> , to give;	" <i>dihal</i> or <i>dēl</i> .
<i>lēl</i> , to take;	" <i>lihal</i> or <i>lēl</i> .
<i>kōal</i> , to become;	" <i>bhail</i> .

F.—Causal Voice, formed by adding *āw* to root. Thus *dekhāwē-lā*, I cause to see. The double causal adds **wāw*.

G.—Potential Passive Voice, formed by adding *ā* to the root. Thus *dekhāi-lā*, I can be seen.

MAITHILĪ OR TIR'HUTIYĀ.

The standard dialect is the language which is specially called Tir'hutiya by people in other parts of India. It is called Maithili by its speakers. Its head-quarters are the North and Centre of the Darbhanga District, where the Maithil Brāhmaṇs muster in large numbers. In the South of Darbhanga it is spoken in the slightly corrupt form which I call Southern Standard Maithili. It is spoken in its greatest purity by Maithil Brāhmaṇs, and the other higher castes of its habitat. The lower castes have a habit of clipping their final syllables which will be abundantly shown in the specimens. The same peculiarity is observable in the Southern variety of the Standard Language.

Standard Maithili is also spoken in that portion of the District of Monghyr (except in the southern portion of Gogri Thana), which lies north of the Ganges. As its geographical position would suggest, it is the Southern variety which is spoken here. The District of Bhagalpur is similarly divided into two portions, a northern and a southern by the Ganges. North Bhagalpur is a long narrow strip of country which runs from the Ganges right up to the Nepal frontier, and includes two sub-divisions, *viz.*, Supaul on the north, and Madhipura, south of Supaul, on the banks of the Ganges. Standard Maithili is spoken over the whole of North Bhagalpur, the pure variety being spoken in Supaul, and the southern in Madhipura.

In the District of Purnea, which lies to the east of North Bhagalpur, the bulk of the population speak Eastern Maithili, but the Brāhmaṇs of that District, especially those living to the west on the Supaul border, speak pure Standard Maithili.

The following is the estimated population speaking both varieties of Standard Maithili :—

Name of District.	Number of Speakers.
Darbhangā	2,460,000
Monghyr	800,000
Bhagalpur	956,800
Purnea	30,000
TOTAL .	4,246,800

With reference to the above, it may be mentioned that the Magistrate of Monghyr has returned 1,000,000 people as speaking Maithili in his District. On further inquiry it appears that it may be estimated that, of these, 800,000 speak Standard Maithili, and the remaining 200,000 the Chhikā-chhikī Bōlī of the South of the Ganges. All the above figures are estimates made by the local officers, as the Census figures do not distinguish between Maithili and the Hindī dialects of the North-Western Provinces.

No attempt has been made by the local officials to distinguish the populations speaking the true Standard Maithili and its Southern variety. The matter is not of

great importance, but the following estimates, based on my own experience, will not, I think, be found to be very incorrect :—

TRUE STANDARD MAITHILĪ.

Name of District.	Number of Speakers.
Darbhangā	1,460,000
Bhagalpur	456,800
Purnea Brāhmaṇs	30,000
TOTAL .	1,946,800

SOUTHERN STANDARD MAITHILĪ.

Name of District.	Number of Speakers.
Darbhangā	1,000,000
Monghyr	800,000
Bhagalpur	500,000
TOTAL .	2,300,000

The following specimen is in the pure Maithilī dialect used by the Tirhutīā Brāhmaṇs and other higher class people of the Darbhanga District, their head-quarters. It is written in the character which they use themselves,—the Maithilī, *par excellence*. This character is only used by these Brāhmaṇs, and accordingly I have also given the same specimen in the variety of the Kaithī character which is used in that District. Both specimens are in facsimile. Writers in this part of the country are very careless, and hence, there are minor differences, principally owing to slips of the pen, between the two copies. These are not sufficient to render separate transliterations necessary, and so I have given only one transliteration, following, as a rule, the copy in the Maithilī character, and silently correcting any mistakes as they occur. It should be remembered that the Maithilī character is used only by Brāhmaṇs, and that other higher class people use the Kaithī character :—

INDO-ARYAN FAMILY.

EASTERN GROUP.

BIHARĪ.

MAITHILĪ DIALECT (MAITHILĪ CHARACTER, AS USED BY BRĀHMAṆS).

(DARBHANGA DISTRICT.)

कोनोमन्त्रमैकैहजारेहैनेहि ३हिमहोईकावामेकहनकोहिजेहो
 बाहुधनममठिमेमजेहमरहिमाहोयमेहमदीयतअनउद्वनव
 अपनममात्रिशैदिमथीनि ॥ ५॥ एकदीनदितनाउतअप्रैकावहो
 मउकिहुकैकतहदुहोडाठनगेनआउउउहिअठनीमेअपनमम
 त्रिउडादेनकअअनउमउकिहुमार्कयदुवनतअनउहिदेअ
 मेमहअकानउतेनैकआउउक्याकनेमहोअनगतैकअउअजाकै
 उहिदेअकनिवासीमउमेमअकणेशेकोतेवहैनागनजेउकरा
 अपनमअतमउमेहअववावनेँअगेनकैआउउउहीगिमडिम
 हेमूअवाअतुतेनैकअअनपेहेउवैठातेहुनआउकोउकवान
 हिकिहुदेअकअअअअअअनउकवाअनउतेनैकउविठवकैनकजे
 हमवावापकैवनिहवेमउकअयकमअधिकहोईपकेतहुनिआउ

हमदसममदेही हमअमनावापकनग अण्वर आउरकनकामकहा वैकि
 जेधौवावृहमधर्मकिबिद्वद्व आउरअपनेकअमार्ग पापकय
 नअवि हमकेबिअपनेकवैकहावैकयो गानहिद्वी हमवाअपन
 बनिहाजै कावाअनआउ तअनउठान आउरअपनावापकममी
 पवननपानुअअनउठकहिब नकीउकवकपउक्यादमिकेँ दयाके
 नथीहि आउरदोठिकेँ उक्यामवाअनपहि केँ उक्यावृम्वानेनथीहि
 वैहोद्वनककहैकिहि जेधौवावृहमधर्मकिबिद्वद्व आउरअपनेकअ
 धर्मपापकयनअवि हमके बिअपनकवैकहावैकयो गानहिद्वी
 पव नुवापअपना नोकमउमकहनथीहि जेमउमउठमवृम्वरहा
 केँ हिमपहिबवह आउरहिमका हाथमेउ धापाउ वमपनहीपहिबवह
 अहमवाअनाकमिअउ आउरअनदकवीकि उकउ अहमववैहोअनवुनमे
 कोरिजिउनअवि हेठाउ नहु नमेकेबिउहैनअवि आउरअनउ नोक
 निअनकवैतै गलाह

उकउठवैहोअतमेवुनोक अअनउ अकममीपद्वन तअनउवाअ
 आउर नावकउद अमनक आउरअपनामेवकमउ नमउककेँअप

मानवजाकेँपुनकेकजेडाकीमिकेकउद्वनकामकहनके
 निअअनामवडाअअनवुमिआउअअनकबाप बउमे
 व कयानिअतिअहकीद्वनकावेगानिगनाउनअतिपबनुउ
 जोधकेँतीतरनहिगताह एहेउद्वनकबापबाहअविद्वनका
 बुमारैंगताहउवापाकेँउउवदननिजे देखहमएउकवषम
 अनामकमेवाकवेदीआउकहिउअनामकआछाउलननहि
 केँनआउअननेहमकाहिउगुगाबाहिदेनजेहमअना
 मिमउकमद्वानन्दकचित्कपबनुअननेकडाऐशेजेरे
 शेजेवेगाम्भकमद्वानन्दअननेकममनति आननअतिउंहिआ
 उनअननउकयानि मिउ बउठँसेवकवनअति बापद्वनकाक
 हनथीहिजेहेवानक तामदाहमवेमद्विआउवाजकिरु
 हमवअतिसेताहमिकद्वपबनु खानन्दकथनहकिउहे
 वउचितुन कीकउडागेहवडागाम्भनवनकोवितीउनअ
 धिहेअनवनकोविउहेनअति=

[No. 1.]

INDO-ARYAN FAMILY.

EASTERN GROUP.

BIHARĪ.

MAITHILĪ DIALECT, KATHĪ CHARACTER.

(DARBHANGA DISTRICT.)

(AS USED BY HINDŪS OF THE HIGHER CASTES, WHO ARE NOT BRĀHMANS.)

को नोमनु ज्यैके ई वेदातेले आओरिमेसँ द्योछा-वापसौं-काहकेलि-देओ-
 वाउ-घनसम्पति-मैसौ-ऐरमन-हिस्ता होए-सैरमनादीक्ष-नजन-ओहुनका-
 अपन-सम्पति-वादि-देठ थिन्ह-थेठिका-दीन-विगठा-उल-द्योछा-वेदा-राग-
 छिद्र रेउठो-उगुइ देश-वठिठ-ओम-वातरे-वपनीमें-अपन-सम्पति-छा-
 देछ-नजनवोसग-छिद्र नवउ कुउठ-नजन-वाहिदेशमे-महाशुभ-मउठेओम-
 वाउना-उठे रहिरे ठगठेउ-आओन-वोओरे-वाहिदेश-निवासी-सुनेसौं-
 ऐओमोछोते-नैठ-देओना-अपना जग-सुने-सुगत-वरोवे ठे-पठेठे-
 ओर-ओहि-दिमाड़ि-सौदेसुगत-जोरिदँठे-अपनपेद-नै वोरिपठ-आ-
 ओन-ओओरि-ओउना-छिद्रदेउ-आओन-नजनओउना-ग्यातनेठे-पाविवा-
 उठउपे-रमना-वापसौं-वनिहानशुभ-जारेउसौं-अधिउ-नोदीपेठेदेकि-ओरम-
 उजसौं-मैदे-रमअपना-वापस-वातिरे दारेप-आओन-हुनकाशौं-उहयेकिदे-
 ओना-रमधमउ-पिउध-ओन-अपनेउ-अध-पापेठअधि-रमओरि-अपनेउ-
 वेदाउहयेउ-जोम्यनहिदी-रमना-अपनवनिहान-जोम्यनजारे-नजनपठेठ-
 आओन-अपना-याप-रमीप-वठठ-परिउ-नपनवे-अधउरिदेउ-ओ ओना-
 वाप ओउना-दोउठे-अधिठ थिन्ह-ओर-दोउठे-वोउना-गनाम-ठपदि के ओ-

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[No. 1.]

INDO-ARYAN FAMILY.

EASTERN GROUP.

BIHARĪ.

MAITHILĪ DIALECT AS USED BY BRĀHMAṆS AND HIGHER CASTE HINDŪS.

(DARBHANGA DISTRICT.)

Kōnō manukhya-kē dui bēṭā rahainhⁱ. Ohⁱ-sā chhotⁱ-kā
A-certain man-to two sons were. Them-from the-younger
 bāp-sā kahāⁱ-kainhⁱ, jē, 'au bābū, dhan-sampattⁱ-mē-sā jē
the-father-to said, that, 'O Father, the-property-in-from which
 hamār hisā hōy, sē hamⁱ-rā diyā.' Takhan ō
my share may-be, that to-me be-good-enough-to-give.' Then he
 hunⁱ-kā apan sampattⁱ bāṭⁱ delⁱ-thinhⁱ. Thōrek din
to-them his-own property having-divided gave. A-few days
 bitⁱ-lā-uttar chhotⁱ-kā bēṭā sabh-kichhⁱ-kē (ekatthā kāi),
on-passing-after the-young son everything (together having-made),
 katahⁱ dūr dēs chal-gēl; āor ōtahⁱ luchⁱ-pani-mē apan
somewhere far country departing-went; and there debauchery-in his-own
 sampattⁱ urā-dēlak. Jakhan ō sabh-kichhⁱ kharch kāi
property (he)-squandered. When he everything expenditure having-done
 chukal, takhan ohⁱ dēs-mē mahā akāl paṛⁱ-laik, āor okⁱ-rā
finished, then that country-in a-great famine fell, and to-him
 kalēs hōē lagⁱ-laik, āor ō jāe-kā ohⁱ dēsak nibāsi-
trouble to-be began, and he having-gone that country-of the-dwellers-
 sabh-mē-sā ek-gōṭak-otai rahāi lāgal, jē okⁱ-rā
all-(sign of plur.)-in-from one-individual's-near to-dwell began, who him
 apⁱ-nā khēt-sabh-mē sūgar charāba-lāi paṭhaulⁱ-kai, āor ō ohⁱ
his-own fields-(plur.)-in swine feeding-for sent, and he those
 chhīmarⁱ-sā jē sūgar khāit-chhalaik apan pēt bharāi chāhait-chhal,
husks-with which the-swine eating-were his-own belly to-fill wishing-was,
 āor keo okⁱ-rā nahⁱ kichhⁱ dēik. Āor jakhan okⁱ-rā jñ(gy)ān
and anyone to-him not anything gives. And when to-him sense
 bhelaik, ō bichār-kailak jē, 'hamⁱ-rā bāp-kē banihār-sabhak
became, he considered that, 'my father's labourers-(plur.)-of
 khāek-sā adhik rōṭi pakait-chhainhⁱ, āor ham bhūkh-sā
eating-of-than more loaves being-cooked-are, and I hunger-from
 maraichhī. Ham apⁱ-nā bāpak-lag jāeb,ⁱ āor hunⁱ-kā-sā kahⁱ-bainhⁱ
am-dying. I my-own father's-near will-go, and him-to I-will-say

jē, "au bābū, ham dharmak biruddh āor ap^anek adhyaksh
that, "O Father, I of-virtue against and of-your-Honour (in)-sight-of
 pāp kail-achhⁱ. Ham phērⁱ ap^anek bētā kahābāik y(j)ogy^a
sin have-done. I again your-Honour's son of-being-called fit
 nahⁱ chhī. Ham^arā apan banihār jakā rākhal-jāo." Takhan ō
not am. Me thine-own labourer like please-to-keep." Then he
 uṭhal, āor ap^anā bāpak samip chhal, parantu jakhan ō pharākahⁱ
arose, and his-own father-of near went, but when he at-a-distance
 chhal, kī okar bāp ok^arā dēkhⁱ-kāi dayā kail^athinhⁱ, āor
was, that his father him having-seen compassion made, and
 dauri-kāi ok^arā garā-mē lapaṭⁱ-kāi ok^arā chumbā lel^athinhⁱ.
having-run him on-the-neck having-embraced to-him a-kiss took.

Bētā hun^akā kahāl^akainhⁱ jē 'au bābū, ham dharmak biruddh āor
The-son to-him said that "O Father, I of-virtue against and
 ap^anek adhyaksh pāp kail-achhⁱ. Ham phērⁱ ap^anek bētā
of-your-Honour in-sight-of sin have-done. I again your-Honour's son
 kahābāik y(j)ogy^a nahⁱ chhī.' Parantu bāp ap^anā nōkar-
of-being-called fit not am.' But the-father his-own servants-
 sabh-sā kahāl^athinhⁱ jē, 'sabh-sā uttam bastra bahār (bāhar) kāi
(plur.)-to said that, 'all-than excellent clothes out having-made
 hin^akā pahirābāh, āor hin^akā hāth-mē aūṭhī, paer-mē pan^ahi
this-person clothe, and this-person's hand-on a-ring, feet-on shoes
 pahirābā, āor ham^arā-lokani khāi, āor ānand karī; kiek-tā i
put-on, and-(let) us-people eat, and rejoicing make; because this
 hamar bētā muil chhal, sē phērⁱ jīul achhⁱ; herāel chhal, sē phērⁱ
my son dead was, he again alive is; lost was, he again
 bhēṭal achhⁱ. Āor takhan ō-lokani āna(nd) karāi lag^alāh.
met is.' And then they-people rejoicing to-do began.

Ō-kar jēṭh bētā khēt-mē chhalaik. Jakhan ō gharak samip
His elder son field-in was. When he of-the-house near
 pahūchal, takhan ō bājā āor nāchak śabd sun^alak, āor ap^anā
arrived, then he music and dancing-of the-sound heard, and his-own
 sēbak-sabh-mē-sā ek-kē ap^anā lag bajā-kāi, puchhal^akaik
servants-(plur.)-in-from one-to of-himself near having-called, he-asked
 jē, 'i kī thikaik?' Ō hun^akā-sā kahāl^akainhⁱ jē, 'ap^anek
that, 'this what is?' He him-to said that, 'your-Honour's
 bhāi āel chhathⁱ, āor ap^anek bāp bar utsab kailanhⁱ.
brother come is, and your-Honour's father a-great feast has-
 achhⁱ: ē hēt^a kī hun^akā bēs nirōg pāol-achhⁱ.
made: (for)-this reason that him well safe-and-sound has-found.'
 Parantu ō krōdh kāi bhitar nahⁱ gēlāh. Ē hēt^a hunak
But he anger having-made within not went. (For)-this reason his

bāp bāhar ābⁱ hun^akā bujhābāi lag^alāh. Ō
father outside having-come him to-remonstrated-with began. He
 bāp-kē uttar dēlanhⁱ jē, 'dēkhū, ham etek barakh-sā
the-father-to answer gave that, 'look, I so-many years-from
 ap^anek sēbā karaichhī, āor kahiō ap^anek ājñ(gy)ā(k)
your-Honour's service am-doing, and ever your-Honour's orders
 ullaṅghan nahⁱ kail, āor ap^ane ham^arā kahiō chhāgar-ō nahⁱ
disobedience not did, and your-Honour to-me ever a-goat-even not
 dēl, jē ham ap^anā mitra-sabhak saṅg ānand karitāh^a.
gave, that I (my)-own friends-(plur.)-of with rejoicing I-might-make.
 Parantu ap^anek i bētā, jē bēśyā-sabhak saṅg ap^anek
But your-Honour's this son, who harlots-(plur.)-of with your-Honour's
 sampattⁱ khā-gēl-achhⁱ, jēhⁱ āel, ap^ane ok^arā nimitt
property has-devoured, when he-came, your-Honour of-him for-the-sake
 bar utsab kail-achhⁱ. Bāp hun^akā kahal^athinhⁱ jē, 'hē bālak,
a-great feast has-made.' The-father to-him said that, 'O child,
 tō sadā ham^arē saṅg chhā, āor jē-kichh^a hamar achhⁱ, sē tōhar
thou always of-me-even with art, and whatever mine is, that thine
 thikāh^a. Parantu ānand karab, harkhit haib, uchit chhal, kiek-tā
is. But rejoicing to-make, rejoiced to-be, proper was, because
 i tōhar bhāi muil chhal, phērⁱ jīul achhⁱ: herāel chhal, phērⁱ
this thy brother dead was, again alive is: lost was, again
 bhētal achhⁱ.
met is.'

The next specimen is a letter in Standard Maithili, which formed part of the record of a case tried by me in the Darbhanga District some twenty years ago. It was originally written in the Kaithī character, but is here given in the Dēva-nāgarī. It is in other respects given exactly as it was written, only names of persons and places being, for obvious reasons, changed.

[No. 2.]

INDO-ARYAN FAMILY.

EASTERN GROUP.

BIHĀRĪ.

MAITHILĪ DIALECT.

(DARBHANGA DISTRICT.)

॥ श्री चंपावती निकट दुरमिल भा लिखित पत्र ॥

स्वस्ति चिरंजीवि चंपावती के आशीख, आगा लकुमनक जुवानो ओ चीठी सौं अहाँ सभक कुशल छेम बूझल, मन आनंद भेल। श्री लक्ष्मी देवि के नेना छोटी छैन्हि, जेहि सौं ओकर परवरण होइक से अवश्य कर्तव्य थीक। हुनिका माता नहि; अहँ लोकनिक भरोस तेल कुँड़क निगाह रहैन्हि। एक बकस पठाओल अछि, से अहाँक हेतु, अहाँ राखब; बकस में छौ ६) टा रुपैया छैक, ओ मसाला सभ छैक; से बकस खोलि दुइटा रुपैया ओ आधा २ सभ मसाला लक्ष्मी दाइ के अपने चुपे देबैन्हि, दुइटा रुपैया मसाला बकस अपने राखब; अहँ लै भेजाओल अछि। कोनो बातक मन में अंदेशा मति राखो; जे चीज वस्तु सभ अहाँक नोकसान भेल अछि से सभ पहुँचत, तखन हम निश्चित हैब ॥

श्री समधी जी के प्रनाम; आगा भोला साहु के बहुत दिन भेलैन्हि अहाँ लोकनि तकाजा नहिं करैछिएन्हि; हमार बेटा जेहन छथि से खूब जनेछी; जल्दी रुपैया असल करू, नहिं पोकू पकटाएब। बखारीक धान सभ बेच लेलन्हि। एह बेकूप के कहाँ तक नोक अकिल हैतैक ॥

श्री बाबू गोविंद के आशीख।

	रुपैया	अमोठ धारा
रहिकाक पडुना	२)	२
श्री लक्ष्मी दाइ	३)	२
श्री छोटी जनी	३)	२

[No. 2.]

INDO-ARYAN FAMILY.

EASTERN GROUP.

BIHARĪ.

MAITHILĪ DIALECT.

(DARBHANGA DISTRICT.)

TRANSLITERATION AND TRANSLATION.

Śrī Champābatī nikaṭ Durmil Jhā likhit patra.
The-respected Champābatī near (to) Durmil Jhā written letter.

Swastī.

It-is-well (i.e. may-good-luck-attend-you).

Chiramjibī Champābatī-kē āśikh, āgā Lachhumanak
The-long-lived Champābatī-to blessings, moreover (from)-Lachhuman's
 jubānī ō-chiṭhī-saū ahā sabhak kuśal-chhēm būjhal. Man ānand
words and-letter-from you all well-being I-learnt. Heart pleased
 bhēl. Śrī Lachh^mi-Dēbⁱ-kē nēnā chhōṭ chhainhⁱ,
became. The-respected Lakshmī-Dēbī-to child little is,

jehⁱ-saū ōkar parbaras hoik sē abaśya kartabya thik. Hunikā
what-(means-) by his support may-be that surely to-be-done is. To-her
 mātā nahⁱ; ahaī lokanik bharōs tēl kūrak nigāh rahainhⁱ.
mother (is-)not; you people-of hope oil pot-of (let-the-)eye remain.

Ēk bakas pathāol-achhⁱ, sē ahāk hēt^a, ahā rākhab;
One box I-have-sent, that you-of for, you will-keep-(it);

bakas mē chhau-tā rupaiyā chhaik ō masālā sabh chhaik; sē
box in six rupees are and spices all are; that

bakas khōlⁱ dui-tā rupaiā ō ādhā ādhā sabh masālā Lachh^mi
box opening two rupees and half half all spices Lakshmī

Dāⁱ-kē ap^ane chuppē debainhⁱ, dui-tā rupaiā masālā bakas
Dāi-to you silently will-give, two rupees spices box

ap^ane rākhab; ahaī lai bhejāol-achhⁱ. Kōnō bātak man mē
you keep; you for I-have-sent. Any things-of heart in

andēsā matⁱ rākhi; jē chij bast^a sabh ahāk noksān
anxiety do-not keep; whatever things property all your injured

bhēl-achhⁱ, sē sabh pahūchat, takhan ham nischint
has-been, that all will-reach-(you), then I easy-in-(my)-mind

haib. Śrī sam^adhī-jī-kē pranām; āgā
will-be. The-respected father-in-law-to compliments; moreover

Bhōlā Sāh^a-kē bahut din bhelainhⁱ, ahā lokani takājā nahⁱ
Bhōlā Sāhu-to many days passed, you people demand not

karaichhiainhⁱ; hamār bēṭā jēhan chhathⁱ, sē khūb janaichhi;
are-making; my son what-sort, is, that well you-know;
 jaldī rupaiā asūl karū, nahⁱ-ta pīchihū pachh^a-tāeb.
soon rupees realization make, otherwise afterwards you-will-repent.
 Bakhārik dhān sabh bēchⁱ-lēlanhⁱ, eh bēkūph-kē kahā-tak
Of-granary the-paddy all he-has-sold, this foot-to till-when
 nīk akil haitaik. Śrī Bābū Gōbind kē āśikh.
good sense will-be. The-respected Bābū Gōbind to blessings.

			Rupaiā. Rupees.	Amōṭ dhārā. Mango-serve slabs.
Rahikāk	pahunā	.	2	2
<i>Of-Rahikā</i>	<i>bridegroom.</i>			
Śrī Lachhamī Dāi.	.	2	2	
<i>Respected Lakshmī Dāi.</i>				
Śrī chhōṭī jani	.	2	2	
<i>Respected little girl-folk.</i>				

TRANSLATION OF A LETTER WRITTEN BY DURMIL JHĀ TO MUSAMMAT CHAMPĀBATĪ.

After compliments,—May you live for a long time. My good wishes to Champābatī. Moreover, I have learnt both from the mouth of Lakshman and from your letter that you are all well, and my heart has been pleased thereby. Lakshmī Dēbī has had a little child, and we must make arrangements for its support; she has no mother, and I hope that you will keep an eye on her, and see that she gets everything necessary (*lit.* oil and pots). I have sent you a box herewith; it is for you, keep it. In the box there are six rupees, and some Kābulī * fruits; open the box and give two rupees and half the fruit to Lakshmī Dāi, but give it privately. You will keep two rupees, the remainder of the fruit, and the box; I have sent them for you. Don't be unhappy about anything: all your property, which has been spoilt, will be recovered for you; and then only will I be easy in my mind.

My compliments to the father-in-law. Moreover, it is a long time since you have pressed Bhōlā Sāhu to pay the money he owes. You know what sort of temper my son has, so realize the money quickly, or you will repent afterwards. He has sold all the paddy in the granary. When will the fool get decent wisdom?

My good wishes to Gōbind Bābū.

	Rs.	Slabs of mango conserve.
For the Rahikā bridegroom	2	2
For Lakshmī Dāi	2	2
For the little girl	2	2

* The word *masālā* usually means spices. I am, however, assured that here it must be translated as above.

The next specimen is a short poem by the famous old Master-singer, Vidyāpati Thākur, who flourished at the end of the 15th century. He was court poet to Rājā Śiva-simha of Sugaona, a village still existing in the Darbhanga District. There is a tradition that this king was summoned by the Emperor to Delhi for some offence, and that Vidyāpati obtained his patron's release by an exhibition of clairvoyance. The Emperor locked him up in a wooden box and sent a number of the courtesans of the town to bathe in the river. When all was over he released him, and asked him to describe what had occurred. Vidyāpati immediately recited *impromptu* the poem which I now give as a specimen of his powers, describing a beautiful girl at her bath. Astonished at his power, the Emperor granted his petition to release King Śiva-simha.

The poem has been handed down by word of mouth for centuries, and the language is, no doubt, modernised ; but there is little doubt that, whatever we may think of the legend, the ideas are those of the poet himself.

As customary, the poet inserts in the last verse his own name.

In poetry, all vowels, even a silent *a* at the end of a word, and those represented in prose by small letters above the line in the middle or at the end of a word, are fully pronounced.

1. The first part of the document is a list of names and addresses, which are arranged in a columnar fashion. The names are written in a cursive script, and the addresses are written in a more formal, printed style. The list includes names such as "John Doe", "Jane Smith", and "Robert Johnson", along with their respective addresses.

2. The second part of the document is a series of short, handwritten notes or entries. These notes are written in a cursive script and are arranged in a columnar fashion, similar to the first part. The notes appear to be a continuation of the information provided in the first part, or they may be separate entries related to the same topic.

3. The third part of the document is a series of short, handwritten notes or entries. These notes are written in a cursive script and are arranged in a columnar fashion, similar to the first part. The notes appear to be a continuation of the information provided in the first part, or they may be separate entries related to the same topic.

4. The fourth part of the document is a series of short, handwritten notes or entries. These notes are written in a cursive script and are arranged in a columnar fashion, similar to the first part. The notes appear to be a continuation of the information provided in the first part, or they may be separate entries related to the same topic.

5. The fifth part of the document is a series of short, handwritten notes or entries. These notes are written in a cursive script and are arranged in a columnar fashion, similar to the first part. The notes appear to be a continuation of the information provided in the first part, or they may be separate entries related to the same topic.

INDO-ARYAN FAMILY.

EASTERN GROUP.

BIHĀRĪ.

MAITHILĪ DIALECT.

(DARBHANGA DISTRICT.)

A POEM BY VIDYĀPATI THĀKUR.

कामिनि करण सिनाने । हेरइते हृदय हरण पचवाने ॥
 चिकुर गलग जल धारा । मुख-ससि डर जनि रीअण अंधारा ॥
 तितल बसन तनु लागू । सुनि-हुँ-क मानस मन-मथ जागू ॥
 कुच-जुग चारु चकेवा । निअ कुल आनि मिलाओल देवा ॥
 ते सँकाण भुज पासे । बाँधि धरिअ घन उड़त अकासे ॥
 भनहि बिद्यापति भाने । सुपुरुख कबहुँ न होए नदाने ॥

TRANSLITERATION AND TRANSLATION.

Kāmini karae sinānē,
A-fair-one does bathing,
 heraite hṛidaya harae pacha-bānē.
on-seeing the-heart seizes the-five-arrowed-one.
 Chikura galae jala-dhārā,
Her-locks melt (in)-a-water-stream,
 mukha-sasi dara jani roae ādhārā.
moon-face [(in)-fear as-though weeps darkness.
 Titala basana tanu lāgū,
The-wet garments (to-)the-body cling,
 muni-hū-ka mānasa mana-matha jāgū.
hermits-even-of (in)-the-soul the-God-of-Love awakes.
 Kucha-juga chāru chakēwā,
The-bosom-pair fair chakēwās,
 nia kula āni milāola dēwā.
own family having-brought united the-God.
 Tē sākāe bhuja-pāsē,
Therefore in-fear in-the-arm-noose,
 bādhi dharia, ghana urata akāsē.
having-bound clasp, clouds they-will-fly into-the-sky.
 Bhanahi Bidyāpati bhānē,
Saith Vidyāpati the-sun-(of-poets),
 su-purukha kaba-hū na hōe na-dānē.
a-wise-man ever not becomes a-fool.

FREE TRANSLATION OF THE FOREGOING.

1. The pretty one is bathing, and as I gaze, the five-arrowed (God of Love) seizes my heart.
2. Her locks melt in a cascade of water-drops, as though darkness were weeping in fear of the brightness of her moon-face.
3. Her garments, wet (and transparent), cling to her form, and so fair is the vision that (Cupid), the soul-disturber, awakes even in the hearts of hermits.
4. Her two fair bosoms are a pair of sweet *chakēwās*,¹ as though God had brought and united each to its mate.
5. Therefore, for fear that they will fly away to the clouds in the sky, bind them and hold them fast in the snare of thine arms.
6. Singeth Vidyapati, the Sun among the Poets, 'a wise man never proves himself a fool.'²

The above is the straightforward meaning of the above lines. But, as is customary in Indian poetry, it is so arranged that altogether different senses can be obtained by dividing the words differently. Thus, if we divide the first line as follows, and slightly alter the spelling, we get,—

Kā Maina kara e sinānē, hera ite hṛidaya Hara Pacha-bānē.

Which means, 'O Maina, God of Love, why art thou beckoning? See here, on her heart is seated Hara (*i.e.*, her bosom), (thine enemy,) O thou who hast five arrows.'

So the second line may be divided,—

Chikura galae jala-dhārā, mukha-sasi dara jani ro, ae ādhārā.

Which means, 'Weep not (*jani ro*), O darkness, in fear of her moon-face, for her locks are clouds, which will soon overshadow (its brightness).

Again, the third verse,—

Tita lava sanatana lāgū, muni-hū-ka mānasa Mana-mattha jāgū.

Which means, 'There (on her bosom, or Hara,³) the pious have fixed their devotion, for thou, O Cupid, hast awoken even in the hearts of hermits.

The next specimen is a short extract from the *Hari bans*, a poetical life of Kṛishṇa, written by Man-bōdh Jhā in the latter half of the eighteenth century.

¹ The Brahminy duck, a snow-white bird. Under ordinary circumstances, they are cursed never to pass the night together.

² *I.e.*, verb. *sap. sat.*

³ In the first verse, her bosom was compared to the God Hara, who was the destroyer of the Indian Cupid. Hence, when the latter attacks the saints, they fix their minds on the former in self-protection. But, alas for their good intentions, Hara, himself, has taken the form of her bosom.

[No. 4.]

INDO-ARYAN FAMILY.

EASTERN GROUP.

BIHARĪ.

MAITHILĪ DIALECT.

(DARBHANGA DISTRICT.)

EXTRACT FROM MAN-BŌDH'S HARI-BANS.

कतो एक दिवस जखन बिति गेल । हरि पुनु हथगर गोड़गर भेल ॥
 से कोन ठाम जतै नहिँ जायि । कै बेरि अंगनहुँ सौँ बहरायि ॥
 द्वार उपर सौँ धरि धरि आनि । हरखित हसथिजसोमति रानि ॥
 कौसल चलथि मारि कहूँ चाल । जसोमति काँ भेल जिवक जँजाल ॥
 कै बेरि आगि हाथ सौँ छीनु । कै बेरि पकलाह तकला बीनु ॥

TRANSLITERATION AND TRANSLATION.

Kato-eka dibāsa jakhana bitī-gēla,
Some days when they-passed,
 Hari punu hatha-gara gorā-gara bhēla.
Hari again hand-using feet-using became.
 Sē kona thāma jatai nahī jāthi,
That what place where not he-goes,
 Kai beri āgana-hū-sō baharāthi.
How-many times the-courtyard-even-from he-goes-outside.
 Dwāra-upara-sō dhari dhari āni,
The-doorway-on-from seizing seizing bringing,
 Harakhita hasathi Jasōmati rāni.
Gleeful laughs Jasōdā the-queen.
 Kausala chalathi māri-kahū chāla,
Clever he-goes having-beaten his-gait,
 Jasōmati-kā bhela jibaka jājāla.
Jasōdā-to he-became of-life the-worry.
 Kai beri āgi hātha-sō chhinu,
How-many times fire his-hand-from she-snatches,
 Kai beri pakalāha takalā binu.
How-many times was-he-burnt looking without.

FREE TRANSLATION OF THE FOREGOING.

When some time had passed, (the babe) Hari soon began to be able to use his hands and feet.

What place was there, where he did not go? How often did he go outside even the court-yard of the house?

Gleefully used Madam Jasōdā to laugh, as she ever and again caught him up, and brought him back from the outer doorway.

Sharp as a little needle would he strut about, till he became the worry of her life.

How often did she snatch burning coals out of his very hand! and how often did he burn (his fingers) when she was not looking!

The next specimen is a short poem written in the middle of the last century by Bhānu-nāth Jhā. It describes the pangs suffered by a Herd maiden who has been deserted by Kṛishṇa. According to custom, the poet enters his own name, and that of his patron, the father of the present Mahārāja of Darbhanga in the last verse.

[No. 5.]

INDO-ARYAN FAMILY.

EASTERN GROUP.

BIHĀRĪ.

MAITHILĪ DIALECT.

(DARBHANGA DISTRICT.)

A POEM BY BHĀNU-NĀTH JHĀ.

जदुपति बुझिअ बिचारी । अभिनव बिरह बेआकुलि नारी ॥
 नलिन सयन नहिँ भावे । तनि पथ हेरइति दिवस गमावे ॥
 केओ चानन कर लेपे । केओओ कहइ जिउ रहल सँछेपे ॥
 कोन परि करति निबाहे । सित-कर किरन सतत कर दाहे ॥
 तप जनि करइ सकामे । निस दिन जपइति रहतसु नामे ॥
 भानु-नाथ कवि भाने । रस बुझ महेशुर सिंघ सुजाने ॥

TRANSLITERATION AND TRANSLATION.

Jadupati	bujhia	bichārī,		
O-Kṛishṇa	understand	having-considered,		
abhinaba	biraha	beākuli	nārī.	
fresh	severance	distraught	the-lady.	
Nalina	sayana	nahī	bhābē,	
Lotus	bed	not	pleases,	
tani	patha	heraīti	dibasa	gamābē.
his	path	watching	the-day	she-passes.
Keo	chānana	kara	lēpē,	
Some	sandal	do	anointing,	
keao	kahai	jiu	rahala	sāchhēpē.
some	say	life	was	in-danger.
Kona	pari	karati	nibāhē ?	
What	on	will-she-make	recourse ?	
Sita-kara	kirana	satata	karu	dāhē.
Moon	rays	continually	do	burning.
Tapa	jani	karai	sakāmē,	
Austerities	as-it-were	she-does	zealously,	
nisa	dina	japaīti	raha	tasu nāmē.
night	day	muttering	she-remains	his name.
Bhānu-nātha	kabi	bhānē,		
Bhānu-nāth	poet	sings,		
rasa	bujha	Mahesura	Singha	sujānē.
sentiment	understands	Mahēśvara	Simha	the-wise.

FREE TRANSLATION OF THE FOREGOING.

O Kṛishṇa, learn and understand. Distraught is the lady by the fresh severance.
Even a bed of lotuses pleases her not. On his (*i.e.*, thy) path gazing does she
pass the day.

Some are anointing her body with cooling sandal-paste, while others stand by and say
she cannot live.

To what can she have recourse? Even the cool rays of the moon continually burn
her.

She is, as it were, performing austerities with but one fixed desire, and night and
day she prays, murmuring but his¹ name in her prayers.

Saith the Poet Bhānu-nāth, The wise Mahēśvara Simha understands the sentiment.

The next specimen is a translation of the Parable of the Prodigal Son into the form
of Maithilī which is used by the lower caste Hindūs of the Darbhanga District. It will
be noticed that the principal differences are that in the first place the vocabulary is not
so sanskritised, and, in the second place, that the forms of the verb which end in *nhī*,
and which denote that respect is shown to the object are not used.

It is printed in Kaithī type.

¹ *Tasu* is an old or poetical form of the genitive, equivalent to *takar*.

[No. 6.]

INDO-ARYAN FAMILY.

EASTERN GROUP.

BIHĀRĪ.

MAITHILĪ DIALECT (AS USED BY HINDŪS OF THE LOWER CASTES).

(DARBHANGA DISTRICT.)

एक गोठा के दुई वेठा नहैक । छोटका वेठा वाप सौं कहैकैक जे वाप हमन हिस्सा सभ बन दै छै । वाप ओकरा हिस्सा बन बाटि देकैक । थोनेक दिन पन छोटका वेठा अपन सभ बन एकट्ठा के वढ़ी दून देस याँ गेठ । ओण अपन सभटा बन कुकाम में ओहा देक । ओकरा सभ बन जखन ओहा गेठैक, ओहि देस में वढ़ मानी अकाठ पड़ै । जखन ओ ओहि देस में एक गोठाक ओहि गाम सुगन यजेवा पन नोकरा नहै । ओकरा सुगनक धैवाक नूसो ने धैवा ठै मेठै । जखन ओकरा होस मेठैक मोन पड़ै जे हमना वापक ओहि गाम कनेक नोकरा अछि जकरा धा पी के अधिक बन वयैकैक । हम एण नूथें मनेछी । हम वापक ओण जाएव कहै जे हम गोहन ओ मगावानक वढ़ अपनाय कैठ । हम गोहन वेठा कहैवाक जोग नहि छिओ । हमना गो अपना ओहि गाम नोकरा नाथ । ई सभ वाप मन में गनि वापक ओण यठठ । वापक ठग पढ़ुयठ । ठेकिन जखन सुनकंहि छठ ओकरा वाप देखिगहि ममक ठेठ ओकरा दिस जठठो यठठै, ओकरा गानदिन में ठगा के चुम्बा ठेठकैक । वेठा कहैकै जे वाप हम गोहन मगावानक वढ़ अपनाय कैठहु तँ हम गोहन वेठा कहैवा जोग नहि छी । ओकरा वाप यहि पन अपना नोकरा के कहैकै जे धूव नीक र बुआ ठा, एकरा पहना, ओड़ी हाथ में छै, पनहो से पहना छै । मोठाएठ वाक्का ठा के मान जे हम सभ धा पी के धुसी करी । कियैक गो हमन वेठा मनि के जौ एठै । ई वेठा हेना गेठ छठ से छेन मेठठ । ई कहि सभ धुसी करी ठाठठ ।

जखन ओकरा वढ़का वेठा धेनसौं बन अवैण नहै, बनक नणदीक नाथ ओ गान सुनठक । अपना नोकरा सौं पुछठकै जे आई की छिएक जे नाथ गान होखैक । ओ सभ कहैकैक जे गोहन मारि आएठ अछि नीके जेकां एठै है तँ गोहन वाप एक मोठाएठ वाक्का मगठक है । गहि पन ओ नमसाए गेठै, आंगन नहो गेठ । जखन ओकरा वाप वाहन आवि ओकरा नेहोना करी ठाठै । ओ अपना वाप सौं कहैकै जे एनेक दिन सौं हम गोहन सेवा कैठिओ गोहना कहठा सौं कोनो काज वाहन नहो

कै०, तैओ गों हमना कहिओ वक्तीक वय्यो ने प्याए ठै देह० जे हम अपना दोसा
 सभक संगे प्युसी करिणहुं । ठेकिन गोहन ई वेठा जे अपन सभ यन नन्दीवाजी में
 ओहा कं आए० अछि गकरा ठै गों मोटाए० वाक्का मान० अछि, वाप कह०कै, वेठा
 गों हनम हमना संगे नहैकै, जे किछु यन हमना अछि से सभ गोहने छिओक ।
 हमना सभके प्युव प्युसी कर वूह जे गोहन नार् मनि कं सेन जो ऐगै अछि ।

INDO-ARYAN FAMILY.

EASTERN GROUP.

BIHARĪ.

MAITHILĪ DIALECT (AS USED BY HINDŪS OF THE LOWER CASTES).

(DARBHANGA DISTRICT.)

TRANSLITERATION AND TRANSLATION.

Ek gōṭā-kē dui bēṭā rahaik. Chhot^akā bēṭā bāp-saũ
One person-to two sons were. The-younger son father-to
 kahal^akaik jē, 'bāp, hamar hissā sabh dhan dāi dāh.' Bāp
said that, 'Father, my share all wealth having-given give.' Father
 ō-kar hissā dhan bāṭi del^akaik. Thōrek din par chhot^akā bēṭā
his share wealth dividing gave. A-few days on the-younger son
 apan sabh dhan ekaṭṭhā kāi baṛi dūr dēs chalⁱ gēl.
his-own all wealth together making very distant country going went.
 Ōt apan sabh-tā dhan ku-karam-mē ohā-dēlak. Ō-kar
There his-own entire wealth bad-deeds-in he-wasted. His
 sabh dhan jakhan ohā-gelaik, ohⁱ dēs-mē baṛ bhārī
all wealth when was-wasted, that country-in a-great heavy
 akāl paṛ^alai. Takhan ō ohⁱ dēs-mē ēk gōṭak ohⁱ-ṭhām
famine fell. Then he that country-in a person's near
 sūgar charaibā-par nōkar rahal. Ok^arā sugarak khaibāk
swine feeding-on servant remained. By-him of-swine of-feeding
 bhūs-ō nē khaibā-lāi bhēṭai. Jakhan ok^arā hōs bhelaik, mōn
chaff-even not eating-for was-got. When to-him senses became, consideration
 paṛ^alai jē, 'ham^arā bāpak ohⁱ-ṭhām katek nōkar achhi, jak^arā
happened that, 'my father's near how-many servants are, to-whom
 khā-pī-kā adhik dhan bachai-chhaik; ham ēta bhūkhē
having-eaten-(and)-drunk much wealth remains-over; I here by-hunger
 marai-chhi. Ham bāpak ōta jāeb, kah^abai jē, "bam tōhar ō
am-dying. I father's there will-go, I-will-say that, "I of-thee and
 Bhag^abānak baṛ ap^arādh kail. Ham tōhar bēṭā kahaibāk jōg
of-God great sin did. I thy son of-being-called worthy
 nahⁱ chhiau. Ham^arā tō ap^anā ohⁱ-ṭhām nōkar rākhā."'
not am-by-thee. Me thou thine-own near a-servant keep."'
 Ī-sabh bāt man-mē ṭhānⁱ, bāpak ōta chhalal. Bāpak
These words mind-in having-resolved, father's there he-went. Father's
 lag pahūchal. Lēkin jakhan pharakā^a-hⁱ chhal, ō-kar bāp
near he-arrived. But when at-a-distance-even he-was, his father

dekhitā^h mam^atak lēl; ok^arā dis jal^adī chal^alai; ok^arā gardanⁱ-mē
on-seeing compassion took; his direction quickly he-went; his neck-on

lagā-kā chumbā lel^akaik. Bētā kahal^akai jē, 'bāp, ham
having-stuck kiss took. The-son said that, 'Father, I

tōhar Bhag^abānak bar ap^arādh kailā^h. Taī ham tōhar bētā
of-thee of-God great sin did-for-thee. Therefore I thy son

kahaibā jōg nahⁱ chhī.' Ō-kar bāp ehⁱ-par ap^anā nōkar-kē
(of)-being-called fit not am.' His father this-on his-own servants-to

kahal^akai jē, 'khūb nīk nīk nuā lā, ek^arā pahirā;
said that, 'very good good garment bring, on-this-(person) put-on;

aūthī hāth-mē dahī; pan^ahī-sē pahirā-dahī; moṭāel bāchhā lā-kā
a-ring hand-on put; shoes-with clothe; the-fatted calf having-brought

mārā, jē ham-sabh khā-pī-kā khusī karī.
kill, that we having-eaten-(and)-drunk happiness may-make.

Kiyāik-tau hamar bētā marⁱ-kā jī-ailai; ī bētā herā-gēl-
Because my son having-died has-come-to-life; this son had-been-

chhal, sē phēr bhēṭal.' Ī kahⁱ sabh khusī
lost, he again has-been-got.' This saying all happiness

kara lāgal.
for-making began.

Jakhan ō-kar baṛ^akā bētā khēt-saū ghar abait-rahai, gharak
When his elder son the-field-from home was-coming, of-the-house

naj^adik nāch ō gān sun^alak. Ap^anā nōkar-saū puchhal^akai je,
near dancing and singing he-heard. His-own servant-from he-asked that,

'āī kī chhiaik, jē nāch gān hoi-chhaik?' Ō-sabh kahal^akaik
this what is, that dancing singing is-occurring? They said

jē, 'tōhar bhāī āel achhⁱ; nīkē jekā ailai-hai, taī tōhar
that, 'thy brother come is; well because he-is-come, therefore thy

bāp ēk moṭāel bāchhā mār^alak-hai.' Tā^h-par ō tam^asae-gelai,
father a fatted calf has-killed.' That-on he became-angry,

āgan nahⁱ gēl. Takhan ō-kar bāp bāhar ābⁱ ok^arā
to-the-inner-court not went. Then his father outside having-come to-him

nehōrā kara lag^alai. Ō ap^anā bāp-saū kah^alak jē, 'etek
entreaty to-make began. He his-own father-to said that, 'so-many

din-saū ham tōhar sēbā kailiau. To^h-rā kah^alā-saū kōnō kāj
days-from I thy service did-for-thee. Thy saying-from any action

bāhar nahⁱ kail, taiō tō ham^arā kahiō bak^arik
outside not I-did, nevertheless thou to-me ever of-a-goat

bachch-ō nē khāe-lāī dēlā^h, jē ham ap^anā dōst-sabhak
the-young-one-even not eating-for gavest, that I my-own friends-of

saṅgē khusī karitā^hhū. Lēkin tōhar ī bētā, jē apan
with happiness might-have-made. But thy this son, who his-own

sabh dhan randi-bāji-mē ohā-kā ael achhⁱ, tak^{rā}-lāi tō
all wealth harlotry-in having-squandered come is, him-for thou
 motāel bāchhā mār^{lā}-achhⁱ. Bāp kahal^{kai}, 'bētā, tō har-dam
the-fatted calf hast-killed.' The-father said, 'son, thou always
 ham^{rā} sang rahai-chhaī. Jē-kichh^u dhan ham^{rā} achhⁱ, sē sabh tohar-ē
me with remainest. Whatever wealth to-me is, that all thine-even
 chhiauk. Ham^{rā}-sabh-kē khūb khusī-kar būjh, jē tōhar
is-to-thee. To-us much happiness-of (there-is)-propriety, for thy
 bhāi marⁱ-kā phēr jī-ailau-achhⁱ.
brother having-died again has-come-to-life-for-thee.'

SOUTHERN STANDARD MAITHILĪ.

Between the District of Darbhanga, and those Districts of Bengal proper in which the Bengali language is spoken, lie the northern portions of the Districts of Monghyr and Bhagalpur, and the entire Districts of Purnea and Malda, all of which lie north, or, in the case of Malda, north-east of the River Ganges. Purnea and Malda may be left out of consideration for the present. Northern Bhagalpur consists of two subdivisions, Supaul and Madhipura. The former is the northern of the two, and is bounded on the west by the Darbhanga District and on the east by the low country which contains the shifting bed of the River Kusi, and which separates it from the District of Purnea. The language and people of Supaul are the same as that of Northern and Central Darbhanga, and the specimens previously given for that area, will also do for the dialect spoken in it. Going from west to east in order, the Samastipur subdivision of Darbhanga, North Monghyr, and the Madhipura subdivision of Bhagalpur form a belt of land on the northern bank of the Ganges, in which also Maithili is spoken, but not quite so purely as in the true Standard Maithili tract of Central and North Darbhanga. A grammar of the form of the dialect here spoken will be found in part V of the *Seven Grammars of the Dialects and Sub-dialects of the Bikāri Language*, written by the present author. The following are the chief points of difference between it and Standard Maithili:—

A. PRONUNCIATION—

The principal difference is that the rule of shortening the antepenultimate vowel is not followed in the case of the Simple Present of a verb. Thus, 'he sees,' is *dēkhai*, not *dekhai* as in Standard Maithili.

B. NOUNS—

Another termination of the Genitive is *ke*. Before the Genitive termination *k*, a final long vowel is shortened. Thus, from *nēnā*, a boy, one form of the Genitive is *nēnak*, not *nēnāk*, as in Standard Maithili. The Locative in *ē*, which is rare in Standard Maithili, is much more common in this southern form of the dialect.

C. PRONOUNS—

The Genitives of the Personal Pronouns are as follows,—*mōr*, *mōre*, or *mōra*; *hamar*, *ham're*, or *ham'ra*; *tōr*, *tōre*, or *tōra*; *tōhar*, *toh're*, or *toh'ra*. The Honorific pronoun of the second person is *āis*, *ahā*, or *ap'ne*. The Genitives of *jē*, who; *sē*, he; and *kī*, who?; are *jē-kar*, *tē-kar*, and *kē-kar*, respectively. The corresponding oblique forms are *jek'rā*, *tek'rā*, and *kek'rā*. The oblique form of *kī*, what?, is *kathī*, *kethī*, *kāhe*, *kah*, or *kīyē*.

D. VERBS—

The following are the terminations used in the Simple Present, and in the Past, Indicative and Conditional. The four Forms have the same power as in Standard Maithili:—

Person.	Form I.	Form II.	Form III.	Form IV.
1	<i>ā</i> , <i>ō</i> , or <i>aū</i> . . .	Same as Form IV .	<i>ī</i> , <i>iai</i> (Fem. <i>ī</i>) . . .	<i>iaih.</i>
2	<i>ē</i> (Fem. <i>ī</i>), <i>ē</i> , <i>ai</i> , <i>aī</i> , <i>hī</i> , or <i>hīk</i> .		<i>āh</i> , <i>ā</i> , <i>hau</i> , or <i>hauk</i> . . .	<i>hunh.</i>
3	<i>ai</i> or <i>aik</i> . . .		<i>ath</i> , <i>athi</i> , <i>ā</i> (Fem. <i>ī</i>), or <i>anh</i> (Fem. <i>inh</i> .)	<i>thinh</i> , <i>hinh</i> .

The Past tense Indicative of transitive verbs has the following terminations in the third person:—

Forms I and II.—*ak*, *kaik*. Form III.—*kā*, *ē*, *anh*, *āt*. Fem. *kī*, *inh*, *īt*. Form IV.—*hinh*, *khinh*.

In the case of intransitive verbs, the second person has the following terminations:—

Form I.—*ā, haĩ, hā.*

In the third person, Form I either drops all terminations, or else take one of the following,—*ē, ai*, and, in North Monghyr, *a*. The terminations of Forms III and IV are those given above in the table, with, in addition, *ē, āt*; fem. *īt*.

In addition to the above, the following terminations may be used in the Past tense of any verb, whether transitive or intransitive:—

Form I.—1st person, *ā* (only in North Monghyr); 3rd person, *kai*.

Form III.—1st person, *ianh, ihanh*; 2nd person, *hā*.

The following are the terminations of the Future:—

Person.	Form I.	Form III.	Forms II and IV.
1	<i>bō, bai, baik</i>	<i>ab</i>	<i>bainh.</i>
2	<i>bē, bē, bai, baĩ, bhē, bhaĩ, bhē, bhēk</i>	<i>bāh, bā, bhau, bhauk</i>	<i>bhauh.</i>
3	<i>at, tai, taik</i> ; (Fem.) <i>aiti</i>	<i>tanh</i> (Fem. <i>tinh</i>), <i>tā</i> (Fem. <i>tī</i>), <i>tāt</i> (Fem. <i>tīt</i>), <i>tathē</i> .	<i>thinh, thanī.</i>

As in Standard Maithili, the object influences the form of the verb which should be used. The following rules illustrate this:—

Forms I and II are used when the subject is non-honorific. Forms III and IV when it is honorific.

Forms II and IV are used when the object, direct or remote, is mentioned with respect.

When the object, direct or remote, is in the second person, an *ai* or *aik* in any termination of the first or third person is changed to *au* or *auk*, respectively. The terminations *hē, ai*, and *aik*, are only used when the object, direct or remote, is inferior to the subject. So also *au* and *auk*, except that, when they are pronounced with a kind of drawl, the object is mentioned with some, though not great, respect.

AUXILIARY VERBS—

Instead of *hai*, he is, the following forms are also used:—*ahē, ah, eh, yeh, ya, ha, ehai.*

Besides the base '*chha*' which we meet in Standard Maithili, there is also a base *chhika*. Thus, *chhikai*, he is. A common form of the 3rd singular of the simple verb is *achh*, or *chha*, instead of *achhē*.

In Madhipura, the Past Participle of the verb *kōeb*, to become, is *kōl*, as well as the *bhēl* of Standard Maithili.

AUTHORITY—

GRIERSON, G. A.,—*Seven Grammars of the Dialects and Sub-dialects of the Bihārī Language. Part V. South Maithili. Dialect of South Darbhanga, North Munger, and the Madhepura subdivision of Bhagalpur.* Calcutta, 1885.

The first of the following specimens is a portion of the Parable of the Prodigal Son, in the form of the dialect spoken in Madhipura. As the dialect so closely resembles Standard Maithili, and as other specimens will be given, it is unnecessary to give the entire Parable.

Note the tendency to throw a final short *i*, by epenthesis, into the preceding syllable. Thus *chail*, for *chalē*, having gone; *pair* for *parē*, having fallen, and *bāet*, i.e., *bāit*, for *bāitē*, having divided. Note, also, the form *karē-kāi-kō*, having done.

[No. 7.]

INDO-ARYAN FAMILY.

EASTERN GROUP.

BIHARĪ.

MAITHILĪ DIALECT (SOUTHERN VARIETY).

(MADHIPURA, BHAGALPUR.)

SPECIMEN I.

कोए आदमी के दुइ बेटा छै। छोटका बेटा अपना बाप के कहै कहै कि
हमना हिस्सा यन बाँट देअ। ओकरा बाप दूनो भाई के यन बाँट देअ कहै।
कुछ दिनक बाद छोटका बेटा यन सब जमा करि कै को कोनो आउन मुलुक
के गै देअ कहै। एव आपन यन सब सौखीनिक पाछां वेनवाए कै देअ कहै
जयन जे सब धन्य कै देअ कहै एव ओने वैठ अकाठ पैठ गेठै। एव जे आदमी
जानीव होवै ठागठ। एव अहन में कोनो आदमी कोने जे बोकन रहि गेठ ॥

TRANSLITERATION AND TRANSLATION.

Kōe ād'mī-kē dui bēṭā chhalai. Chhoṭ'kā bēṭā ap'nā bāp-kē
A-certain man-to two sons were. The-younger son his-own father-to
kahal'kai ki, 'hammar hissā dhan bāeṭ dēā.' Ōkar bāp dūnō
said that, 'my share wealth having-divided give.' His father the-two
bhāi-kē dhan bāeṭ del'kai. Kuchh^h dinak bād chhoṭ'kā bēṭā dhan
brothers-to wealth having-divided gave. Some of-days after the-younger son wealth
sab jamā kar'-kai-kō, kōno āur muluk-kē chail-del'kai. Tab āpan dhan
all collected having-made, some other country-to went-away. Then his-own wealth
sab saukhīnik pāchhā ber'bād kai-del'kai. Jakhan ū sab kharach kai-del'kai, tab
all revelry-of after wasted he-made. When he oī spent had-made, then
ōnē bair akāl pair gelai. Tab ū ād'mī garib hōwāi lāgal.
there a-great famine having-fallen went. Then that man poor to-be began.
Tab sahar-mē kōno ād'mī kōtē ū nōkar rahi-gēl.
Then the-city-in a-certain man near he a-servant remained.

The next specimen comes from the Begusarai Subdivision of North Monghyr. It is a folk-tale, illustrating the proverbial folly of a Jolahā, or man of the weaver caste. The Jolahās are the wise men of Gothām of Bihār folk-tales.

The original is given in facsimile, as it is a good specimen of the Kaithī character of North Monghyr.

INDO-ARYAN FAMILY.

EASTERN GROUP.

BIHĀRĪ.

MAITHILĪ DIALECT (SOUTHERN VARIETY).

(BEGUSARAI, NORTHERN MONGHYR.)

SPECIMEN II.

A FOLK-TALE.

को१ - गांव - में - राजी - जोरहा - १ + नव - ७ - कामान -
 कामान - एह - पण्डित - गुँआ - जोर - फेठफ - नव -
 अपना - मौगी - से - कहफ - फि - ऐ - गुँआ - से - हम -
 गैस - मोठ - ठेव - माग - ओफा - दूध - दही - पाएन -
 ओइपा - जोरहा नीआं - कहफे - फि - हम - दूध - दही
 ठेइ - पण्डित - कान + ३ - वाग - मुनि - के - जोरहा -
 लिसिआए के - ओफा - वा - मागि - माग के - माग -
 कहफे - फि - हम - दूध - दही - लैलेन - फेठीअ
 ३ - ठेइ - पण्डित + गैपा - ओफा - मौगी - लिसि के -
 ठेइ - यठे - नव - जोरहा - ओफा - पायु - पायु
 जितावै - ठेठ - यठे - पायु - पायु - अपना - सुगान
 जोर - नव - ओफा - साग - ओफा - से - पुच्छफे -
 फि - गो - फहा - औठे - अए - गैपा - ७ - जोरहा -

फइठफै - फि - इम-न - गोइने - रिआं - औं औं-अइ-
 नव - ओफा - सा - ओफा - सें - आ वैं फे - शठ -
 पूवै ठागठै - नव - अइव - वाग - वगए - वगए - फे - फइठफै -
 गैप - ओफा - सा - ओफा - वा - मागि - मागठफै -
 आ - फइठफै - फि - औंने - गोइने - जैस - इम - टाटी -
 गेज - किम - उगाते - अरि - गैप - ठ - जो ठइवा -
 फइ - ठागठै - फि - आं एइ - एअने - न - इम -
 गैसिओ - न - ठेठै अइ - गोइने - टाटी - फे सें -
 उगाते - गैप - ओफा - सा - फइ ठागठै - फि -
 आ - पुगवफ - गैस - गो - ठेठै - नव - इम - वरिण -
 पूव - फइ सें - जेठफै - जे गो - ओफा - मा - पीठ
 गा गी - गगन - फे ठइ - अइ - नव - जो ठइवा -
 पुइठफ - आ - अपना - वहुफे - शठ - पफनि -
 ठेठफ - आ - हु - जेफनि - अपना - वा - आएठ -
 आ - पुव - सें - १इ - ठागठ -

INDO-ARYAN FAMILY.

EASTERN GROUP.

BIHĀRĪ.

MAITHILĪ DIALECT (SOUTHERN VARIETY).

(BEGUSARAI, NORTHERN MONGHYR.)

SPECIMEN II.

A FOLK-TALE.

TRANSLITERATION AND TRANSLATION.

Kōi gāw-mē ēgō jol^hā rahai. Jab ō kamāet kamāet
A-certain village-in a weaver was. When he labouring labouring
 das pand^arah rupaiā jaur kailak, tab apⁿā maugī-sē kah^alak ki,
ten fifteen rupees collected made, then his-own wife-to he-said that,
 ‘ai rupaiā-sē ham bhaīs mōl-lēb, ār ō-kar dūdh dahī khāeb.’
‘these rupees-with I a-buffalo will-buy, and its milk (and) tyre will-eat.’
 Oi-par jolah^aniā kahal^akai ki, ‘ham-hū dūdh dahī lai^har
That-on the-weaver’s wife said that, ‘I-also milk (and) tyre to-my-father’s-house
 pathāel karab.’ Ī bāt sunⁱ-kē jolah^awā khisiāe-kē ok^arā
sending will-do.’ This word having-heard the-weaver having-become-angry her
 bar mārⁱ mār^al^akai, ār kahal^akai ki, ‘ham-ta dūdh dahī
a-great beating beat, and said that, ‘I-on-my-part milk (and) tyre
 khaibē na kaili-ah, i lai^hrē pathaiti.’ Tai-par
eating-even not have-done, this-(woman) to-her-father’s-house will-send.’ That-on
 ōkar maugī rūsi-kē lahirā chal^alai. Tab jolah^awā
his wife having-been-huffed to-her-father’s-house went. Then the-weaver
 ok^arā pāchhu pāchhu phirābāi-lēl chalal. Jāet jāet apan
her behind behind causing-her-to-return-for went. Going going his-own
 sasurār gēl. Tab ō-kar sār ok^arā-sē puchhal^akai
father-in-law’s-house he-reached. Then his brother-in-law him-from asked
 ki, ‘Tō kahā ailē-achh?’ Tai-par ō jolah^awā kahal^akai ki, ‘ham-ta
that, ‘You where have-come?’ That-on that weaver said that, ‘I-on-the-one-hand
 toh^arē hiā ailaū-ah.’ Jab ō-kar sār ok^arā-sē ābāi-ke
to-you only-here have-come.’ When his brother-in-law him-from coming-of
 hāl pūchhe lāg^alai, tab ō sab bāt banāe-banāe-kē
the-reason asking began, then he the-whole affair constructing-constructing
 kahal^akai. Tai-par ō-kar sār ok^arā bar mārⁱ mār^al^akai, ār kahal^akai
told. That-on his brother-in-law him a-great beating beat, and said
 ki, ‘aī-rē! tōhar bhaīs hamar tātī rōj kia ujārai-ah?’ Tai-par
that, ‘Ah! your buffalo my mat-fence every-day why destroys?’ That-on

ō jolah^awā kahe lāg^alai ki, 'āe-hō, ekh^anē-ta ham bhāisi-ō
that weaver saying began that, 'Oh! oh! now-even-on-the-one-hand I a-buffalo-even
na lelaū-achh. Tōhar tāṭī kaisē ujārai-chha?' Tai-par ō-kar sār
not have-got. Your mat-fence how is-it-destroying?' That-on his brother-in-law
kahāi lāg^alai ki, 'arē bur^abak, bhaīs tō lēlē nai, tab hamar bahin dūdh
saying began that, 'O fool! a-buffalo you did-get not, then my sister milk
kahā-sē bhejhal^akau jē tō ok^arā mār pīt gārī gañjan
where-from sent-of-thine that you her beating striking abuse distress
kail^ahī-achh?' Tab jolah^awā bujh^alak, ār ap^anā bah^a-ke hāth pakarⁱ
have-done?' Then the-weaver understood, and his-own wife's hand seizing
lēlak, ā dun^a bēkatⁱ ap^anā ghar āel, ār sukh-sē rahāi
took, and the-two persons their-own house came, and happiness-with to-remain
lāgal.
began.

FREE TRANSLATION OF THE FOREGOING.

In a certain village there dwelt a weaver. When he had saved some ten or fifteen rupees by honest labour, he said to his wife, 'I'll buy a buffalo with this money, and drink the milk and tyre which I get from it.' His wife replied, 'and I'll send some milk and tyre regularly to my own people.' This reply angered the weaver, and he gave her a sound drubbing, saying, 'before I've eaten my milk and tyre, this creature wants to send it to her father's house.' Then up got his wife, and went off in a huff to her own people. The weaver followed her in the hope of bringing her back, and at length reached his father-in-law's. There he met his brother-in-law, who asked him why he had come, 'O, as for me,' he said, 'I've only come to see you.' The brother-in-law, however cross-questioned him, and the weaver told him the whole story in detail. Thereon the brother-in-law gave him a sound drubbing, crying, as he did so, 'Ah, then, so it's your buffalo that breaks down my fence every day!' The weaver cried between the blows, 'Oh! Oh! Why I don't even own a buffalo, so how can it have broken down your fence.' Then said the brother-in-law, 'You fool! If you had not a buffalo, how did my sister send the milk here about which you gave her all that beating and abuse?' Then the weaver understood, and took his wife by the hand and brought her home, and there they lived happy ever afterwards.

EASTERN MAITHILĪ OR GĀŌWĀRĪ.

The language of the greater part of Purnea District closely resembles the South Maithilī with which we have just been dealing. East of the Mahananda, however, the bulk of the population speaks a form of Northern Bengali, which has already been described, under the head of that language. We may, therefore, say that Maithilī is the language of Central and Western Purnea, as contrasted with the Bengali of the East of the District. Over this tract, and especially in the West, people of the Brāhmaṇ caste speak pure Standard Maithilī similar to what is spoken in North Darbhanga, and in the Supaul Subdivision of Bhagalpur. The number of speakers of this Standard dialect in the District is estimated at 30,000. The corrupt Maithilī which is illustrated by the following specimens is spoken by the illiterate classes throughout the centre and west of the District, and, even to the east of the River Mahananda by Hindūs. The Bengali of the east of the District is principally spoken by Muhammadans. This corrupt form of Maithilī is locally known as Gāṓwārī, or the village dialect. If it is desired to give it a more definite name, we may call it Eastern Maithilī. It is estimated that it is spoken by 1,300,000 speakers.

To the above, 1,300,000 speakers of Eastern Maithilī, should be added the 2,300 Thārūs who inhabit the northern part of the District, who, so far as I can gather, speak a corrupt form of the dialect.

Full particulars regarding the Thārūs will be found on pp. 311 and ff, under the head of Bhojpurī. Unfortunately, in Purnea, they are so wild that it has been found impossible to procure any specimens of their language.

The total number of speakers of Eastern Maithilī is therefore 1,302,300.

The principal points of difference between it and Standard Maithilī are the following:—

I. PRONUNCIATION.—As in Southern Maithilī, in the Simple Present, a long vowel is not shortened before *ai* or *au*. Thus, *dēkhai*, not *dekhai*, he sees.

II. NOUNS.—The termination of the Genitive is *k*, *ke*, *kar* or *kēr*.

III. PRONOUNS.—One form of the nominative of the pronoun of the first person is *hamē*, and of the second person, *tōhē*. The genitive singular sometimes ends in *e*; thus, *tōhar* or *tōh^{re}*, thy. The Honorific Pronoun of the second person is *ap^{ne}*, *ihā*, or *ahā*. The Demonstrative pronouns are *i*, *ī*, *ē*, *ihāy*, *ethī*, or *ithī*, this, and *ū*, *wē*, *wahāy*, or *uthī*, that. The genitives of *jē*, who; *sē*, he; and *kē*, who? are *jakar* or *jē-kar*; *takar* or *tēkar*; and *kakar* or *kē-kar*, respectively. The corresponding oblique forms are *jak^{ra}* or *jek^{ra}*; *tak^{ra}* or *tek^{ra}*; and *kak^{ra}* or *kek^{ra}*. 'What?' is *kī* or *kā*, oblique, *kathī* or *kithī*. Anyone, someone, is *kōi*, oblique, *kathū*, *kōnō*, *kak^{ro}*, *kek^{ro}*, or *kek^{ra}hau*. Anything, something, is *kuchh* or *kuchh^u*, oblique, *kuchh*, *kuchh^u*, or *kethī*. The plural of all pronouns is formed by adding *sab*, *sibī*, *sī*, or *ār*.

IV. VERBS.—In Standard Maithilī, there are four sets of forms to each person, depending on the respect shown both to the subject and the object. In the first form, the subject is non-honorific, and the object also non-honorific. In the second, the subject is non-honorific, but the object is honorific. In the third, the subject is honorific, and the object non-honorific. In the fourth, both are honorific. In Eastern Maithilī, the forms in which special honour is shown to the object have almost disappeared, that

is to say, only the first and third forms are in common use. A few isolated instances of the fourth form will be mentioned subsequently.

As in Standard Maithili, the plural is the same as the singular. The first person is often used honorifically instead of the second.

The following are the terminations used in the Simple Present, the Past, and the Past Conditional:—

Person.	Form I.	Form III.
1	\tilde{u} , \tilde{o} , $a\tilde{u}$, $a\tilde{u}$, or \tilde{a}	\tilde{i} , $i\tilde{a}i$.
2	\tilde{a} , \tilde{e} , \tilde{e} , or $a\tilde{e}$	\tilde{a} , $h\tilde{a}k$, $hauk$.
3	ai , aik	at .

In the Past tense, the third person singular also may end in *kai* or *kai*, and, in the case of transitive verbs, in *ak*. In the case of intransitive verbs, we may also have, for the same person, the termination *kā*.

For the Future, we have the following terminations:—

Person.	Form I.	Form III.
1	bai , $b\tilde{o}$ or $ba\tilde{u}$	ah , $b\tilde{i}$.
2	$b\tilde{a}$, $b\tilde{e}$, $b\tilde{e}$, $ba\tilde{i}$, $bh\tilde{e}$, or $m\tilde{e}$	$b\tilde{a}$, $b^h\tilde{a}k$, $bhauk$.
3	at , tai , it , $itai$, tah , $itah$	...

ibai, *ibō*, etc., may be substituted for *bai*, *bō*, etc., thus resembling the Bengali form. Eastern Maithili *dekhībō*, is equivalent to the Bengali *dēkhība*, pronounced *dekhībō*, I will see.

Regarding the use of these persons, it may be said that, as a rule, forms ending in *ai* or *aik* are used when the direct or remote object of the sentence is inferior to the subject. Moreover, when such terminations have the object, direct or remote, in the second person, they are changed, as in Standard Maithili, to *au* and *auk*, respectively.

In the second and third persons, we sometimes find a termination *ain* used when special respect is shown to the object, direct or remote. If it is in the second person, this *ain* becomes *aun*. These are the only relics of the second and fourth forms of Standard Maithili.

AUXILIARY VERBS—

The initial *h* of the Standard Maithili *hai*, he is, is dropped, and we have *ai*. This verb forms a future, *haibai*, I shall be, which is conjugated throughout.

Besides the base ‘*chha*,’ we have also a strengthened base ‘*chhika*.’ Thus, *chhai*, *achh*, or *chhikai*, he is.

The Past tense of the verb *hōeb*, to become, is *hōl*, not *bhēl*, as in Standard Maithili. In this, also, we see an approach to Bengali. *Bhēl* is, however, also used. ‘Having become,’ is *bhē-ke*.

FINITE VERBS—

The Past Participle in Standard Maithili ends in *al*, thus, *dēkhal*, seen. In Eastern Maithili it may also end in *il*. Thus, *dēkhal*. This is specially the case in Central

Purnea, on the Bengali Frontier. The same termination may also optionally be preserved in the tenses derived from that participle. Thus, Past, *dekh^olai* or *dekhilai*, he saw. Here again, we see the shading off into Bengali, which has *dekhilen*. Sometimes *in* is substituted for *l*, as in *kainē-chhaun*, for *kailē-chhaun*, (thy father) has made.

AUTHORITY—

GRIERSON, G. A.,—*Seven Grammars of the Dialects and Sub-dialects of the Bihārī Language*. Part VIII.—*Maithil-Bangālī Dialect of Central and Western Purniyā*. Calcutta, 1887.

The first specimen is the Parable of the Prodigal Son. It is printed in the Kaithī character, and as the copy sent by the Collector is an excellent example of the way in which that character is written in Purnea, it is printed in facsimile. With it is given a transliteration into the Roman character. It has not been thought necessary to give an interlinear translation.

The second specimen is a popular song. It is printed in Kaithī type, and is accompanied by a transliteration and an interlinear and a free translation.

As usual, in written Kaithī, the spelling is capricious. The mistakes have been silently corrected in the transliteration of the first specimen.

[No. 9.]

INDO-ARYAN FAMILY.

EASTERN GROUP.

BIHARI

MAITHILĪ DIALECT (EASTERN VARIETY).

(CENTRAL AND WESTERN PURNEA.)

SPECIMEN I.

रैउगोचउ डूँवेचाहैव पौँउगोशे धोचठ। चापशे
 उहउ उद्येवाग हग वल्ला जेशमन दारन हग
 दह। तेल्लाठ पौँउग शमन पांदा देउठै औथोडेउ
 दन वगठेशे धोचठपेटा शगै वद्येगठि दूदश वठगै
 औ वौते अमन शमन सुपनगमे उहैठठै औतेल्ला
 शगै उड़ारविउठ उदेशमे गग अठ। गेठै औ। उ
 वल्लामे गगे ठगठ वल्ला उदेशउ रैउचनउठ पठग
 पठउठठ उअमन बेगसलमे हग वगये जेठठैव औ
 पौँउग मग नहै उ उहठठशय जेठग वारधै अमन पे
 गगे छो पौँउग वग दे नहै वल्ला वायाउठ उहग
 वग उठे उठग वगगग उगैध औ ह वल्लमगैध
 ह उठठ अमन वग उठे जेवै औ वौउग उवै उठे
 वग हगठे वगमगशे औ तोग शमन अग। चउठधौग

ઔનં અવં દ્વિજોડા નદં કુચેતિ તોદા વેદા ઉદૈદૌન
 ધાના તોદે અપન વનાધાનંદા વનાવદ નવઉચિત્તે અપ
 વાપત ઠગ વૃદ્ધ ઔનતિ બેલ્લના શ્રાઉંદે કોવોડા દેવોતિ
 વોડા વાપતિ દશા નૈઠે ઔન દોનદે વોડા ગઠ્ઠા ઠગાર
 ઠેઠકૈ ઔન વદ્ધા ઉમઠકૈ વેદાવોડા કદઠકૈ નમૈ

વગમાનકુને ઔનોદાકુને અપાપ કૈંકાડ ઔન
 અવ દ્વિજોડાનદં કુચેતિ તોદા વેદા ઉદૈદૌન અપન
 ગોડા રાવશે વોડા વાપ કદઠકૈ કુનાક નાકધાના
 નાકાકામાનઃ ઔન વોડા નાનદા-નોક ઔન વોડા ધધમે
 મંત્રા ઔન જૈનમે બ્રુવા નાનદાર દ્યોત ઔન ના વ્યંદ
 ઔન નાક મલૈશ જારે ને ધા દ્વેદાનેદે અવનાકધે
 દેનારેકનેદે અવનાકધે તિલ્લનાઉલ્લશાકને ઠાગઠ ઔન
 વોડા વડકા વેદા વેનમે તૈ તિલ્લના ધાકકા ઔકૈક
 ગાવ ઔન ગોવક રાવક ઉવકક તિલ્લના રેક ગોડાકે
 વોઠારકે ઉવકકૈ કે રિજા દ્યોતે ઉકદકૈ કોનોને વોઈ
 ઔકધૈન ઔન તોદા વાપ વડા ઉવશવ કૈને દ્યોન
 રશાક ઠેક નેક નાક નૈકકૈન ઉકીવ નેકે નાનના

ગાંધીજી ઉત્તરના આગાશી વાળાંડા પદાર્થો પાંડા
 પોચાંડ પાંડા ઉત્તરનાં વાળાંડાં ઉત્તર ઉત્તર ના
 રેખા પાંડાં નોંધા રેખા ઉત્તર ઉત્તરોં નોંધા વાળાં
 આંડ ગાંધીજી નોંધા રેખા પાંડાં પાંડાં નોંધાં ઉત્તરોં
 ઉત્તરનાં ઉત્તરોં રેખાં ઉત્તર મનામોં આંડ વાળાં
 નોંધાં ઉત્તરોં આંડોં નોંધાં રેખાં પાંડાં પાંડાં
 ઉત્તરોં ઉત્તરોં નોંધાં રેખાં પાંડાં ઉત્તરોં ઉત્તરોં
 ઉત્તરોં ઉત્તરોં ઉત્તરોં નોંધાં રેખાં પાંડાં રેખાં
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[No. 9.]

INDO-ARYAN FAMILY.

-EASTERN GROUP.

BIHARĪ.

MAITHILĪ DIALECT (EASTERN VARIETY).

(CENTRAL AND WESTERN PURNEA.)

SPECIMEN I.

TRANSLITERATION.

Ēk gōṭā-kē dui bēṭā rahain. Ok^arā-mē-sē chhoṭ^akā bāp-sē kah^alak ke, 'hō bāp, hamar bakh^arā jē sampat hōetah ha^amrā dē-dā.' Tekh^anī ū ok^arā sampat bāṭⁱ del^akai. Aur thōrek dīn bitⁱlē-sē chhoṭ^akā bēṭā sabhai baṭōrⁱ-ke dūr dēs chal gelai, aur otē apan sampat luch^apanī-mē burail^akai. Aur jekh^anī sabhai burāe chukal ū dēs-mē bhārī akāl bhelai, aur ū bip^ati-mē gire lāgal. Takh^anī ū dēsak ēk dhanikak paṭhaṅgā¹ pakar^alak. Ū apan khēt sabh^a-mē sūgar charābe bhejal^akain, aur ok^arā man rahai ke ū chhil^akā sab jē sūgar khāe-chhai apan pēt bharē. Kōi ok^arā nahī dai-rahai, takh^anī bichār^alak ke, 'hamar bāp kanē ket^anā banihārī karaichh, aur ham bhūkh marai-chhī, ham uṭhi-ke apan bāp kanai jaibai, aur ok^arā kah^abai ke, "hō bāp, hammē Bhag^amān-sē aur toh^arā sām^anē ap^arādh kail-chhihaun, aur ab ī jōkar nahī ke phēr^a toh^arā bēṭā kah^alai-haun. Ham^arā tōhē apan banihār nāhat banābāh." Tab uṭhⁱ-ke apan bāpak lag chalal, aur ū jekh^anī phar^akaī rahē ke ok^arā dekhⁱ-ke ōkar bāp-kē dayā bhelai; aur dau^ai-ke ok^arā gallā lagāe lel^akai; aur bahut chumalkai. Bēṭā ok^arā kahal^akai, 'hammai Bhag^amān kanē aur toh^arā kanē ap^arādh kailāū, aur ab ī jōkar nahī ke phēr^a tōhar bēṭā kah^alai-haun.' Apan naukar sab-sē ōkar bāp kahal^akai ke, 'nik nik bastar nikālī ānāh, aur ok^arā pinhābhauk; aur ok^arā hāth mē āguṭhī, aur pair-mē jutā pinhāe dabauk, aur ham khaīa, aur nik manaia, kiē jē hamar ī bēṭā (muil) rahe, ab jil chiē; herāel-rahē ab milal-chhē.' Tekh^anī ū khusī kare lāgal.

Aur ōkar baṭ^akā bēṭā khēt-mē rahai. Jakh^anī gharak lag ailaik gīt aur nāchak sabad sun^alak. Takh^anī ēk naukar-kē bolāe-ke puchhal^akai ke, 'ī ki chhikai?' Ū kahai^akai ke, 'toh^are bhāi ail-chhaun, aur tōhar bāp baṭā utsab kaine-chhaun, ethik lēl jē ū nik pail^akaun.' Ū kur^adh bhē-ke bhit^arī nahī gēl; ke bhit^arī āg^anā-sē bap ōkar bah^arāe-ke ok^arā bodh^alak. Ōkar uttar-mē bāp-sē kahilak ke, 'dēkhā tah, et^anā baras-sē tōhar sēbā karaichhi; kakhan^a haū tōhar bāt-sē pharak nahī bhelāū; tai par ēk-ṭā bak^arik bach-chō nahī delā-hai, ke apan hit-lōk-sē mil-ke khusī manāmaū; aur jakhan tōhar ī bēṭā ailaun, jē tōhar sampat paturīā-mē bhuṭ^a-kail^akaun tō ek^arā lēl baṭā utsab kail^ahauk.' Ū ok^arā kahal^akai, ke, 'hē bālak, tōhē har-dam hamar saṅg chhāh; jē sab sampat hamar chhaih, sē tōhar chhik^ahaun. Takh^anī utsab kar^anā učit rahe, kiē jē tōhar ī bhāi muil rahaun sē jil^ahaun; aur heraīl-rahaun sē bhēṭ^al^ahaun.'

¹Protection.

[No. 10.]

INDO-ARYAN FAMILY.

EASTERN GROUP.

BIHĀRĪ.

MAITHILĪ DIALECT (EASTERN VARIETY).

(CENTRAL AND WESTERN PURNEA.)

SPECIMEN II.

A FOLK-SONG.

कथो बिनु मुहमां मठिन मेठ सखिआ हे । कथो बिनु देहिआने हमनी गेठना ।
 पान बिनु मुहमाने मठिन मेठ सखिआ हे । पिआ बिनु देहिआने हमनी गेठना ।
 गनजो उठ घन बोन सखिआ हे । सेहो देखि उठ जित्र मोन सखिआ हे ।
 वनवै जोगिनि कन मेस में सखिआ हे । कनवै में जिआ के उदेस सखिआ हे ।

TRANSLITERATION AND TRANSLATION.

Kathi binu muhamā malina bhela, Sakhiā hē,
What without face pale became, Friend O,
 Kathi binu dehiā, re, jhamari gela nā?
What without body, ah, emaciated went O?
 Pāna binu muhamā, re, malina bhela, Sakhiā hē,
Betel without face, ah, pale become, Friend O,
 Piā binu dehiā, re, jhamari gela nā.
Beloved without body, ah, emaciated went O.
 Garaji uṭhala ghana ghōra, Sakhiā hē,
Roaring rose clouds terrible, Friend O,
 Sē-hō dēkhi ḍarala jība mōra, Sakhiā hē.
That-also seeing feared life my, Friend O.
 Dharabai jōgini-kara bhēsa mē, Sakhiā hē,
I-will-take ascetic-of guise I, Friend O,
 Karabai mē piā-ke udēsa, Sakhiā hē.
Will-do I beloved-of search, Friend O.

FREE TRANSLATION OF THE FOREGOING

For want of what has your face become pale, O Friend ?
For want of what has your body become emaciated ?
For want of betel, my face has become pale, O Friend,
For want of my Beloved, has my body become emaciated.
The clouds have risen with a sound of thunder, O Friend,
When I see that also, my soul is terrified, O Friend.
I will assume the garb of an ascetic, O Friend,
And will search for my beloved, O Friend.

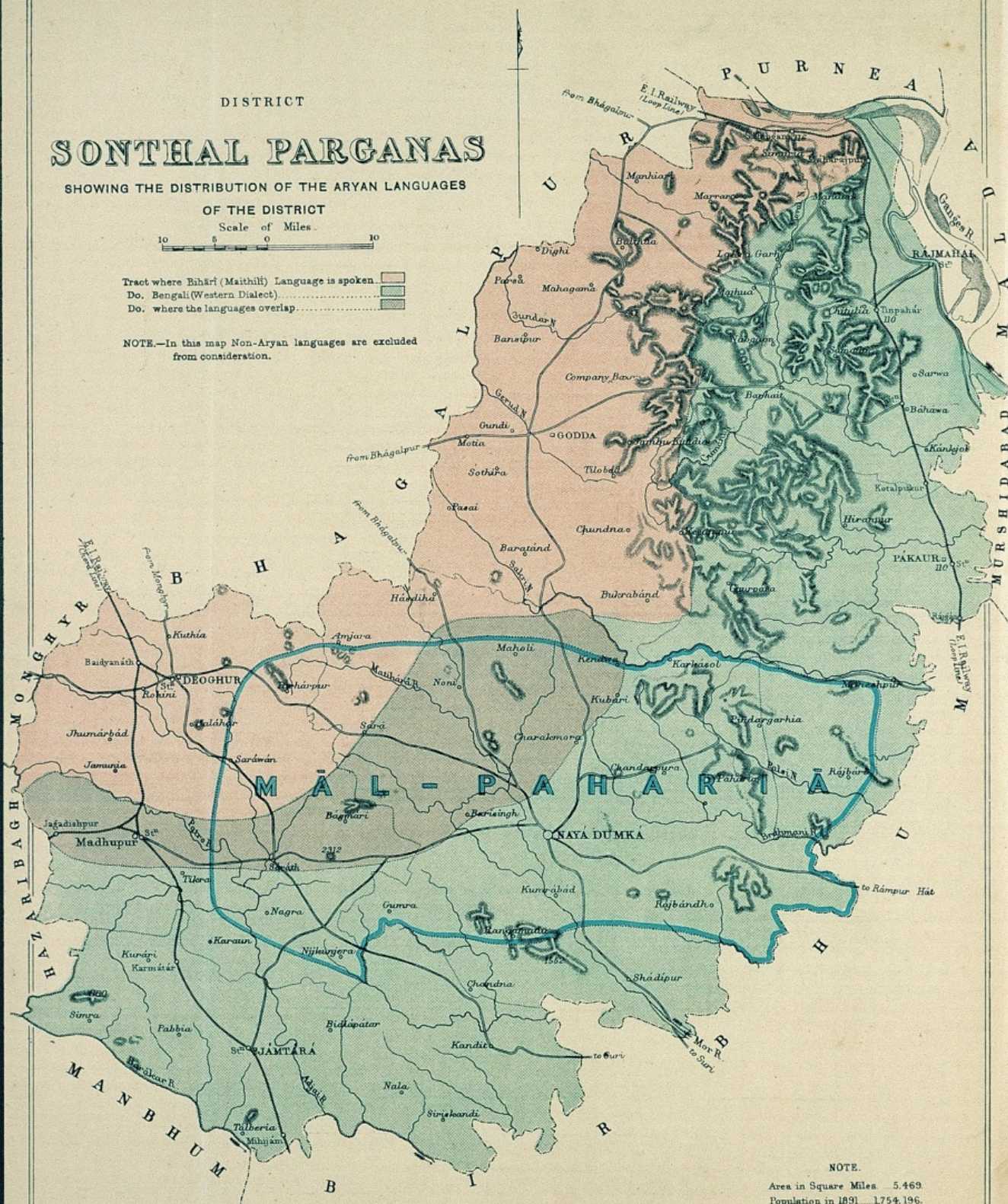
DISTRICT SONTHAL PARGANAS

SHOWING THE DISTRIBUTION OF THE ARYAN LANGUAGES
OF THE DISTRICT

Scale of Miles
10 5 0 5 10

Tract where Bihārī (Maithilī) Language is spoken
Do. Bengali (Western Dialect)
Do. where the languages overlap

NOTE.—In this map Non-Aryan languages are excluded from consideration.



NOTE.

Area in Square Miles 5,469.
Population in 1891 1,754,196.

CHHIKĀ-CHHIKĪ BŌLĪ.

This dialect is almost confined to the south of the Ganges. The only exception is a small tract on the north of the Ganges, in the south of the Gogri Thana of the Monghyr District, in which Chhikā-chhikī has intruded into the territory which properly belongs to Southern Standard Maithilī. It is spoken in the eastern part of South Monghyr, in South Bhagalpur, except in a small tract in the west of the Banka Sub-division, and in the north and west of the Sonthal Parganas, where it is separated from Bengali, by the range of hills running from the north-east to the south-west through the centre of that District. This mountain chain forms a natural barrier which precludes the existence of an intermediate form of speech between the two languages. Only in the south-west of the District, in the Subdivision of Deoghur (Dēogaṛh) is there a small tract, south and east of the town of Deoghur, where the two languages overlap without combining, Maithilī being spoken by people from Bihār, and Bengali by those of Bengal. The state of affairs is illustrated in the map opposite. It will, of course, be understood that this description takes no account of the Muṇḍā and Dravidian languages which are spoken in the Sonthal Parganas and the neighbouring Districts. Here the aborigines live more or less side by side with the speakers of Aryan languages, and in some parts of the Sonthal Parganas, as many as four languages are spoken by different tribes of people living in the same locality.

The following is the estimated number of people speaking Chhikā-chhikī Bōlī.

Name of District.	Number of Speakers.
Monghyr	200,000
Bhagalpur	920,000
Sonthal Parganas	599,781
TOTAL	1,719,781

The name 'Chhikā-chhikī' is that given to the dialect in Bhagalpur. In Monghyr, it is simply called Maithilī, which is misleading. In the Sonthal Parganas, it appears to have been considered to be a kind of Magahī, but this, as will be subsequently shown, is incorrect. It is called 'Chhikā-chhikī Bōlī,' owing to the frequency with which the word *chhikai*, meaning 'he is,' and its congeners is used. It is unnecessary to describe the grammar of this form of the dialect in detail. It closely resembles the language spoken north of the river in Madhipura and Purnea. Suffice it to draw attention to two peculiarities which it shares with the dialect spoken in Monghyr. The first is the fondness which it has for adding the sound of 'o' in the English word 'hot' to the end of words. This sound it represents by the letter ओ, which is represented in transliteration by ō. It should be remembered that, in the following specimen, every ō at the end of a word is pronounced ǒ, like the 'o' in the word 'hot.' Thus, what in Standard Maithilī would be *apan*, *own*, becomes in South Bhagalpur *ap'nō*, pronounced *ap'nǒ*. The other peculiarity is the tendency there is to lengthen a final short *i*. Thus, instead of the Standard Maithilī *karī*, having done, South Bhagalpur has *karī*. The local dialect has

other peculiarities which are not illustrated in the specimen. These can be learnt from the grammar mentioned below.

The language of Bhagalpur is partly influenced by the Bengali spoken in the neighbouring districts of Bengal. Excluding the Sonthal Parganas, it is the most eastern of the South-Gangetic Districts in which Bihārī in any form is spoken. It is of some special interest, because, so far as I know, the first translation of any portion of the Bible into a vernacular language of Northern India of which we have any record was made into it. Some time at the end of the 18th century 'Antonio, a Roman Catholic Missionary at Boglipur on the Ganges, translated the Gospels and the Acts into the dialect of the people of that District.'¹ It is to be regretted that no trace of this translation can now be found.

AUTHORITY—

GRIERSON, G. A.,—*Seven Grammars of the Dialects and Sub-dialects of the Bihārī Language*. Calcutta, 1887. Part VII.—*South Maithilī-Baṅgālī Dialect of South Bhagalpūr*. Calcutta, 1887.

The following specimen of the dialect is a translation of the Parable of the Prodigal Son. It is printed in the Dēva-nāgarī character, and is accompanied by a transliteration into the Roman character. The dialect so closely resembles that of the country across the Ganges, that an interlinear translation is unnecessary. Although printed in the Dēva-nāgarī character, it should be understood that the usual character employed in Bhagalpur, as in other parts of Bihār, is the Kaithī.

¹ *Calcutta Review*, Vol. v, June, 1846, p. 722. Also *Journal of the Bengal Asiatic Society*, Vol. lxii, 1893, pp. 41 and ff.

[No. II.]

INDO-ARYAN FAMILY.

EASTERN GROUP.

BIHARĪ.

MAITHILĪ (CHHIKĀ-CHHIKĪ BŌLĪ) DIALECT.

(SOUTH BHAGALPUR.)

एक आदमी के दू बेटा रहै। ओकरा में से छोटका अपनो बाप से कहलकै कि बाबू जे धन हमरा बखरा में होय ऊ हमरा दे दे। प्रकार पर ऊ अपनो धन ओकरा बाँटी देलकै। आरौ थोड़ी दिन भी नय बितलै कि ओकरो छोटका बेटा सब अपनो धन इकट्ठा करि के कोइ दोसरो देश घूमै लै चली गेलै आरौ वहाँ अपनो सब धन के ऐश जैश में खरच करी देलकै। तबे हौ मुलुक में बड़ी अकाल पड़लै आरू ऊ कंगाल होय गेलै। ऊ हौ देश के नगर बासी के यहाँ गेलै आरौ वहाँ रहै लगलै। ऊ ओकरा अपनो खेत में सूअर चरावै ले भेजी देलकै। ऊ ओकरा खावै ले नय दैतियै। तबे ऊ हरख होई के अपनो पेट भूसा से भरि लेतियै जे सूअर के खाय लै देल जाय रहै। जबे ओकरा होस भेलै तबे ऊ अपनो मनो में कहे लगलै कि हमरो बाप के प्रतना धन छै कि केतै नौकर खाय रहली छै आरू बचै भी छै। जबे हमे भूख से मरी रहल छी। तबे हमे बाबू के यहाँ जायछी आरौ बाबू के कहभैन कि हमे भगवान के उलटा काम करले छी। प्रकार से दुखी छी आरौ तोरी लिंगचाँ भी तोरी बेटा कहलावै लायक नय रहलौ। हमरो भी नौकर रख। जबे ऊ अपनो बाप कन गेलै हौ बहुत दूर पर रहै कि ओकरो बाप ओकरा देखलकै आरू ओकरा बहुत दया भेलै। तबे ऊ दौड़ी के बेटा के गला में लगाय लेलकै आरू चुम्मा लेलकै। तबे ओकरो बेटा बोले लगलै कि बाबू हमे भगवान के उलटा काम करी के पापी भेल छी आरौ तोरी लगीच में भी तोरी बेटा कहलावै के जोग नय रहलौ। तब ओकरो बाप अपनो नौकर से कहलकै कि बढ़ियाँ २ कपड़ा लत्ता लै लाने आरौ ओकरा पिनामें आरू एक आँगठी भी हाथ में पिन्हाय दहीं आरू गोड़ में जुत्ता पिन्हाय दहीं आरौ एक मोटो हेनो बछेड़ा के लाने के मारे आरू हमरा सब मिली के खाओँ पीओँ आरौ खुसी करोँ ॥

तखनी ओकरो बड़का बेटा खेत में छेलै। जखनी ऊ घर लिंगचाँ ऐलै ऊ नाच गीत सुनी के नौकर से पुछलकै कि ई सब कि होय छै। तबे हुनक नौकर बोललहैन कि तोरी छोटका भाई ऐल छौन। तोरी बाबू मोटो हेनो बछेड़ा मारले छौन। हुनो अपनो गेल लड़का के पैलकात जैहनी रहैन तैहनी। ऊ इ बात सुनि के खिसियाय गेलै आरौ घर जावै में रुसी गेलै। तबे ओकरो बाप बाहर चल्लो ऐलै आरौ ओकरा से बहुत निहोरा बिनती करलकै। तबे ओकरो बेटा बाप से कहलकै कि इतना दिन से हमे तोरी सेवा करलिहौन आरौ तोरी बात कभी नय टारलिहौन तबे तौ एकी पाठा भी नय देलहे कि हमे यार दोस्त के संग खुशी करताँ। जब कि हमरो नाय कसबी पतुरिया के साथ अपनो सबटा धन लुटा पटाय चलल ऐलहौन तौ ओकरा ले मोटा हेनो बछेड़ा मारलहै। तबे ओकरो बाप बोललै कि तौह तो सब दिन संग रहै छ अब जे कुछ हमरा पास छै ऊ सब तोरे छेकौँ। अब ई बात सुनासिब छेकौँ कि हमरा सब मिली जुली के खुसी करोँ आरौ ऊ तोरी भाय छेकौँ जे मरी गेल रहौन से फेर जिल-हौँ आरौ जे हेराय गेल रहौन से फेर पैली गेलहौन ॥

[No. II.]

INDO-ARYAN FAMILY.

EASTERN GROUP.

BIHARĪ.

MAITHILĪ (CHHIKĀ-CHHIKĪ BŌLĪ) DIALECT.

(SOUTH BHAGALPUR.)

TRANSLITERATION.

Ēk ād^ami kē dū bēṭā rahi. Ok^arā mē sē chhot^akā ap^anō bāp sē kahāl^akai kⁱ, ‘bābū, jē dhan ham^arā bakh^arā mē hōy ū ham^arā dai dē.’ Ek^arā par ū ap^anō dhan ok^arā bāṭi del^akai. Āro thōrō din bhī nay bit^alai kⁱ ok^arō chhot^akā bēṭā sab ap^anō dhan ikatṭhā karⁱ ke kōⁱ dos^arō dēs ghūmāi lāi chal^alō gēlai āro wahā ap^anō sab dhan kē aiś jaiś mē khar^ach karⁱ del^akai. Tabē hau muluk mē baṛī akāl paṛ^alai, ā^a ū kangāl hōy gēlai. Ū hau dēs ke nagar-bāsi ke yahā gēlai āro wahā rahe lag^alai. Ū ok^arā ap^anō khēt mē sūar charāwāi le bhēji del^akai. Ū ok^arā khāwāi le nay detiyai. Tabē ū har^akh hōi ke ap^anō pēṭ bhūsā sē bhari letiyai jē sūar ke khāy lāi dēl jāy rahi. Jabē ok^arā hōs bhēlai tabē ū ap^anō manō mē kahe lag^alai kⁱ, ‘ham^arō bāp ke et^anā dhan chhai kⁱ ketai naukar khāy rah^alō chhai ā^a bachai bhī chhai. Jabē hamē bhūkh sē mari rahal chhi. Tabē hamē bābū ke yahā jāy-chhi, āro bābū kē kah^abhai kⁱ, “hamē Bhag^awān ke ul^atā kām kar^ale chhi. Ek^arai sē dukhī chhi, āro tōrō lig^achā bhī tōrō bēṭā kah^alāwe lāyak nay rah^alā. Ham^arō bhī naukar rakkh.”’ Jabē ū ap^anō bāp kan gelai hau, bahut dūr par rahi kⁱ ok^arō bāp ok^arā dekhal^akai ā^a ok^arā bahut dayā bhelai. Tabē ū daurī ke bēṭā ke galā mē lagāy lel^akai ā^a chummā lel^akai. Tabē ok^arō bēṭā bole lag^alai kⁱ, ‘bābū hamē Bhag^awān ke ul^atā kām karⁱ ke pāpī bhēl chhi, āro tōrō lagich mē bhī tōrō bēṭā kah^alāwāi ke jōg nay rah^alā.’ Tab ok^arō bāp ap^anō naukar sē kahāl^a-kai kⁱ, ‘baṛhiyā baṛhiyā kap^arā lattā lāi lānē āro ok^arā pinābhai; ā^a ēk ōg^athī bhī hāth mē pinhāy dahī; ā^a gōṛ mē juttā pinhāy dahī; āro ēk mōṭō hēnō bachhērā kē lānī ke mārē ā^a ham^arā sab milī ke khāō piō āro khusī karō.’

Takh^anī ok^arō baṛ^akā bēṭā khēt mē chhelai. Jakh^ani ū ghar lig^achā āilai ū nāch gīt sunī ke naukar sē puchhal^akai kⁱ, ‘i sab kⁱ hōychhai?’ Tabē hunak naukar bolal^ahai kⁱ ‘tōrō chhot^akā bhāi ail chhaun. Tōrō bābū mōṭō hēnō bachhērā mār^alē chhaun. Hunō ap^anō gēl laṛ^akā kē pail^akāt jāih^anō rahain tāih^anō.’ Ū i bāt sunī ke khisiyāy gelai āro ghar jāwāi mē rusi gelai. Tabē ok^arō bāp bāhar chal^alō āilai āro ok^arā sē bahut nihōrā bin^ati karāl^akai. Tabē ok^arō bēṭā bāp sē kahāl^akai kⁱ, ‘it^anā din sē hamē tōrō sēbā kar^alihaun āro tōrō bāt kabhi nay tā^alihaun, tabē tō ēkō pāṭhā bhī nay dēl^ahē, ki hamē yār dōst ke saṅg khusī kar^atā. Jab kⁱ ham^arō bhāy kas^abī paturiyā ke sāth ap^anō sab^atā dhan luṭā paṭāy chalal āil^ahaun, tō ok^arā le mōṭā hēnō bachhērā mārāl^ahai?’ Tabē ok^arō bāp bol^alai kⁱ, ‘tōh tō sab din saṅg rahi chhā, ab jē kuchh ham^arā pās chhai ū sab tōre chhekaū. Ab i bāt munāsib chhekaū kⁱ ham^arā sab milī julī-ke khusī karaū, āro ū tōrō bhāy chhekaū jē mari gēl rahaun sē phēr^a jil^ahaū āro jē herāy gēl rahaun sē phēr^a pāilau gel^ahaun.’

The District of Monghyr, like that of Bhagalpur, is divided into two tracts, a northern and a southern, by the river Ganges. Northern Monghyr consists of the Begusarai Subdivision, and of a portion of the Head-quarters Subdivision. South Monghyr consists of the rest of the Head-quarters Subdivision and of the Subdivision of Jamui. The main language of the District is Bihārī which is spoken in two dialects. In Begusarai Subdivision, and in the greater part of that portion of the Head-quarters Subdivision which is north of the Ganges, Southern Standard Maithilī is spoken, in the form which has been already illustrated. In the south of Gogri Thana, which is in the Head-quarters Subdivision north of the Ganges, and in the eastern portion of the same Subdivision which is south of the Ganges, in what is known as the Kharagpur country, a variety of Maithilī is spoken, which closely resemble the 'Chhikā-chhikī' dialect of Bhagalpur. In the rest of the District, the main language of the people is the Magahī dialect of Bihārī, with which we have nothing to do at present.

The following version of the Parable of the Prodigal Son is in the form of Maithilī which is spoken in the south of Gogri Thana, and in the Kharagpur country. It is spoken, approximately, by 200,000 people.

As it so closely resembles the dialect of Bhagalpur, it is unnecessary to discuss the grammar of the specimen. The following are the main peculiarities of the dialect.

It is very fond of adding a sound resembling the 'ō' in the English word 'hot' at the end of a word. It represents this sound sometimes by the letter *o* as in 'ham^oro', my, and sometimes by 'a', as in 'chal^ala', he went. There is no rule observed in this 'o' or 'a' being used according to the fancy of the writer. In the specimen, sometimes one and sometimes the other is used, and I have followed this in the transliteration. All that is to be remembered is that every final 'o' and every final 'a' is to be pronounced like the 'ō' in 'hot'.

The vowels *e* and *i* are freely interchanged. Thus, in the same sentence, we have both *chhilai*, and *chhelai*, he was.

Words, which in Standard Maithilī, as well as in the Southern Standard Maithilī of Begusarai end in a short ^ˆ, above the line, which is hardly pronounced, in this dialect end in a long *ī*. Thus, *karī*, having done, which corresponds to the *kar^ˆ* of Standard Maithilī and of Begusarai.

Note the forms *ham-ār*, we, and *ap^{nok}*, your-Honour.

INDO-ARYAN FAMILY.

EASTERN GROUP.

BIHARĪ.

MAITHILĪ (CHHIKĀ-CHHIKĪ BŌLĪ) DIALECT.

(EAST MONGHYR.)

कोई आदमी के दू बेटा छैतै ओकना में से छोटका बाप से कहैतै कि हो बाप जे कुछ धन संपन छै ओए में जे हमनो हिससा होए छ से हमना दै द गव ज धन संपन के बांटी देतै बहुत दिन नी नै मेठई कि ओकन छोटका बेटा सब ग्रीष्म क रक्तुग कनी धनी क बहुत दून मुठुक यठठ गेठै और उहाँ पुयापनी में दिन नाए नही क सभे धन संपन बाए देतै जव कि सब धन संपन यठठ गेठै गव ज गाँव में अकठ मेठै आनी ज विठठठा हो गेठो आनी गव ज एक बह गाँव के नहवैआ कन नह ठाठा जे ओकना सुअन यनावै ठेठ अपना धेन में मेणतै आनी ज सुअन के धावै क जे वोषठा छैतै सेहे धाएके अपना पेट नन याहैछेठ और ओकना कोए कुछ न दै गव ओकना येन मेठै कि हमनो बाप के नौकन सभ क नूष्य से बेसी नोटी मिठैछै और हमे नूष्य मनौं हमे उगी क अपन बापो के पास जैव आनी कहनैव कि हो बाप हमें नगावानों सोहा और गोहनो सोहा पाप कैठ छी अब हमे गोहन बेटा कहावे के जोकन नरखी अब हमना अपन नौकन नाथो मान गवे ज उगी के अपन बापो के पास यठठ जव ज दूने में छठो कि ओकनो बाप ओकना पन माया कनठकर और दौनी क ओकना गठठ में ठपठो के युगमा ठेठै बेटा कहैतै हो बाप हमे गोनी और पनमेश्वरनों सोहा पाप कनठों अब हम गोनी बेटा कहावे के जोग नई छी गव बाप अपना नौकन के कहैतै कि सभे से अच्छा कपड़ा बिकानी क एकना पहनाए दहों आनी हाथ में अंगुठी और गोठ में पुण्णा पहनाए दहों आनी हम आन धाँव और मौज उड़ावौं कहव कि हमन नई बेटा ननी गेठ छेठ छिनु जीठ हनाए गेठ छिठ छिनु मिठठ गवे ज सब मौज उड़ावे ठाठा ।

ओकन बड़का बेटा धेन में छेठ और जव धनी ठाठा अरठई गव नाथो के आनु बाजा के अवाण सुनतै आनी ज अपन नौकन सभे में से एकठा अपना ठाठा वोठार के पुछतै को छिकर ज कहैतै कि अपनो के नार् एठो छोग आनी अपनो के बाप अच्छा मौज कैठ छैण कहिने कि अपनो बेटा क देहान समंजान पैठका गव ओकना नोष्य मेठै और मोहन नर जावे याह एह ठेठ ओकन बाप बाहन आए

કે શોકના મનાવે ઊઠે જી અપના વાપ જી ખવાવ દેઠકે જિ એ દિન સે હમ અપનુકા
 કે સેવા કરી ૧૯૭ થી આનુ કરી અપનોકા કે વાળે ન ડઠેઈ તૈશો અપને
 દક્કા મેમના મો ન દેઈ જિ પેકના ઠે જી હમે દોસુ મોહિમ કે ખીને આનુદ્દ કરી
 આનો ૬ વેડા ખે પોન કુઠ ધન સંપત્તિ કે જસવી પાછુ શુક્રક શોકના એઠે સે
 અપને વડકા મોજ કૈઈ વાપ જી દેઠકે જિ ને વેડા પો સમે દિન હમના સામઠે ઈ
 આનો ખે કુછ હમન થીજ સે પોને ઈજો મગન ખવે પોન માર મનઠ મેઠ ખોઈ
 હૈઈ મેઠ મિઠઈ થી ૧૧ પોહના આનુદ્દ હોવે યાહો ।

TRANSLITERATION AND TRANSLATION.

Kōi ād^{mī}-kē dū bēṭā chhelai. Ok^{rā}-mē-sē chhot^{kā} bāp-sē
A-certain man-to two sons were. Them-in-from the-younger the-father-to
 kahāl^{kai} ki, 'hō bāp, jē kuchh dhan sampat chau, ō-ē-mē
said that, 'O father, what any wealth property is-to-you, it-indeed-in
 jē ham^{ro} hissā hōechha, sē ham^{rā} dāi dā.' Tab ū dhan
what my share becomes, that to-me giving give.' Then he the-wealth
 sampat-kē bāṭi del^{kai}. Bahut din bhī nai bhelai, ki ok^{rā} chhot^{kā}
property dividing gave. Many days also not were, that his younger
 bēṭā sab chij-ka ekatṭhā karī dhari-ka, bahut dūr muluk
son all things together having-made having-taken, a-very far country
 chal^{la} gelai, aur uhā luchāpani-mē din rāt rahī-ka sabhē dhan
going went, and there debauchery-in days nights remaining all wealth
 sampat khōe del^{kai}. Jab ki sab dhan sampat chal^{la} gelai, tab
property losing gave. When that all wealth property going went, then
 ū gāw-mē akāl bhelai, āro ū bilal^{lā} hō gelo, āro tab
that village-in a-famine happened, and he miserable becoming went, and then
 ū ek wah gāw-ke rah^{waiyā} kan raha lāg^{la}, jē ok^{rā} sūar
he a that village-of a-dweller near to-remain began, who him swine
 charābāi lēl ap^{nā} khēta-mē bhejal^{kai}. Āro ū sūar-ke khābāi-ka jē
feeding for his-own field-in sent. And he swine-of eating-for what
 bokh^{lā} chhelai, sē-hē khāe-ke ap^{nā} pēt bhara chāhaichhela,
husks were, those-even having-eaten his-own belly to-fill he-was-wishing,
 aur ok^{rā} kōe kuchhⁿ na dai. Tab ok^{rā} chēt bhelai ki,
and to-him anyone anything not gives. Then to-him senses became that,
 'ham^{ro} bāp-ke naukhar sabh-ka bhūkh-sē bēsi rōṭi milaiichhai, aur
'my father's servants all-to hunger-than more bread is-got, and
 hamē bhūkha marāñ. Hamē uṭhī-ka ap^{na} bāpo-ke pās jaiba,
I (of)-hunger die. I having-risen my-own father-of near will-go,
 āro kah^{bain} ki, 'hō bāp, hamē Bhag^{wānō} sōjhā, aur toh^{rō}
and will-say that, 'O father, I God-also before, and thee-also
 sōjhā pāp kaila-chhi. Ab hamē toh^{rā} bēṭā kahābe-ke jōkar nāi
before sin have-done. Now I thy son being-called-of worthy not

chhi. Ab ham^arā ap^ana nōkar nākhī mānā.” Tabē ū uṭhī-ke
am. Now me thine-own servant like keep.” Then he rising
 ap^ana bāpo-ke pās chal^ala. Jab ū dūrē-mē chhalo, kī
his-own father-of near went. When he distance-even-in was, that
 ok^aro bāp ok^arā-par māyā karal^akai, aur daurī-ka ok^arā galla-mē lap^aṭi-ke
his father him-on pity made, and running him neck-in clasping
 chummā lel^akai. Bētā kahal^akai, ‘hō bāp, hamē tōro aur Paramēśwarō
kisses took. The-son said, ‘O father, I thy and God
 sōjhā pāp kar^alō; āb ham tōro bētā kahābe-ke jōg naī chhi.’
before sin did; now I thy son being-called-of fit not am.’
 Tab bāp ap^anā naukar-kē kahal^akai ki, ‘sabhē-sē achchhā kap^arā
Then the-father his-own servants-to said that, ‘all-than good clothes
 nikārī-ka ek^arā pah^anāe dahī; āro hātha-mē āguṭhī,
having-brought-out this-person having-clothed give; and hand-in a-ring,
 aur gōra-mē juttā pah^anāe dahī; āro ham-ār khāw, aur mauj
and leg-in shoes having-clothed give; and we let-eat, and merriment
 urāwaū; kahana ki ham^ara i bētā marī gēla chhela, phin^a
let-us-rouse; because that my this son having-died gone was, again
 jīla; harāe gēla chhila, phin^a mil^ala.’ Tabē ū sab mauj
lived; having-been-lost gone was, again was-got.’ Then they all merriment
 urābe lag^ala.
to-rouse began.

Ok^ara bar^akā bētā khētā-mē chhela, aur jab gharo lag ailai,
His elder son field-in was, and when the-house near he-came,
 tab nācho-ke ā^a bājā-ke abāj sunal^akai, āro ū ap^ana naukar
then dancing-of and music-of noise he-heard, and he his-own servants
 sabhē-mē-sē ek^atā ap^anā lag bolāe-ka puchhal^akai, ‘kī chhikāi?’
all-in-from one himself near having-called asked, ‘what is?’
 Ū kahal^akai ki, ‘ap^anok-ke bhāī ailo chhōt, āro ap^anok-ke
He said that, ‘Your-Honour’s brother come is-for-thee, and Your-Honour’s
 bāp achchhā bhōj kaila-chhait, kahinē ki ap^ano bētā-ka deh^agar
father good feast has-made, because that his-own son well
 samāngar pail^akā.’ Tab ok^arā rōkh bhelai, aur bhitar nai jābe
prosperous he-got.’ Then to-him anger happened, and inside not to-go
 chāha. Eh lēl ok^ara bāp bāhar āe-ke ok^arā manābāi
he-wishes. This for his father outside having-come him to-entreat
 lag^alai. Ū ap^anā bāp-ka jabāb del^akai ki, ‘ētē din-sē ham
began. He his-own father-to answer gave that, ‘so-many days-from I
 ap^anukā-ke sēwā karī rahala chhi, ā^a kabhī ap^anokā-ke bāto
Your-Honour’s service doing remained am, and ever Your-Honour’s word

na uthailaũ. Tai-o apⁿe òk-tā memⁿā bhi na delā,
not disobeyed. Nevertheless Your-Honour one kid even not gave,
 ki jek^rā lē-ka hamē dōst mōhim-ke jaurē ānand kar^tāũ.
that which having-taken I friends acquaintances with joy I-might-make.
 Āro ī bēṭā jē tōra kul dhan sampat-kē kas^bi pāchhⁿ
And this son who thy whole wealth property harlots after
 phēk^alak, ok^rā ail^hē-sē apⁿe baṛ^kā bhōj kailō.[’] Bāp
threw-away, his coming-on Your-Honour a-great feast made.’ The-father
 kahā^kkai ki, ‘rē bēṭā, tō sabhē din ham^rā sām^lē chhāĩ; āro
said that, ‘O son, thou all days me with art; and
 jē kuchh ham^rā chhika, sē tōre chhiko. Magar jabē tōra
what anything mine is, that thine is. But when thy
 bhāe mar^la bhēl, jīlau; heraila bhēl, mil^la chau,
brother dead became, lived-for-thee; lost became, got is-for-thee,
 tab toh^rā ānand hōbe chāhi.[’]
then to-thee joy to-become is-proper.’

A dialect very similar to that of South Bhagalpur is spoken in the North and West of the Sonthal Parganas, the country of which is a continuation to the south and east of that of the former district. It is, as previously stated, separated from Bengali by the mountain range which runs down the centre of the Sonthal Parganas from north-east to south-west. Only in the Deoghur Subdivision do the two languages meet, and here speakers of Bihārī and of Bengali dwell side by side, each speaking his own language. The dialect in question has hitherto been classed as a form of Magahī, but the specimen shows that it is clearly a variety of Maithili. As in South Bhagalpur, a final *i*, which in Standard Maithili would be short, is here lengthened to *ī*, but no trace appears in the specimen of the preference for adding an ‘*ō*’ sounding like the ‘*o*’ in the word ‘hot’ to the end of words, which is so common in Monghyr and South Bhagalpur. It is unnecessary to give any lengthy specimen of the dialect spoken in the Sonthal Parganas. A few lines of the Parable of the Prodigal Son in a version which comes from Deoghur will be sufficient.

[No. 13.]

INDO-ARYAN FAMILY.

EASTERN GROUP.

BIHĀRĪ.

MAITHILĪ DIALECT (SOUTHERN VARIETY).

(DEOGHUR SUB-DIVISION
OF THE SONTHAL PARGANAS.)

Ēk ād^ami-kē dū bēṭā chhalai. Ok^arā-mē-sē chhot^akā ap^anā bāp-kē
One man-to two sons were. Them-in-from the-younger his-own father-to
 kahal^akai, ‘hō bābū, ham^arā hisā-mē jē māl-jāl hōt sē bāṭī
said, ‘O father, my share-in what property will-be that having-divided
 dē.’ Tab bāp sabbē māl-jāl bāṭī del^akan.
give.’ Then the-father all property having-divided gave.

WESTERN MAITHILĪ.

This is the language of the Hindūs of the Muzaffarpur District. It is also spoken in the east of the District of Champaran, which lies immediately to the north-west of Muzaffarpur. The tract in Champaran is a strip of land about twelve miles long and two miles wide running along the eastern border of the District in Dhākā Thana. As already stated, the language is much infected by the dialects of Bhojpuri spoken in Saran and Champaran. It is estimated that Western Maithilī is spoken by the following number of people :—

Name of District.	Number of Speakers.
Muzaffarpur	1,754,695
Champaran	28,800
TOTAL .	1,783,495

The language spoken in the north of the District of Muzaffarpur differs somewhat from that spoken in the south, and hence specimens will be given of both varieties.

WESTERN MAITHILĪ OF NORTH MUZAFFARPUR.

The language of North Muzaffarpur is peculiar. Immediately to its west is the form of the Bhojpurī dialect, locally known as Madhēsī, which is spoken in the district of Champaran. In North Muzaffarpur, the language is in a transition stage, and is partly Maithilī, and partly Bhojpurī. It might with equal propriety be classed as a form of either language, and in the Grammar mentioned below, it is classed as a form of Bhojpurī. In the present Survey, I class it as a dialect of Maithilī because the country where it is spoken belongs historically to the ancient kingdom of Mithilā. The Brahmans of this part of the country speak a purer form of Maithilī than other castes, and still use the Maithilī alphabet.

The two following specimens are in the form of speech used by the lower castes. It is unnecessary to do more than draw attention to the numerous Bhojpurī forms which occur. Examples are the words *hā*, and *hāwē*, both meaning 'is'.

AUTHORITY—

GRIERSON, G. A.,—*Seven Grammars of the Dialects and Sub-dialects of the Bihārī Language.*—Part II.—*Bhojpūrī Dialect of Shāhābād, Sāran, Champāran, North Muzaffarpur, and the Eastern Portion of the North-Western Provinces.* Calcutta, 1884.

[No. 14.]

INDO-ARYAN FAMILY.

EASTERN GROUP.

BIHĀRĪ.

MAITHILĪ (MAITHILĪ-BHOJPURĪ) DIALECT.

(NORTH MUZAFFARPUR.)

SPECIMEN I.

एक कोहु आदमी केँ दू लड़िका रहै । ओह में से छोटका बाप से कहलक, हो बाबू, धन सर्वस में से जे हमर हिस्सा बखरा होय से हमरा के दे-द । त ऊ ओकरा केँ अप्पन धन बाँट देलक । बहुत दिन न भेलैक कि छोटका लड़िका सब किछिओ जमा कर के दूर देस चल गेल और उहाँ लम्पटे में दिन गमवैत अप्पन सर्वस गमा देलक । और जब ऊ अप्पन सब किछिओ उड़ा देलक, तब ओ देस में भारी अकाल परलैक, और ऊ कंगाल हो गेल । और ऊ जा के ओही देस के एक लमहर आदमी कने रहे लागल । ऊ ओकरा के अपना खेत में सूगर चरावे ला भेलक । और ऊ अप्पन पेट छिलका से जे सूगर खाये भरे चाहलक; और केउ ओकरा के कुछ देइक न । तब ऊ चेतलक और कहलक, कि हमरा बाप के त कतेक जना फालतू नौकर के खाये से रोटो उबर जाइअ, और हम भूखे मरै ! हम उठ के अपना बाप किहाँ जाएब और हुनका से कहबैन कि हो बाबू, हम लोका परलोका दुनू बिगाड़ली । हम अब अपने के बेटा कहावे जोग न छी, हमरो के एक जन बना के राखू । और ऊ उठ के अपना बाप किहाँ आएल । जब ऊ दूर रहे तब-ही ओकर बाप ओकरा देख क छोह कलकै, और हबस क गरा लगा लेलकै, और चुम्मा चाटो लेलकै । और बेटा बाप से कहलक, कि हो बाबू, हम परलोको बिगाड़ली और अपने के सोभा में भी पाप कैली ह, और अब अपने के बेटा कहावे जोग न छी । ओकर बाप अपना नौकर सब से कहलन कि सब से बढ़ियाँ कपड़ा निकाल के लेआव, और हिनका के पहिराव, और हिनका हाथ में औंठी, और गोड़ में पनही पहिरवहुन; और हम सब कचरी और गाजी, काहें कि हमर मरल बेटा जीअल ह; हेरा गेल रहे से फेन भैल ह । और ऊ सब आनन्द बधावा करे लगलन ॥

ओकर जेठका बेटा खेत में रहे; और जब ऊ अपना घर आएल और लगीच पहुँचल, तब बाजा और नाच होइत सुनलक । और ऊ नौकर सब में से एक नौकर के बोला के पुछलक, कि ई की होइत है । नौकर कहलकैन कि अपने के भाई ऐलन हैं और अपने के बाबूजी भोज कैलन हैं, ग्रह लेल कि हुनका के ऊ नीमन और निरोग पैलन हैं । और ऊ खिसिआ गेल, और भितरी घर में न गेल । ग्रह लेल हुनकर बाप बाहर अलथिन और हुनका के मनावे लगलथिन । और ऊ अपना बाप के उतार देलन, कि देखू, हम अतेक बरस से अपने के सेवा करैछी और कहिओ अपने के कहल न टारलो; और तैयो अपने हमरा के कहिओ एकी पठरुओ न देली कि हम अपना इआर दोस के संगे खुसी करतो; मगर अपने के ई बेटा, जे पतुरिआ सब के संगे अपने के धन उड़ा देलक, जौने बेर आएल तीन बेर अपने ओकरा लेल भोज कैली ह । बाप बेटा से कहलन कि, हो बबुआ, त सब दिन हमरा संगे छ, और जे कुछ हमर हवे से सब तोहरे छी । आनन्द बधावा करे के उचित है, काहें कि ई तोहर भाई मर गेल रहली से जीली ह; हेरा गेल रहली से मिलली ह ॥

[No. 14.]

INDO-ARYAN FAMILY.

EASTERN GROUP.

BIHARĪ.

MAITHILĪ (MAITHILĪ-BHOJPURĪ) DIALECT.

(NORTH MUZAFFARPUR.)

SPECIMEN I.

TRANSLITERATION AND TRANSLATION.

Ēk kehⁿ ād^amī-kē dū laṛikā rahai. Oh-mē-sē chhoṭ^akā bāp-sē
A certain man-to two sons were. Them-in-from the-younger the-father-to
kah^alak, 'hō bābū, dhan-sarbas-mē-sē jē hammar hissā bakh^arā hōy,
said, 'O father, wealth-property-in-from what my share portion may-be,
sē ham^arā-kē dē dā.' Ta ū ok^arā-kē appan dhan bāṭ
that me-to having-given give.' Then he him-to his-own wealth having-divided
dēlak. Bahut din na bhelaik kⁱ chhoṭ^akā laṛikā sab kichhiō jamā
gave. Many days not were that the-younger son all everything collected
kar-ke dūr dēs chal gēl, aur ubā^ñ lampatai-mē^ñ din
having-made a-far country having-gone went, and there debauchery-in days
gam^await appan sarbas gamā dēlak. Aur jab ū appan sab kichhiō
passing his-own property wasting gave. And when he his-own all anything
urā dēlak, tab ō dēs-mē^ñ bhārī akāl par^alaik, aur ū kaṅgāl
dissipating gave, then that country-in a-heavy famine fell, and he poor
hō-gēl. Aur ū jā-ke ōhī dēs-ke ēk lam^ahar ād^amī kanē rahe lāgal.
became. And he going that-very country-of a rich man near to-remain began.
Ū ok^arā-kē ap^anā khēt-mē^ñ sūgar charāwe-lā bhej^alak. Aur ū appan pēt
He him his-own field-in swine feeding-for sent. And he his-own belly
chil^akā-sē, jē sūgar khāyē, bhare chāh^alak; aur keu ok^arā-kē kuchh
husks-with, which the-swine eat, to-fill wished; and anyone him-to anything
dēik na. Tab ū chet^alak aur kah^alak ki, 'ham^arā bāp-ke ta katek
gives not. Then he thought and said that, 'my father-of indeed how-many
janā phāl^atū naukar-ke khāye-sē rōṭī ubar jāia, aur ham
men superfluous servants-of eating-from bread over-and-above goes, and I
bhūkhē marai-chhi. Ham uṭh-ke ap^anā bāp kihā jāeb, aur hun^akā
by-hunger am-dying. I having-arisen my-own father near will-go, and him-
sē kah^abain kⁱ, 'hō bābū, ham lōk par^a-lōk dun^ñ bigā^ali. Ham
to I-will-say that, 'O father, I this-world the-next-world both spoiled. I
ab ap^ane-ke bēṭā kahāwe jōg na chhi; ham^arō-kē ēk jan banā-ke
now Your-Honour-of son to-be-called fit not am; me-also a servant making

rākhū.”’ Aur ū uṭh-ke ap^{nā} bāp kibā^ā āel. Jab ū dūr rahē, keep.”’ *And he having-risen his-own father near came. When he at-a-distance was,*
 tab-hī ōkar bāp ok^{rā} dēkh-ka chhōh kal^{kai}, aur habas-ka garā
then-even his father him having-seen compassion made, and having-run on-the-neck
 lagā-lēl^{kai}, aur chummā chāṭī lēl^{kai}. Aur bēṭā bāp-sē kah^{lak} ki,
applied-himself, and kiss licking took. And the-son the-father-to said that,
 ‘hō bābū, ham par^{lōkō} bigār^{li} aur ap^{ne}-ke sōjbā-mē^ē bhī pāp kaili-
 ‘O father, I the-other-world-also spoiled and Your-Honour-of before also sin have-
 hā, aur ab ap^{ne}-ke bēṭā kabāwe jōg na chhī.’ Ōkar bāp ap^{nā}
done, and now Your-Honour-of son to-be-called fit not am.’ His father his-own
 naukar-sab-sē kah^{lan} kī, ‘sab-sē barhī^ā kap^{rā} nikāl-ke lē-āwā; aur
servants-to said that, ‘all-than excellent clothes having-taken-out bring; and
 hin^{kā}-kē pahirāwā; aur hin^{kā} hāth-mē^ē aūṭhī, aur gōr-mē^ē pan^{hi}
this-person-to put-on; and this-person’s hand-on a-ring, and leg-on shoes
 pahiraw^{hun}; aur ham sab kach^{ri} aur gājī; kāhe kī hammar maral
put-on; and (let) us all eat and be-merry; because that my dead
 bēṭā jīal hā; hērā gēl rahē, sē phen bhēṭal hā.’ Aur ū sab ānand
son alive is; lost gone was, he again found is.’ And then all joy
 badhāwā kare lag^{lan}.
merriment to-make began.

Ōkar jēṭh^{kā} bēṭā khēt-mē^ē rahē, aur jab ū ap^{nā} gharē āel aur lagīch
His elder son field-in was, and when he his-own house-in came and near
 pahūchal tab bājā aur nāch hōit sun^{lak}. Aur ū naukar-sab-mē^ē-sē ēk
arrived then music and dancing being he-heard. And he his-servants-in-from one
 naukar-kē bolā-ke puchh^{lak} kī, ‘ī kī hōit hai?’ Naukar kahal^{kain}
servant having-called asked that, ‘this what being is?’ The-servant said
 kī, ‘ap^{ne}-ke bhāī aīlan-hā, aur ap^{ne}-ke bābū-jī bhōj kailan-hā;
that, ‘Your-Honour’s brother has-come, and Your-Honour’s father feast has-made;
 eh lēl kī hun^{kā}-kē ū nīman aur nirōg pailan-hā.’ Aur ū khisiā-gēl
this for that him he good and healthy has-got.’ And he became-angry
 aur bhit^{ri} ghar-mē^ē na gēl. Eh lēl hun-kar bāp bāhar al^{thin}, aur hun^{kā}-kē
and inner house-in not went. This for his father outside came, and him
 manāwe lagal^{thin}. Aur ū ap^{nā} bāp-kē utārā dēlan kī, ‘dēkhū, ham
to-remonstrate-with began. And he his-own father-to answer gave that, ‘see, I
 atek baras-sē ap^{ne}-ke sēwā karaichhī, aur kahiō ap^{ne}-ke kahal
so-many years-from Your-Honour’s service doing-am, and ever Your-Honour’s saying
 na ṭār^{li}, aur taiyō ap^{nē} ham^{rā}-kē kahiō ēkō paṭharu-ō na dēli,
not disobeyed, and nevertheless Your-Honour me-to ever one-even kid not gave,
 kī ham ap^{nā} iār dōs-ke saṅgē khusī kar^{ti}; magar ap^{ne}-ke
that I my-own lovers friends-of with merriment might-make; but Your-Honour’s

ī bēṭā jē paturiyā-sab-ke saṅgē ap^ane-ke dhan urā dēlak,
this son who harlots-of with Your-Honour's wealth dissipating gave,
 jaune bēṛ āel taune bēṛ ap^ane ok^arā lēl bhōj kailī-hā.
at-what-very time he-came at-that-very time Your-Honour him for feast has-made.'

Bāp bēṭā-sē kah^alan kⁱ, 'hō babuā, tū sab din ham^arā saṅgē chhā, aur
The-father the-son-to said that, 'O son, thou all days me with art, and
 jē kuchh hammar hāwē sē sab tōh^arē chhau. Ānand badhāwā kare-ke
what anything mine is that all thine is-to-thee. Joy merriment having-made
 uchit hai, kāhe kⁱ ī tōhar bhāī mar-gēl rah^alau, sē
proper is, because that this thy brother having-died-gone was-for-thee, he
 jīlau-hā; hērā-gēl rah^alau, sē mil^alau-hā.
has-lived-for-thee; lost-gone was-for-thee, he has-been-got-for-thee.'

[No. 15.]

INDO-ARYAN FAMILY.

EASTERN GROUP.

BIHĀRĪ.

MAITHILĪ (MAITHILĪ-BHOJPURĪ) DIALECT.

(NORTH MUZAFFARPUR.)

SPECIMEN II.

STATEMENT OF AN ACCUSED PERSON.

हम भैंस खोल क मुदै के दूरा पर से लेले जाइत रही । पैड़ा में चौकीदार से भेंट हो-गेल ।
ऊ हमरा के ध क थाना में ले गेल । हमर मन रहे कि भैंस के देवापुर, जहाँ हमर समधी रहैछथ, बेला
आई । बेचे के मन न रहै । हमर खेत दू बेर ई भैंस चर गेल ह । हमरा रामकिसुन के अखज हवे ।
दू पाँजा धान काट लेले छथ । देवापुर करारिआ से छौ कोस है ।

TRANSLITERATION AND TRANSLATION.

Ham bhaĩs khōl-ka mudai-ke dūrā-par-sē lē-lē-jāit-rahi.
I the-buffalo having-loosened the-complainant's door-on-from was-taking-away.
Paĩra-mē chaudiār-sē bhēt hō-gēl. Ū ham'rā-kē dha-ka
The-way-on the chaukidār-with meeting took-place. He me having-arrested
thānā-mē lē-gēl. Hammar man rahē k' bhaĩs-kē Dēwāpur,
the-police-station-in took-away. My mind was that the-buffalo to-Dēwāpur,
jabā hammar sam'dhī rahai-chhath, belā-āi. Bēche-ke
where my son's-father-in-law lives, I-should-drive-off. Selling-of
man na rahē. Hammar khēt dū bē i bhaĩs char-gēl-hā.
mind not was. My field two times this buffalo has-grazed-down.
Ham'rā Rām-kisun-ke akhaj hāwē. Dū pājā dhān
Of-me (and) Ram-kisun-of enmity is. Two bundles (of) paddy
kāṭ lēlē-chhath. Dēwāpur Karariā-sē chhau kōs hai.
having-cut he-has-carried-off. Dēwāpur Karariyā-from six kos is.

MAITHILĪ-BHOJPURĪ OF SOUTH MUZAFFARPUR.

The form of Maithilī spoken in Central and South Muzaffarpur is still more strongly infected with Bhojpurī than that of the North of the District. This will be manifest from the following translation of the Parable of the Prodigal Son for which I am indebted to the kindness of Mr. A. Christian, Sub-Deputy Opium Agent of Tirhut. It was recorded in the Hajipur subdivision, situated in the south of the Muzaffarpur District.

AUTHORITY—

GRIERSON, G. A.,—*Seven Grammars of the Dialects and Sub-dialects of the Bihārī Language.* Part IV.—*Maithil-Bhojpurī Dialect of Central and South Muzaŕfarpūr.* Calcutta, 1884.

[No. 16.]

INDO-ARYAN FAMILY.

EASTERN GROUP.

BIHARĪ.

MAITHILĪ (MAITHILĪ-BHOJPURĪ) DIALECT. (CENTRAL AND SOUTH MUZAFFARPUR.)

(A. Christian, Esq., 1898.)

एक जना के दुगो बेटा रहलइन। ओकरा मे से छोटका अपना बाबू से कहलकइन हो बाबू धन के बखरा जे कुछ हमर हो से द। तो ऊ ओकनी के बाँट देलकइन। तो कुछ दिन बितला पर छोटका बेटा सब जमा कलकइन तेकरा बाद बड़ा दूर परदेस चल गेलइन। उहाँ जा के सब धन कुकर्म मे निघटा देलकइन। पीछे सब निघटला पर ऊ देस मे बड़ा अकाल पड़लइ। ओकरा खाए पीए के दुख होए लगलइ। तब ऊ गाँव मे कोई बरियार के इहाँ जा के गिरलइन। तो ओकरा अपना खेत मे सूअर चरावे ला भेज देलकइन। ओकरा मन मे छलइ के सूअर जे खोइया खाइत रहे से ऊ हमरा मिलइत तो खा के पेट भर लेती। सेहूँ कोउ न देखत रहइ। तब सोचलक कि हमरा बाप कने बहुत जन के खिया के बच जाले और हम इहाँ भूख से मरीले। हम उठ के अपना बाप कने जैती ओ कहिती कि हो बाबू के हम ईसर के इहाँ ओ तोहरा इहाँ पाप कैली। हम अब ऐसन नही कि तोहर लड़िका कहाई। हमरो एगो जन जकित रखल। तब उठ के अपन बाप के इहाँ चललन। फरके से ओते देखलकइन तब बाप का समत लगलइन दौर के गला मे लपटा लेलकइन ओ बहुत मिलालुली कलकइन। बेटा कहलकइन हो बाबू ईसर के इहाँ ओ तोहरा इहाँ पाप कैली। अब ऐसन नही के तोहर बेटा कहाई। बाप अपना जन से कहलकइन के निमन से निमन कपरा लाव ओ हिनका के पहिना देहुन ओ हाँथ मे अऊँठी ओ गोर मे जुता पहिना देहुन ओ पोसल पालल भरि के बचा लाव ओ मार हमनीका खाई ओ अनन्द मनाई। कि हमर ई बेटा जे मर गेल रहे से अब जी गेल ओ भुतला गेल रहे से अब मिल गेल। तब ऊ अनन्द मनावे लगलन॥

ओ घड़ी उनकर बड़का बेटा खेत मे रहलइन। जब घर के नगीच अलइन तो बाजा ओ नाच के सबद सुनलकइन। तब एक जन के बोला के पुकलकइन के कोथी है। तब ऊ कहलकइन के तोहर भाई अलथुन है उन का देहे आँगे से नीक पलकथुन ओकरा लेल लोग के तोहर बाप खिअवइत हथुन। तो ऊ खिसिया के भितरी जाए न चहलथिन तो उनकर बाप निकस के अलथिन ओ मनावे लगलथिन। तब ऊ अपना बाप से जवाब कैलन देख तो प्रतेक दिन से तोहर सेवा कैली ओ कबहुँ तोहर कहल न टरली ओ तूँ एगो पठरू भी न देल के हम अपना यारन के संग खुसी करती। जखनी तोहर ई बेटा अलथुन जे तोहर धन कसबिन संग उड़ा देलकथुन तेकरा ला जेवनार करील। तब बाप कहलकइन के तूँ तो नित हमरा जोड़ है और जे कुछ हमर है से तोहर है। बाकी खुसी मनावे के चाही काहे कि ई तोहर भाई जे मर गेल रहथुन से जी गेलथुन ओ भुला गेल रहथुन से मिल गेलथुन॥

[No. 16.]

INDO-ARYAN FAMILY.

EASTERN GROUP.

BIHARĪ.

MAITHILĪ (MAITHILĪ-BHOJPURĪ) DIALECT.

(SOUTH MUZAFFARPUR.)

TRANSLITERATION AND TRANSLATION.

(A. Christian, Esq., 1898.)

Ēk janā-kē dugō bēṭā rah^alāin. Ok^arā-mē-sē chhoṭ^akā ap^anā
One person-to two sons were. Them-in-from the-younger his-own
 bābū-sē kahāl^akaīn, 'hō bābū, dhan-ke bakh^arā jē kuchh hamar hō,
father-to said, 'O father, wealth-of share what any mine may-be,
 sē dā.' Tō ū ok^anī-kē bāṭ del^akaīn. Tō kuchh din bit^alā-par
that give.' Then he them-to dividing gave. Then some days passing-on
 chhoṭ^akā bēṭā sab jamā kal^akaīn. Tek^arā bād barā dūr par^adēs
the-younger son all collected made. That after very distant foreign-land
 chal gelāin. Uhā jā-ke sab dhan kukarm-mē nighatā del^akaīn.
having-gone went. There having-gone all wealth bad-deeds-in wasted he-gave.
 Pichhē, sab nighat^alā-par, ū dēs-mē barā akāl par^alāi. Ok^arā
Afterwards, all wasting-on, that land-in a-great famine fell. His
 khāe piē-ke dukkh hōe lag^alāi. Tab ū gāw-mē kōi
eating drinking-of trouble being began. Then he the-village-in a-certain
 bariyār-ke ihā jā-ke gir^alāin. Tō ok^arā ap^anā khēt-mē sūar
rich-man-of near having-gone he-fell. Then him his-own field-in swine
 charāwe lā bhōj del^akaīn. Ok^arā man-mē chhalāi ke sūar jē
feeding for sending he-gave. His mind-in it-was that the-swine what
 khōiyā khāit-rahē, sē-ū ham^arā milaīt, tō khā-ke peṭ
husks were-eating, those-also to-me might-be-got, then having-eaten my-belly
 bhar-lēti. Sē-hū keu na dēit-rahāi. Tab soch^alak ki, 'ham^arā
I-might-fill. That-even anyone not was-giving. Then he-thought that, 'my
 bāp kanē bahut jan-ke khiyā-ke bach jā-lē, aur ham
father near many servants-of having-fed remaining-over goes, and I
 ihā bhūkh-sē marī-lē. Ham uṭh-ke ap^anā bāp kanē jaiti
here hunger-from am-dying. I having-arisen my-own father near would-go
 ō kahiti ki, "hō bābū, ke ham Īsar-ke ihā ō toh^arā ihā
and would-say that, "O father, that I God-of near and thy near
 pāp kaili. Ham ab aisān nahī ki tohar larikā kahāi. Ham^arō
sin did. I now such am-not that thy son I-may-be-called. Me-also
 ēgō jan jakit rakhal.'" Tab uṭh-ke apan bāp-ke ihā chal^alan.
a servant like keep.'" Then having-arisen his-own father-of near he-went.

Phar^akē-sē autē dekhāl^akaīn, tab bāp-kā mamat lag^alaīn,
Distance-from on-coming he-saw, then the-father-to compassion arrived,
 daur-ke galā-mē lap^atā lel^akaīn, ō bahut milājulī kal^akaīn. Bētā
running neck-on embracing he-took, and much greeting made. The-son
 kahal^akaīn, 'hō bābū, Īsar-ke ihā ō toh^arā ihā pāp kailī. Ab
said, 'O father, God-of near and thy near sin I-did. Now
 aīsan nahī ke tōhar bētā kahāī.' Bāp ap^anā jan-sē
such I-am-not that thy son I-may-be-called.' The-father his-own servants-to
 kahal^akaīn ke niman-sē niman kap^arā lāwā; ō hin^akā-kē pahinā dēhun;
said that good-than good clothes bring; and this-person clothing give;
 ō hāth-mē aūthī, ō gōr-mē jutā pahinā dēhun; ō pōsal pālāl
and hand-on a-ring, and legs-on shoes clothing give; and fatted nourished
 bhar^a-ke bachā lāwā, ō mārā, ham^anikā khāī ō anand manāī; ki
having-filled calf bring, and kill, let-us eat and rejoicing make; that
 hamar ī bētā jē mar gēl rahē, sē ab jī gēl; ō bhut^alā gēl
my this son who dead gone was, he now living went; and lost gone
 rahē, sē ab mil gēl.' Tab ū anand manāwe lag^alan.
was, he now found went.' Then they rejoicing making began.

Ō gharī un-kar bar^akā bētā khēt-mē rah^alaīn. Jab ghar-ke
That hour his elder son field-in was. When the-house-of
 nagich alaīn, tō bājā ō nāche-ke sabad sunāl^akaīn. Tab ēk jan-kē
near he-came, then music and dancing-of noise he-heard. Then one servant-to
 bolā-ke puchhal^akaīn ke, 'kethī hai?' Tab ū kahal^akaīn ke, 'tōhar
having-called he-asked that, 'for-what is-this?' Then he said that, 'thy
 bhāī al^athun-hai. Un^akā dēhē āgē-sē nik palak^athun, ok^arā lēl
brother has-come-for-thee.¹ His in-body limb-from well he-has-got, that for
 lōg-kē tōhar bāp khiawaīt hathun.' Tō ū khisiyā-ke bhit^arī jāe
people-to thy father feeding is-for-thee.' Then he having-become-angry within to-go
 na chahal^athin. Tō un-kar bāp nikas-ke al^athin, ō manāwe
not wished. Then his father having-come-out came, and to-remonstrate
 lagal^athin. Tab ū ap^anā bāp-sē jawāb kailan, 'dēkhā tō etek dīn-sē
began. Then he his-own father-to answer made, 'see then so-many days-from
 tōhar sēbā kailī, ō kab^ahū tōhar kahal na tar^alī, au tū ēgō
thy service I-did, and ever thy saying not disobeyed, and thou a
 paṭh^arū bhī na dēlā ke ham ap^anā yāran-ke saṅg khusī kar^atī.
kid even not gavest that I my-own friends-of with happiness might-have-made.
 Jakh^anī tōhar ī bētā al^athun, jē tōhar dhan kas^abin saṅg urā
When thy this son came-for-thee, who thy wealth harlots with having-wasted
 delak^athun, tek^arā lā jew^anār karaulā.' Tab bāp kahal^akaīn ke,
gave-for-thee, him for a-feast thou-madest.' Then the-father said that,
 'Tū tō nit ham^arā jāur hē, aur jē kuchh hamar hai, sē
'Thou indeed always me with art, and what anything mine is, that

¹ Here, and elsewhere the termination *thun* (not *thin*) is used because the subject of the verb is connected with the person addressed. It is *thy* brother who has come, and *thy* father who is giving the feast. Had it been any one else's brother or father, the termination (a respectful one) would have been *thin*. I have attempted to indicate this by adding the words 'for thee' to the translation of the verb, as a kind of *dativus commodi*. So also lower down,

tōhar hai. Bākī khusī manāwe-kē chāhī kāhe ki ī tōhar bhāi
thine is. But happiness making-for is-proper because that this thy brother
 jē mar gēl rah^athun, sē jī gel^athun; ō bhulā gēl rah^athun,
who dead gone was-for-thee, he living went-for-thee; and lost gone was-for-thee,
 sē mil gel^athun.
he found went-for-thee.'

JOLAHĀ BOLĪ.

The Musalmāns of North-Gangetic Bihār do not all speak Maithilī. Those of the Western Districts, Champaran, Saran, and Muzaffarpur speak a dialect akin to the Awadhī of the North-Western Provinces, which will be discussed when dealing with that form of speech. In Darbhanga most of the followers of Islām do speak the Maithilī of their Hindū neighbours, in a corrupt form, mixed up with Arabic and Persian words. The upper classes, as well as the more highly educated Hindūs of that District, speak Urdū or Hindōstānī, the number of speakers of this language being returned as about 4,000. The census shows 338,667 Musalmāns in the Darbhanga District, and, of these, the local officials return 337,000 as speaking this corrupt Maithilī, or, as it is called from the name of the caste of Muhammadan weavers, who are numerous in the District, Jolahā Bōlī¹.

Specimens of this dialect will be found in the writer's *Introduction to the Maithilī Language*, and, as a further example, the following version of the Parable of the Prodigal Son is appended.

¹ In Bihār, this caste is called *Jolahā*, with the two first vowels short. Further west they are called *Jolāhā*.

[No. 17.]

INDO-ARYAN FAMILY.

EASTERN GROUP.

BIHARĪ.

MAITHILĪ (JOLAHĀ BŌLĪ) DIALECT.

(DARBHANGA.)

कोनो आदमी के दो बेटा छलैन। ओई में से छोटका बेटा अपना बाप से कहलन हे बाप धन में से जे हमर हिस्सा होय से हमरा बाँट देण। तब ऊ उनका अपन धन बाँट देलखिन। बहुत दिन ने भेलैन की छोटका बेटा सब कुछ एक जगह क के बहुत दूर देस चल गेल और उहाँ लुचपन में थोरा दिन में अपन धन उड़ा देलक। जब ऊ सब कुछ उड़ा देलक तब ओई देस में मेहँगी पड़लैक और उह गरीब हो गेल। और ऊ जा के ओ देस के रहवैया में से एक के इहाँ रहै लागल। ऊ घरवाला ओकरा खेत में सूअर चरावे भेजलकै। तब ऊ खेत के छीमड़ि से जे सूअर खाए अपन पेट भरे चाहलक और कोण ने ओकरा कुछ दईक। तब ओकरा होस भेलैक तब ऊ अपना जी में कहलक की हमरा बाप कने बनिहार के खाएक से वेशी रोटी पकाइअ और हम भूख से मरैछी। हम उठ के अपना बाप कने जाएव और उनका से कहबैन की हे बाप हम खोदा कने और तोहरा कने गुनाहगार की हम फेरो तोहर बेटा कहावे जोकर नहि छिओ। अपन बनिहार में से एक हमरो रख। तब उहाँ से उठ कर ऊ अपना बाप कने चलल। लेकिन जब ऊ फटकिए रहे ओकर बाप ओकरा ऊपर माया कलकैन और दौड़ क ओकरा गला में लगा लेलकै और चुम्मा लेलकै। बेटा उनका कहलथीन जे ओ बाबू हम खोदा कने और तोहरा कने गुनाहगार की हम फेर तोहर बेटा कहावे जोकर नहि छिओ। लेकिन बाप अपना नौकर से कहलन की सब से नीक नूआ जे है से इनका पहनाहून और इनका हाथ में औँगूठी और गोड़ में जूता पहिन ला दहून, और सब केहु मिल के खाएन और खुशी करें। किअक की ए बेटा हमर मरल छल फेर जोअल है। हेराएल छल से मिलल है। तब ऊ सब खुशी करे लगलन॥

ओकर बड़का बेटा खेत में रहे। खेत से जब घर के लग आएल तब अपना घर में ढोल और नाच के आवाज सुनलक। और अपन नौकर में से एकठो के बोला के पुछलक, ई की हई। ऊ ओकरा कहलकै तोहर भाई ऐलौ ह, और तोहर बाप खूब बढ़ियाँ भोज कलकौ ह एई लेल की ऊ ओकरा तनदुरस्त पलकौ ह। तब ऊ बड़ा गुस्सा मेल और घर ने गेल। एई लेल ओकर बाप अपना बड़का बेटा के मनावे लागल। तब ऊ अपना बाप के जवाब देलक की देख हम प्रता बरस से तोहर सेवा कैलिओ ह और कहिओ ने तोहर बात कटलिओ ह और तू हमरा कहिओ एकठो पाठी भी ने देल की हम अपन दोस्त मोहीव ल क खेतोन। लेकिन ई बेटा तोहर धन ले क कसबी पतुरिआ के संग उड़ा देलकौ ह और ऊ जखनिआ आएल तखनिआ ओकरा ला बेस खाइक कैल ह। बाप ओकरा से कहलकै बेटा तौ सदा हमरा संग छ और जे कुछ हमर है से सब तोहर हो। मगर खुशी करना वाजिब है किअक के ई तोहर भाई मरल छलौ से फेर जोलौ ह हेरा गेल छलौ से फेर मिललौ ह॥

INDO-ARYAN FAMILY.

EASTERN GROUP.

BIHARĪ.

MATTHILĪ (JOLAHĀ BŌLĪ) DIALECT.

(DARBHANGA.)

Kōno ād^amī-kē dō bēṭā chhalain. Ōi-mē-sē chhoṭ^akā bēṭā
A certain man-to two sons were. Them-in-from the-younger son
 ap^anā bāp-sē kah^alan, 'hē bāp, dhan-mē-sē jē hammar hissā
his father-to said, 'O father, goods-in-from whatever my share
 hōy, sē ham^arā bāṭ^a dae.' Tab ū un^akā appan dhan
may-be, that me dividing give.' Then he to-them his-own property
 bāṭ^a-del^akhin. Bahut din ne bhelain kī chhoṭ^akā bēṭā sab-
divided. Many days not had-passed that the-younger son every-
 kuchh ēk-jagah-ka-ke bahut dūr dēs chal-gēl, āṛ^a uhā
thing putting-together (to-)very distant country went-away, and there
 luch^apan-mē thōrā din-mē appan dhan urā-dēlak. Jab ū sab-
riotous-living-in a-few days-in his fortune squandered. When he every-
 kuchh urā-dēlak, tab ōi dēs-mē meḥāgī paṛ^alaik, āṛ^a uh gerib
thing had-wasted, then that country-in famine fell, and he poor
 hō-gēl. Aṛ^a ū jā-ke ō dēs-ke rah^awaiyā-mē sē ēk-ke
became. And he having-gone that country-of inhabitants-in from one-of
 ihā rahāī lāgal. Ū ghar-wālā ok^arā khēt-mē sūar charābe
near to-live began. That owner-of-the-house him field-in swine to-feed
 bheja^al^akai. Tab ū khēt-ke chhimaṛi-sē jē sūar khāē, appan
sent. Then he the-field-of the-husk-with which swine used-to-eat, his-own
 pēt bhare chāh^alak, āṛ^a kōe ne ok^arā kuchh daik. Tab
belly to-fill wished, and any-body not to-him any-thing used-to-give. Then
 ok^arā hōs bhelaik, tab ū ap^anā jī-mē kah^alak kī, 'ham^arā bāp
to-him senses became, then he his-own mind-in thought that, 'my father
 kane banihār-ke khāek sē beśī rōṭī pakaia, āṛ^a ham
near labourers-of required-for-the-food than more bread is-cooked, and I
 bhūkh-sē maraichhī. Ham uth^a-ke ap^anā bāp-kane jāeb, āṛ^a un^akā-sē
hunger-with am-dying. I arising my father-to will-go, and him-to
 kah^abain kī, "hē bāp, ham Khodā kane āṛ^a toh^arā kane gunāh-gār
will-say that, "O father, I God before and thee before a-sinner
 chhī. Ham pherō tōhar bēṭā kahābe jōkar nahⁱ chhiau. Appan
am. I again-also thy son to-be-called fit not am-for-thee. Thy
 banihār-mē-sē ēk ham^arō rakkhā." Tab uhā-sē uth^a-kar ū
hired-servants-in-from one me-also keep." Then there-from arising he

ap^{nā} bāp kane chalal. Lēkin jab ū phat^{kiē} rahē, okar bāp
his-own father to went. But when he at-a-distance was, his father
 ok^{rā} ūpar māyā kal^{kain}, āūr daur-ka ok^{rā} galā-mē lagā-lel^{kai}
him upon compassion made, and running him the-neck-by embraced,
 āūr chummā lel^{kai}. Bētā un^{kā} kahāl^{thīn} jē, 'au bābū, ham Khōdā
and kiss took. Son to-him said that, 'O father, I God
 kane āūr toh^{rā} kane gunāh-gār chhi, ham pher tōhar bētā kahābe
before and thee before a-sinner am, I again thy son to-be-called
 jōkar nahⁱ chhiau.' Lēkin bāp ap^{nā} naukar-sē kah^{lan} kī, 'sab-
fit not am-for-thee.' But father his-own servants-to said that, 'all-
 sē nīk nūā jē hai sē in^{kā} pah^{nāhūn}, āūr in^{kā}
than good dress that may-be that to-this-person put-on, and this-person's
 hāth-mē āūgūthī āūr gōr-mē jūtā pahin lā dahūn, āūr sab-keh^a
hand-on ring and feet-on shoes putting on give, and (let)-us-all
 mil-ke khāen āūr khūsi karen. Kiak kī ē bētā hammar maral
uniting eat and merriment make. Because that this son my dead
 chhal, pher jīal hai; herāel chhal, sē milal hai.' Tab ū sab
was, again alive is; lost was, he found is.' Then they all
 khūsi kare lag^{lan}.
merriment to-make began.

Okar bar^{kā} bētā khēt-mē rahē. Khēt-sē jab ghar-ke lag
His elder son the-field-in was. The-field-from when house-of near
 āel, tab ap^{nā} ghar-mē dhōl āūr nāch-ke āwāj sun^{lak}, āūr appan
came, then his house-in drum and dancing-of sound heard, and his
 naukar-mē-sē ēk-ṭhō-kē bolā-ke puchh^{lak}, 'ī kī hai?' Ū ok^{rā}
servants-in-from one-to calling asked, 'this what is?' He to-him
 kahāl^{kai}, 'tōhar bhāi ailau-hā, āūr tōhar bāp khūb barhiyā
said, 'thy brother has-come-for-thee and thy father very excellent
 bhōj kal^{kau-hā}; ēī lēl kī ū ok^{rā} tan-durust pal^{kau-hā}.
feast has-made-for-thee; this for that he him healthy has-found-for-thee.'
 Tab ū barā gussā bhēl āūr ghar ne gēl. Ēī lēl okar
Then he very angry became and in-the-house not did-go. This for his
 bāp ap^{nā} bar^{kā} bētā-kē manābe lāgal. Tab ū ap^{nā} bāp-kē
father his elder son-to to-entreat began. Then he his father-to
 jawāb dēlak kī, 'dēkhā, ham ettā baras-sē tōhar sēbā kai-
answer gave that, 'see, I so-many years-from thy service have-
 liau-hā, āūr kahiau ne tōhar bāt kaṭ^{liau-hā}, āūr tū
rendered-to-thee, and ever not thy order disobeyed-to-thee, and thou
 ham^{rā} kahiau ēk-ṭhō pāthī bhī ne dēlā, kī ham appan
to-me at-any-time a-single kid even not didst-give, that I my
 dōst-mōhīb la-ka khaitaun. Lēkin ī bētā tōhar dhan lē-ka
friends having-taken might-eat-for-thee. But this son thy wealth taking

¹ I.e., a kind of *dativus commodi*. The meaning of the termination *au* is 'the feast was given to thy brother.'

kas^abī-paturīā-ke saṅg urā-del^akau-hā āūr ū jakh^aniā āel takh^aniā
harlots-of with has-wasted-for-thee and he even-when came even-then
 ok^arā-lā bēs khāik kailā-hā.' Bāp ok^arā-sē kahal^akai, 'bēṭā
him-for excellent feast thou-hast-made.' Father him-to said, 'O son
 tō sadā ham^arā-saṅg chhā, āūr jē-kuchh hammar hai, sē sab tōhar
thou ever me-with art, and what-ever mine is, that all thine
 hau. Magar khūśī-kar^anā wājib hai, kiak-ke ī tōhar bhāī
is-to-thee. But merry-making proper is, because-that this thy brother
 maral chhalau, sē pher jīlau-hā; herā-gēl chhalau, sē
dead was-for-thee, he again alive-is-for-thee; lost was-for-thee, he
 pher mil^alau-hā.'
gain found-is-for-thee.'

STANDARD MAGAHĪ.

The following specimen comes from the District of Gaya, where it is acknowledged that the purest form of Magahī is spoken. It is a translation of the Parable of the Prodigal Son, and is printed in Kaithī type, in which character it was originally written. It has been set up in type, exactly as written, so as to show the inaccuracies of spelling, such as the substitution of *z* for *i* and of *u* for *ū*, which are common in the written character. These inaccuracies have been silently corrected in the transliteration. Note that an initial *ō* is written *wō*, and that *s* is always written *ś*.

INDO-ARYAN FAMILY.

EASTERN GROUP.

BIHARĪ.

MAGAHĪ DIALECT.

(GAYA DISTRICT.)

SPECIMEN I.

एक आदमी के दु गो बेटा हथीन । उनकूहीं में से छोटका अपन बाप से कहक के ए बाबुजी गोहन यीज वगुस में से जे हमन बध्ना हो है से हमना दे द । एव ज अपन सब यीज वगुस उनकूहीं दुनों में बाँट देक । ठेन दीन बीगे ना पौक के छोटका बेटका अपन सब यीज बटोन सटोन के कोर वड़ी दुन देस में यगग गे । हुआं जा के अपन सब पुंजी कुयाठी में जीवान कन देक । आउ जब सब गवां युक्त एव ज देस में वड़ी नानी अकाठ पड़ ए आउ ओकना दीकसीक होए गगए । एव हुआं के एगो नहब्रआ होआं जा के नहे गगए । ज ओकना अपन बाप में सुअन बनावे ठा पेगौकर । आउ ज सुअनीअन के बाए बाठा मुसा से अपन पेट मने ठा नी ठोहक हठ बाकी कोर ओकना ना दे हठ । जब ओकना बुहाए गगए एव कहक के हमन बाप के कैगी नौकन याकन हथ जीनका हंठुआमन बाए के हसन जे अकका अकका के दे हथ । आउ हम नुप्ये मन हो । अब उड के अपन बाप हीं जाएव आउ उनका से कहव के ए बाबुजी हम नगावान नीनी आउ गोहना नीनी वड़ा पाप कैठी । आउ अब हम गोहन बेटा कहवे पुकुन ना हो । तुं हमना अपन एगो मणुना नीअन नथ । बस ज उड आउ अपन बाप होआं गे । जयनी ओकना पहुंये ठा कुछ दुन बाकिए हठ के ओकन वप्पा ओकना देखकर । ज देख के ओकना वड़ा मोह गगए । अउ दउड के ओकना गठा से मोठर आउ युमे याटे गगए । एव बेटका ओकना से कहकर के ए बाबुजी हम नगावान नीनी आउ गोहना नीनी वड़ा पाप कैठी आउ हम गोहन बेटा कहवे पुकुन ना हो । बाकी ओकन वप्पा अपन नौकनवन से कहकर के धुव बेश बेश गुगा ठावो आउ एकना पेन्हावहीं आउ एकना हाथ में अंगुठी पेन्हा देहीं आउ गोड में णुगा देहीं आउ हमन्हीं धुव बागे पीगे जाइ आउ धुसी कनी काहे के २ बेटा हमन मन युक्त हठ आउ खेन के जीअठ है ३ मुठा गे हठ आउ अब खेन के मोठर है । आउ ज सब धुसी नयावे गगए ॥

ओकन वड़का बेटका बाप में हठ आउ जब हुआं से आ के बन नीनी पहुंयठ एव गोण आउ नाथ सुनक । एव एगो नौकन के वोठा के पुच्छक के

૬ સવ કા હોશ છે । જ કલકર કે તોલ નાઈ એથુ છે સેર સે તોલ વાપ
 યાવ પોત જનશ હ્યુ કાહે કે વેઠા બીકે સુખે ઘન ઐઘ્યોન છે । તવ જ
 ખોસીઆ ગોઠ આઠ મીળને ના ગોઠ । તવ ઓજન વપ્પે વાલ નીકઠ ઐઘર આઠ સમઠાવે
 વુઠાવે ઠગઠર । તવ જ અપન વાપ સે વોઠઠ કે દો વજન સે હમ તોલ સેવા
 જનશ હો આઠ કલિત્રો તોલ જલના સે વાલ ના નહી । તરો એગો પડુ મી
 ના દેઠ કે અપન રશાન દોસુળ જોને ખુસી મચીતો હો । વાકી ખરસહી તોલ ૬
 વેઠા અરો પે તોલ સવ માઠ-ખાઠ પગુનીઅન મેં જોશાન જન દેઠકો તું ઓજના
 ઠા ધાવ પોશન કૈઠ । તવ ઓજના સે જ કલકર કે ૯ વેઠા તું તો હમના
 સામને હનદમ મેં નહ છે આઠ પે કુલ હમન છે સે સવ તો તોને હો । હમઠ્ઠી કે
 ડ્યોળ છે કે ખુસી મચાવી આઠ આનલ્દ જની કાહે કે તો ૬ નાઈ મન ગોઠ હો
 જોઠ હો મુઠઠ ગોઠ હો મોઠઠ હો ॥

[No. 18.]

INDO-ARYAN FAMILY.

EASTERN GROUP.

BIHARĪ.

MAGAHĪ DIALECT.

(GAYA DISTRICT.)

SPECIMEN I.

TRANSLITERATION AND TRANSLATION.

Ēk ād^amī-kē dugō bēṭā hal^athin. Un^akanhī-mē-sē chhoṭ^akā apan
One man-of two sons were. Them-in-from the-younger his-own
 bāp-sē kah^alak ke, 'ē bābū-jī! tōhar chij-batus-mē-sē jē hamar
father-to said that, 'O father! thy property-in-from which my
 bakh^arā hō-hai sē ham^arā dē-dā.' Tab ū apan sab chij-batus un^akanhī
share may-be that me-to give.' Then he his-own all goods them
 dūnō-mē bāṭ-dēlak. Dhēr din bite nā paulak ke chhoṭ^akā
both-between dividing-gave. Many days to-pass not were-allowed that the-younger
 beṭ^awā apan sab chij baṭōr-saṭōr-ke kōi baṛī dūr dēs-mē chalal-gēl.
son his-own all things collecting a-certain very far country-into went-away.
 Huā jā-ke apan sab pūjī kuchālī-mē jiān-kar-dēlak. Āu jab sab
There going his-own all fortune misconduct-in he-wasted-away. And when all
 gawā-chukal tab ū dēs-mē baṛī bhārī akāl paṛal; āu ok^arā dik-sik
he-had-lost then that country-in very heavy famine fell; and him-to trouble
 hōāi lag^alai. Tab huā-ke ēgō rah^awaiyā hīā jā-ke rahe lagal. Ū ok^arā
to-be began. Then there-of one inhabitant near going to-live he-began. He him
 apan bādh-mē sūar charāwe-lā peṭhaul^akai. Āu ū suarian-ke khāe-wālā
his-own field-in swine feeding-for sent. And he swine-of eatable
 bhūsā-sē apan pēṭ bhare-lā bhī lilhka-hal; bākī kōi ok^arā nā dē-halai.
husks-with his-own belly to-fill also covet-did; but any-one him not was-giving.
 Jab ok^arā bujhāe lag^alai tab kah^alak ke, 'hamar bāp-ke kai-gō
When to-him understanding began then he-said that, 'my father-of several
 naukar-chākar hath, jin^akā hāṭhuā-man khāe-kē haīn jē an^akā an^akā-kē
servants are, with-whom abundant food-for-eating is which others others-to
 dē-hath; āu ham bhūkhē mara-hī. Ab uṭh-ke apan bāp hī
giving-are; and I hunger-from dying-am. Now arising my-own father near
 jāeb āu un^akā-sē kahab ke, "ē bābū-jī, ham Bhag^awān bhīrī
I-will-go and him-to I-will-say that, "O father, I God before
 āu toh^arā bhīrī barā pāp kailī, āu ab ham tōhar bēṭā kahāwe
and thee before great sin did, and now I thy son to-be-called

jukur nā hī. Tū ham^arā apan ēgō majūrā nīar rakhā.” Bas, ū
fit not am. Thou me thy-own one labourer like keep.” Enough, he
 uṭhal āu apan bāp hīā gēl. Jakhanō ok^arā pahūche-lā kuchh dūr
arose and his-own father near went. When to-him to-reach some distance
 bāki-ai halai ke okar bappā ok^arā dekh^akai. Ū dēkh-ke ok^arā
remaining-even was that his father him saw. He seeing him
 barā mōh lag^alai. Āu daur-ke ok^arā galā-sē mil^alai, āu chūme chāte
great pity felt. And running his neck-with met, and to-kiss (and) lick
 lag^alai. Tab beṭwā ok^arā-sē kahal^akai ke, ‘ē bābū-jī, ham Bhag^awān
began. Then the-son him-to said that, ‘O father, I God
 bhīrī āu toh^arā bhīrī barā pāp kaili, āu ham tōhar bēṭā kahāwe
before and thee before great sin have-done, and I thy son to-be-called
 jukur nā hī.’ Bāki okar bappā apan nokar^awan-sē kahal^akai ke, ‘khūb
fit not am.’ But his father his-own servants-to said that, ‘very
 bēs bēs lūgā lāo āu ek^arā penhāwahī; āu ek^arā hāth-mē āguṭhī
good good cloth bring and him put-on; and this-one hand-on ring
 penhā-dēhī, āu gōr-mē jūtā dēhī; āu ham^anhī khūb khātē-pitē-jāī, āu
put-on, and feet-on shoes give; and we well may-eat-and-drink, and
 khusī kari; kāhe-kē i bēṭā hamar mar chukal-hal, āu phen-ke jial
merriment make; because this son my dead been-had, and again alive
 hai; i bhulā-gēl-hal, āu ab phen-ke milal-hai.’ Āu ū sab
is; this-one lost-had-been, and now again found-is.’ And they all
 khusī machāwe lag^alan.
merriment to-make began.

Okar bar^akā beṭwā bādh-mē halai. Āu jab huā-sē ā-ke ghar
His elder son field-in was. And when there-from coming house
 bhīrī pahūchal tab gīt āu nāch sun^alak. Tab ēgō naukār-kē bolā-ke
near reached then song and dance he-heard. Then one servant calling
 puchh^alak ke, ‘i sab kā hōit hai?’ Ū kahal^akai ke tōhar bhāī
asked that, ‘this all what being is?’ He said that thy brother
 āil^athū hai, sēi-se tōhar bāp khān-pian karait-hathū; kāhe-ke
came(-for-thee)¹ is, therefore thy father a-feast doing-is(-for-thee)¹; because
 bēṭā nikē sukhē ghar āil^athin-hai.’ Tab ū khisiā gēl āu
the-son well (and) happy the-house-to come-is.’ Then he angry became and
 bhitrē nā gēl. Tab okar bappē bāhar nikal-āilai āu sam^ajhāwe-bujhāwe
inside not went. Then his father outside came-out and to-conciliate
 lag^alai. Tab ū apan bāp-sē bōlal ke, ‘ētē bachhar-sē ham tōhar
began. Then he his-own father-to spoke that, ‘so-many years-since I thy
 sēwā karait-hī āu kabiō tōhar kah^anā-sē bāhar nā rah^alī, taiō
service am-doing and ever-even thy saying-from out not lived, nevertheless

¹ This is to represent the force of the termination *thū*, instead of *thī*. It does not mean that the brother has come ‘to thee,’ but is a kind of *dativus commodi*, impossible to give accurately in English. The form in *thū* is used because it is ‘thy brother,’ who is come. So later on, the feast is not given ‘in thy honour’ but it is ‘thy father’ who has given it.

ēgō paṭh^arū bhī nā dēlā ke apan iār-dōst jōre khusī
one kid even not thou-gavest that my-own friends with merriment
 machautī-hal. Bāki jais^ahī tōhar ī bēṭā ālāu jē tōhar sab māl-jāl
I-might-have-made. But as (even) thy this son came-for-thee who thy all property
 paturian-mē jīan-kar-del^akau tū ok^arā-lā khān-pian kailā.¹ Tab ok^arā-sē
harlots-in wasted-for-thee thou him-for a-feast hast-done. Then him-to
 ū kahāl^akai ke, 'ē bēṭā, tū tō ham^arā sām^anē har dammē
he said that, 'O son, thou to-be-sure me before every moment-even
 raha-hai, āu jē-kuchh hamar hai sē sab tō tōrē hau.
livest, and whatever mine is that all to-be-sure thine-even is-to-thee.
 Ham^anhī-kē uchit hai ke khusī machāwī āu ānand
Us-to proper is that merriment we-may-raise and rejoicing
 karī; kāhe-ke, tōr ī bhāī mar gelau-hal, jīlau
we-may-make; because, thy this brother dead(-for-thee)¹ became, alive
 hai; bhūlal-gelau-hal, mil^alau hai.
is(-for-thee); had-been-lost(-for-thee), found is(-for-thee).'

The next specimen is also from Gaya. The remarks prefixed to the preceding specimen apply also to this. The subject is a folk-tale.

¹ These terminations are *au*, not *ai* because it is *thy* brother who was dead, etc.

[No. 19.]

INDO-ARYAN FAMILY.

EASTERN GROUP,

BIHARĪ.

MAGAHĪ DIALECT.

(GAYA DISTRICT.)

SPECIMEN II.

कोई जंगल में एगो सायु रहै हवन, उन का नीनी एगो राजा मुठागे
 मुठागे जा पहुँचवन, आउ सायु के देख के पावों ठागे वरु गेवन। सायु उनका
 पीआसठ जान के थोड़ा ऐसन जंगल के खुन प्याए ठा देठथोन, आउ पानी पीठा
 देठथोन। राजा प्या के आउ पानी पी के बहुत प्युस नेठन, आउ ऽढ्ढा हवा में थोड़े
 वेन वैठठा से थकैनी नोकठ गेठन। एव राजा सायु जी से हाथ जोड़ के पुछवन के
 महाराज हमना कुछ सीप्यावन के वाग कहों के जेकना से हमन कठेआन होए।
 सायु जी वोठवन के ई आनी वाग के श्राव नथ, पहिठा ई के ननाएन सामी के
 नाम हन हम जपना, दुसन ई के सब जीव पन दैया नथना, गीसन ई के अगकन
 युक्त के छमा कनना, आउ अउठा ई के कभी कोई वाग के घमण्ड ना कनना। ई आनी
 वाग के जे केउ सावन कन है ओकना पन मगवान सदा प्युस रहै हथ आउ अद्व में
 ओकना वैकुण्ठ भीठ है। एकना सेव्राए एक वाग राजा ठागे के आउ भी है। उ ई
 है के बेआव में पकका रहे के अलि। कभी केकनी प्यागोन से केकनी वोगाड़े र्या
 वनावे के ना अलि। ई सब वाग राजा सुन के सायु जी के पावों पन गीन पनवन
 आउ कहवन के हमना गुं अपन येठा वना ठ। एव सायु जी कहवन के जा गुं
 बेआव से राज कन ग। बेआव से राज कनना जंगल में वैठ के गपसेआ कनना
 से भी वेस है। एगना में राजा के सीपाहि पगुकी राजा के प्योजगे प्योजगे हुआ
 पहुँच गेवन। एव सायु जी के पननाम कन के राजा अपन गाँव में धुन ऐठन।

[No. 19.]

INDO-ARYAN FAMILY.

EASTERN GROUP.

BIHARĪ.

MAGAHĪ DIALECT.

(GAYA DISTRICT.)

SPECIMEN II.

TRANSLITERATION AND TRANSLATION.

Kōi jaṅgal-mē ēgō sādḥū raha-halan. Un^akā bhīrī ēgō Rājā
A-certain forest-in one saint used-to-live. Him near one king
 bhulātē-bhulātē jā-pahūch^alan āu sādḥū-kē dēkh-ke pāṭh lāg-ke baiṭh-gēlan.
losing-(his)-way went-up-to and saint seeing (his)-feet touching sat-down.

Sādḥū un^akā piāsal jān-ke thōrā-aisan jaṅgal-ke phar khāe-lā del^athin,
The-saint him thirsty knowing a-little-like forest-of fruit to-eat gave,
 āu pānī pilā del^athin. Rājā khā-ke āu pānī pī-ke bahut khus
and water to-drink gave. The-king eating and water drinking very glad
 bhēlan, āu ṭhandhā hawā-mē thōrē bēṛ baiṭh^alā-sē thakainī
became, and cool air-in some time-(for) sitting-by weariness

nikal-gelain. Tab Rājā sādḥū-jī-sē hāth jōr-ke puchh^alan
went-out (was-removed). Then the-king the-saint-to hand clasping asked
 ke, 'Mahārāj! ham^arā kuchh sikhāwan-ke bāt kahī, ke jek^arā-sē hamar
that, 'O-great-king! me some advice-of things say, that which-by my
 kaleān hōy.' Sādḥū-jī bol^alan ke, 'ī chārō bāt-ke iād rakhā.
welfare may-be.' The-saint spoke that, 'these four things memory keep.

Pahilā ī ke, Narāyan sāmī-ke nām har dam jap^anā.
The-first this that, God lord-of name every moment should-be-muttered.

Dūsar ī ke, sab jiu par dayā rakh^anā. Tisar ī
The-second this that, all lives on compassion should-be-kept. The-third this
 ke, an-kar ohūk-ke chhamā kar^anā. Āu chauṭhā ī ke, kabhī
that, others mistake-of mercy is-to-be-made. And the-fourth this that, ever
 kōi bāt-ke ghamaṇḍ nā-kar^anā. Ī chārō bāt-kē jē-keu sādhan-
any thing-of pride not-to-be-made. These four things who-ever brings-

kara-hai, ok^arā par Bhag^awān sadā khus raha-hath. Āu ant-mē
into-practice, him on God always pleased is. And the-end-in
 ok^arā baikunṭh mila-hai. Ek^arā sewāy ēk bāt rājā-lōg-kē āu bhī hai.
him Heaven is-given. This besides one thing kings-for more also is.

Ū ī hai ke, neāw-mē pakkā rahe-kē chāhī. Kabhī kek^arō
That this is that, justice-in firm to-remain is-proper. Ever anybody-of

khātir sē kekārō bigāre yā banāwe-kē nā chāhi.' I sab
favour for anybody-of to-unmake or to-make not is-proper.' These all
 bāt Rājā sun-ke sādhu-jī-ke pāo-par gir-parlan, āu kahlan ke,
things the-king hearing the-saint-of feet-on fell-down, and said that,
 'hamrā tū apan chēlā banā-lā.' Tab sādhu-jī kahlan ke, 'jā
 'me thou thine-own disciple make.' Then the-saint said that, 'go
 tū, neāw-sē rāj-kara-gā. Neāw-sē rāj-kar'nā, jāngal-mē
 thou, justice-with govern. Justice-with it-is-proper-to-rule, forest-in
 baith-ke tapaseā-kar'nā-sē bhī bēs hai.' Et'nā-mē Rājā-ke
sitting to-practise-austerities-than even better is.' In-the-meantime the-king-of
 sipāhi patukī Rājā-kē khōjtē-khōjtē huā pahūch-gēlan. Tab sādhu-jī-kē
sepoys followers the-king-for searching there arrived. Then the-saint-to
 par'nām-kar-ke Rājā apan gāw-mē ghur-ailan.
bowing-down the-king his-own village-into returned.

FREE TRANSLATION OF THE FOREGOING.

In a certain forest there dwelt a saint. One day a king lost his way and approached him. When the king saw him he paid him reverence and sat down. The saint seeing that he was thirsty gave him some wild fruit to eat and some water to drink. When he ate the fruit and drank the water, the king became glad in heart, and, after sitting for a short time in the cool air, his weariness left him. Then reverently clasping his hands before the holy man he said to him, 'Reverend Sir, deign to tell me some words of advice, by which my welfare may be assured.' The saint replied, 'Keep in thy remembrance these four things: First, to ever keep repeating the name of God; Second, to show compassion to all living creatures; Third, to be tolerant to the errors of others; and Fourthly, never to be vain-glorious for any cause. He who practiseth these four things, with him God is well-pleased, and, in the end, he findeth eternal bliss. Besides these, there is one thing more to be observed by kings, and it is this:—Ever remain firm in justice, and never promote or degrade anyone out of partiality.' When the king had made an end of hearing these words, he fell at the feet of the holy man crying, 'Take thou me as thy disciple.' But the saint in answer said, 'Go thou, and rule thy kingdom justly. To rule with justice is better than sitting in the forest and practising austerities.' In the meantime, the soldiers and followers of the king, who had been seeking him, arrived, and the king bowed down before the saint and returned to his own village.

The dialect of the Patna District is practically the same as that of Gaya. It is not however so pure, being influenced, on the one hand, by the Musalmān element of the City of Patna, and, on the other hand, by the Maithili spoken north of the Ganges in the Mozaffarpur District.

To the first may be attributed the use of the genitive postposition *kērā*, with a feminine *kēri*, instead of *kēr* which is an obvious imitation of the Urdū *kā*, feminine *kī*. We may also, in the same connexion note a common form of the third person singular of the Past tense, ending in *is*; thus, *dēkhis*, which is used by Musalmāns, as it is across the Ganges, and which is borrowed from the language current in Oudh.

To the influence of Maithili may be attributed the use of the word *gelain*, he went, in the first of the two following specimens.

The first specimen from Patna is a little scene in a zamīndārī cutchery. In which a peon, named Gūhan Singh, brings a complaint against a tenant named Jag Mōhan Singh. It is printed in facsimile, exactly as it was written, thus giving an example of Kaithī hand-writing as current in Patna.

[No. 20.]

INDO-ARYAN FAMILY.

EASTERN GROUP.

BIHĀRĪ.

MAGAHĪ DIALECT.

(PATNA DISTRICT.)

SPECIMEN 1.

[illegible]

[No. 20.]

INDO-ARYAN FAMILY.

EASTERN GROUP.

BIHARĪ.

MAGAHĪ DIALECT.

(PATNA DISTRICT.)

SPECIMEN I.

TRANSLITERATION AND TRANSLATION.

Gūhan Sinh,—Ē Gumāstā-jī, ap^ane-sē ham kā kahĩ ? Jag-Mōhan Sinh,
Gūhan Sinh,—O Agent-sir, you-to I what may-say ? Jag-Mōhan Singh,
 Mōhan Rāy Gaṅgā Lāl āur Pōkhan-ke khēt-ke pānī kāt-ke appan khēt-
Mōhan Rāy Gaṅgā Lāl and Pōkhan-of field-of water having-cut his-own field-
mē lē-gēlan. Sē hiahĩ sām^anē hathū. Pūchh-lēhun. Ū-par gārāri bhī
in took-away. He here before is(-for-you.) Ask-(him). That-on bund also
bādh-del^athī, āur nich^alā khēt sabh paṭā-lel^athī. Ab pānī āwe-kē daur
he-constructed, and lower fields all levelled. Now water coming-for way
na-hai. Ūpar-kā^a sabh khētē tār hō-gelai.
not-is. Up-of all fields barren become-have.

Gumāstā—Jag-Mōhan Sinh, ī kā bāt hai ?
The-Agent—Jag-Mōhan Singh, this what thing is ?

Jag-Mōhan Sinh,—Gūhan-Sinh-sē ēk chilim gājā-lā jhag^arā
Jag-Mōhan Singh,—Gūhan-Singh-with one pipe-bowl (-of) gānjā-for quarrel
hō-gēl-hal, ap^ane chal-ke dēkh-lā. Ham kahā gārāri bādh^ali-hē ? Gārāri
has-become, yourself going see. I where bund have-constructed ? Bund
bādh-ke tō Bhat^anī Kahārin sabh pānī lē-gelain.³
having-constructed to-be-sure Bhat^anī water-bearer's-wife all water took-away.

Gumāstā.—Gūhan Sinh chalā; khēt tō dek^alāwā.
The-Agent.—Gūhan Singh come-along; the-field now show (me).

The next specimen also comes from Patna, and is a village folksong describing how a young wife rebels against the harsh language of her mother-in-law. As it is in verse, the vowel *a* which is at the end of every word, but which is not pronounced in prose, is here fully pronounced. So also, the silent *a* in the middle of a word, which, in prose, is written as a small ^a above the line. Hence, in both these cases, the *a* will be found fully written in the lines below. As in the case of the last specimen, it is printed in facsimile.

¹ Note the force of *hathū*, instead of *hathā*.

² *kā* is an oblique form of *ke*, borrowed from Bhojpuri.

³ This is a Maithili form.

[No. 21.]

INDO-ARYAN FAMILY.

EASTERN GROUP.

BIHARĪ.

MAGAHĪ DIALECT.

(PATNA DISTRICT.)

SPECIMEN II.

जव हम रहुँ मासु ठड़िका अयोचय।

कि नवठ १२६० गोरु वरिआते-ग।

अव हम गहुँ मासु गुण प्रकटिका।

कि अव गालयों गोरु वरिआते-ग।

र२ जेनी १७६० मासु दुई जेनी १७६०

कि लगे चयों गोरु होदिआते-ग।

[No. 21.]

INDO-ARYAN FAMILY.

EASTERN GROUP.

BIHĀRĪ.

MAGAHĪ DIALECT.

(PATNA DISTRICT.)

SPECIMEN II.

TRANSLITERATION AND TRANSLATION.

Jaba hama rahalũ, Sāsũ, laṛikā abodhawā,
When I was, O mother-in-law, a-girl without-sense,
 Ki taba-lē sahalũ tōhara batiā-rē-nā!
That so-long I-brooked thy words!
 Aba hama bhēlũ, Sāsũ, tarunī juaniā.
Now I have-become, O mother-in-law, tender youthful.
 Ki aba nā sahabō tōhara batiā-rē-nā!
That now not I-will-bear thy words!
 Ēka bēri sahabō, Sāsũ, dūi bēri sahabō.
One time I-will-bear, O mother-in-law, two times I-will-bear.
 Ki tisarē dharabō tōhara jhōṭiā-rē-nā!
That the-third-time I-will-catch-hold-of thy hair-topknot!

Magahī is also spoken by 150,060 people in the north-east of the Palamau District where it borders on Gaya and Hazaribagh. The following is a specimen. It is printed (as written) in the Dēva-nāgarī character:—

[No. 22.]

INDO-ARYAN FAMILY.

EASTERN GROUP.

BIHARĪ.

MAGAHĪ DIALECT.

(PALAMAU DISTRICT.)

हे भाई हम का कहियो । झूठ डर के मारे अइसन डरइत हली कि जेकर हाल हम न कह सकियो । का भेल कि कलह जब हम सब पहार के किनारे किनारे बजार से अवइत हली तब पहार के उपरे बाघ बहुत जोर से गरजइत हल । हमनी सब ढेर आदमी हली कुछ डर न लगल । लेकिन आज ओही रास्ता से हम अपन मामा के गाँव में ठीक दू पहर के बेर अकेले गेली हल, जब पहार के जरी तर नदी आरा पहुँचली हेअ तब एक दम बड़ा खड़बड़ाहट बन में नदी तरफ सुनली हेअ जेह से मेजाज हमर सुध में न रहल । हम बुझली कि बाघ आगल और हमरा के धगलक । हमर हाथ में तरवार हल लेकिन अवसर न मिलल कि मेआन से बाहर निकाली । करेजा थरथराए लगल, डर के मारे हम कठुआ गेली । बाघ के बिना देखले बघचेँड़ी लग गेल । लेकिन थोरे देर के बाद जब हम ओने देखली तो का देखली कि एक बूढ़ा सौताल नदी के पानी जे पहार के उपरे से गिरइत हल मछरी मारे के बन्हइत हल । उहाँ से जे पथर नीचे बिगइत हल, सई बीसो हाथ नीचे खड़बड़ाइते अवइत हल । जब ई देखली तब जीव में साहस भेल । हम अपने से ई बात खेआल कर के अपन साहस पर हसइत ही ॥

INDO-ARYAN FAMILY.

EASTERN GROUP.

BIHARĪ.

MAGAHĪ DIALECT.

(PALAMAU DISTRICT.)

TRANSLITERATION AND TRANSLATION.

Hē bhāi, ham kā kahiyo. Jhūth dar-ke-mārē aisan daraīt
O brother, I what may-say-(to-you). False fear-through so afraid
 hali ki jēkar hāl ham na kah sakiyo.
I-was that of-which the-account I not say can-(to-you).

Kā bhēl ki kalh jab ham sab pahār-ke kinārē-kinārē
What was that yesterday when we all the-hill-of side-by-side
 bajār-sē awaīt hali tab pabār-ke uprē bāgh bahut jōr-sē
the-market-from coming were then the-hill-of on a-tiger great force-with
 gar^ajaīt hal. Ham^anī sab dhēr ād^amī hali kuchh dar na lagal, lēkin
roaring was. We all many men were any fear not was-felt, but
 āj ōhī rāstā-sē ham apan māmā-ke gāo-mē thik
to-day that-very way-by I my-own maternal-uncle-of village-in just
 dū-pahar-ke bēr akēlē gēl-hal. Jab pahār-ke jari tar nadi-ārā
noon-of at-the-time alone had-gone. When the-hill-of foot below the-river-bank
 pahūch^ali-hēa, tab ēk-dam barā khar^abarāhat ban-mē nadi taraph
I-reached, then all-at-once great a crash the-forest-in the-river toward
 sun^ali-hēa, jeh-sē mijāj hamar sudh-mē na rahal. Ham bujh^ali
I-heard, whereby temper my proper-state-in not remained. I thought
 ki bāgh āel aur ham^arā-kē dhaelak. Hamar hāth-mē tar^awār hal.
that the-tiger came and me caught. My hand-in a-sword was.
 Lēkin aw^asar na milal ki mēan-sē bāhar nikālī.

But opportunity not was-got-by-me that sheath-out-of outside I-may-take-(it)-out.

Karējā thar^atharāē lagal, dar-ke-mārē ham kathuā-gēli.
The-heart to-tremble began, fear-through I like-a-wooden-block-became.

Bāgh-kē binā dekh^alē bagh-chēri lag-gēl. Lēkin thōrē dēr-ke
The-tiger without seeing motionlessness seized (me). But little while-of
 bād jab ham ōne dekh^ali tō kā dekh^ali, ki ēk būr^ahā Saūtāl
after when I that-side saw then what I-saw, that one old Santal
 nadi-ke pānī jē pahār ke uprē-sē giraīt-hal machh^ari māre-kē
the-river-of water which the-hill of top-from falling-was fish killing-for
 banhaīt halai. Uhā^a sē jē pathar nīchē bigaīt halai sēi
damming was. There from what stones downward throwing he-was those-very

bīsō	hāth	nichē	khar ^a barāitē	awaīt	halai.	Jab	i
scores-of	cubits	downwards	crashing	coming	were.	When	this
dekh ^a li	tab	jīw-mē	sāhas	bhēl.	Ham	ap ^a ne-sē	i
I-saw	then	mind-in	courage	become.	I	in-my-own-mind	this
kheāl-kar-ke	apan	sāhas	par	hasaīt-hi.			thing
thinking	my-own	courage	on	am-laughing.			

Magahī is also spoken in the western portion of South-Gangetic Monghyr and in a small tract in the South-West corner of Bhagalpur. The language is the same as that spoken in Patna and Gayā, and it is quite unnecessary to give examples. Along the banks of the Ganges some Maithili forms have intruded, but they are easily recognised.

AUTHORITY—

GRIERSON, G. A.,—*Seven Grammars of the Dialects and Sub-dialects of the Bihārī Language, Part VI. South-Maithil-Māgadhi Dialect, of South Munger and the Bārhi Subdivision of Patna.* Calcutta, 1886.

Ascending the plateau to the South and South-East of Gaya, we come to the District of Hazaribagh. Here, also, the language is the same as that of Gaya, and further examples are unnecessary. No monograph has been written regarding the Aryan Dialect spoken in this District. It will, of course, be understood that there are Dravidian and Muṇḍā tribes in the District who speak their own languages, which will be treated of in the proper place.

West of Hazaribagh, lies the District of Palamau, on the Eastern border of which, as already shown, Magahī is also spoken. On the South, Hazaribagh is separated from the Chota Nagpur plateau of the District of Ranchi by the valley of the Damuda and its affluents. The dialect of this latter plateau is not Magahī, but is a form of Bhojpuri, although in the North of the area Magahī is spoken by 20,141 settlers who have immigrated from Hazaribagh. We may, therefore, state as general facts, that, of the two plateaux in the Chota Nagpur Division, the Aryan language of the Northern, or Hazaribagh, plateau, is Magahī, and that of the Southern, or Ranchi, plateau, a form of Bhojpuri.

On the East of Hazaribagh, we drop down from the plateau into the Southern portion of the Sonthal Parganas and the North of the District of Manbhum. Bengali is the language of that portion of the Sonthal Parganas which adjoins Hazaribagh, and of the whole of the District of Manbhum. The latter District runs down the East side of the District of Ranchi, and both are bounded on the South by the District of Singhbhum, including the two Native States of Sarai Kala and Kharsawan. These also are below the Ranchi plateau, so also are the five Parganas of Silli, Bundu, Rahe, Baranda, and Tamar, which belong to Ranchi, and are situated in the extreme East of that District, bordering on Manbhum.

Manbhum is a Bengali-speaking District, and the same language is spoken in that part of Singhbhum, known as Dhalbhum, which is South of Manbhum. The State of Sarai Kala consists of two portions, an Eastern and a Western. In the Eastern, both Bengali and Oṛiyā are spoken by different nationalities. In the rest of Singhbhum, in the State of Kharsawan, and in the Western portion of the State of Sarai Kalā, the main language is Oṛiyā.

In all these sub-plateau tracts, however, there is a strong element speaking, not the main language of the locality, but some form of Magahī. We find pure Magahī spoken in the Chakradharpur Thana in the North of Singhbhum, just below the plateau, and also in the States of Sarai Kala and Kharsawan. So also, in Manbhum, and, again in Kharsawan, we find a corrupt Magahī spoken principally by Kurmīs, which, among other names, is usually called Kurmāli, a form of speech which we shall deal with presently. In the same District pure Magahī is spoken locally by some of the higher castes. In the five sub-plateau Parganas of Ranchi, besides the non-Aryan Muṇḍārī, there are spoken both Bengali and a dialect of Magahī, locally known as Pāch Parganiā or Tamariā, which more nearly approaches the pure form of the language, and which is not so much mixed with Bengali as the dialect of the Manbhum Kurmīs. To conclude, as will be shortly explained, the same corrupt Bengali-Magahī language is also spoken in the South-East of the Hazaribagh District, on the border of Manbhum, in the thānās of Gola and Kashmar, and in a part of the Thana of Ramgarh, and, it may be added, in the distant District of Malda. All this will be subsequently dealt with. Suffice it to say that, at present, the Ranchi plateau is surrounded on three sides by a belt of speaker of Magahī, on the North and South, in its pure form, and on the East, mainly in a form corrupted by the neighbouring Bengali.

It must be noted that in this belt, Magahī is not the language of any locality. It is essentially a tribal language. In Manbhum, speakers of Kurmāli live side by side with speakers of Bengali, and in Singhbhum and its Native States, side by side with speakers of Oṛiyā, or, in the case of Eastern Sarai Kala, with some speakers of Oṛiyā, and with other speakers of Bengali.

This state of affairs is illustrated in the accompanying map.

The following tables show the relative importance of the various Aryan languages in these bilingual Districts :—

HAZARIBAGH.

	NUMBER OF SPEAKERS.
Magahī	1,069,000
Kurmāli	7,333
Muṇḍā and Dravidian Languages	87,550
Other Languages	438
TOTAL	1,164,321

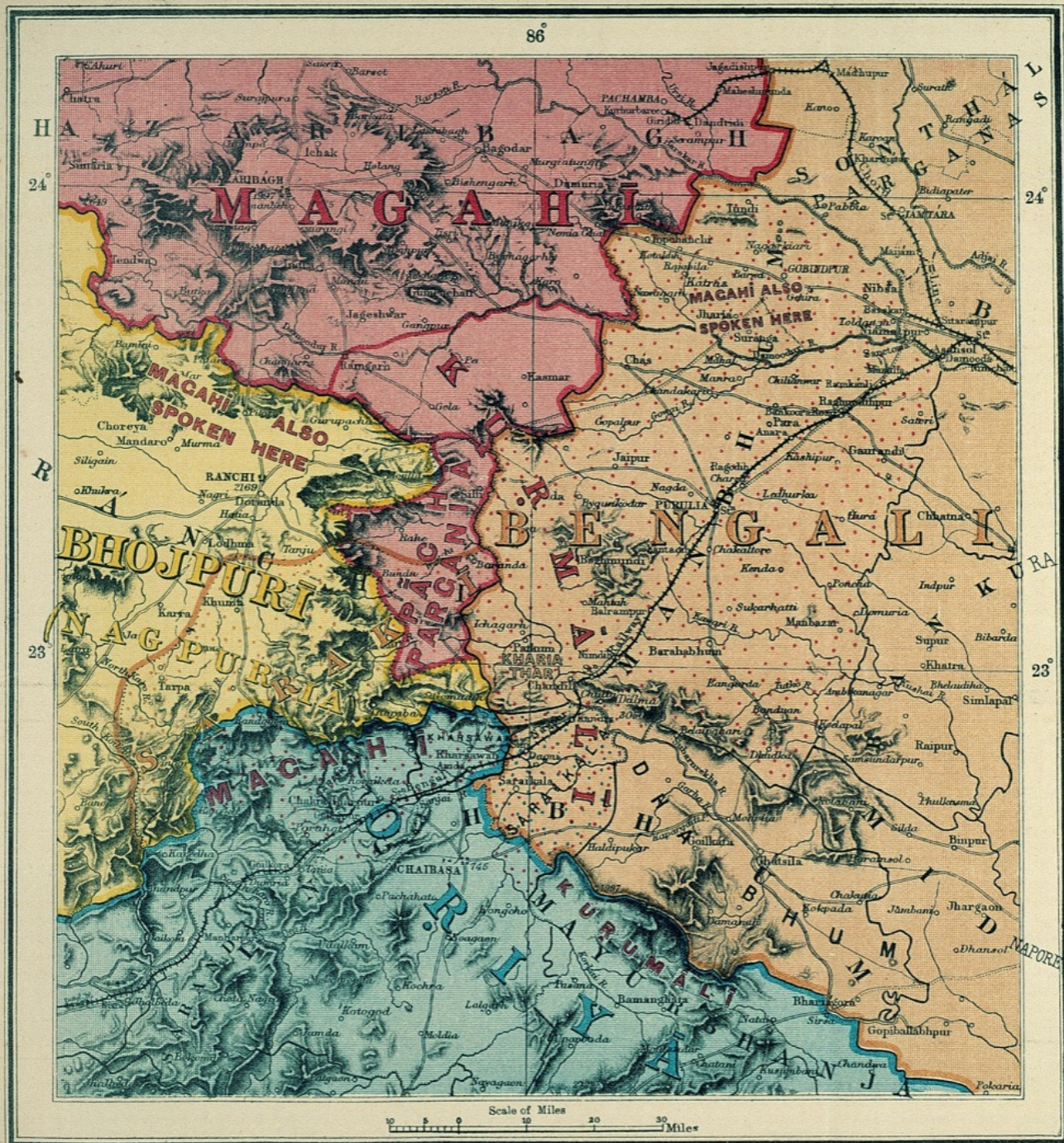
MANBHUM.

Bengali including Kharīā Thār	907,690
Kurmāli and Magahī ¹	111,100
Muṇḍā and Dravidian Languages	171,727
Other Languages	2,811
TOTAL	1,193,328

¹ Pure Magahī is spoken by Zamindārs and Magahiya Brāhmins of Jharia, Katras, and Nowagarh, but separate figures are not available

Aryan Languages and Dialects spoken in East Chota Nagpur.

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Bihari (Magahi)

Area in which Magahi (Pach Pargania) is the language, but in which Bengali (Sarakhi) is also spoken

Bihari (Nagpuria Bhojpuri)

Area in which Bhojpuri (Nagpuria) is the main language, but in which Bengali (Sarakhi) is also spoken

Bengali

Area in which Bengali is the main language, but in which Magahi and Oriya are also spoken

Area in which Bengali is the main language, but in which Magahi (including Kurmai) is also spoken

Oriya

Area in which Oriya is the main language, but in which Magahi is also spoken

RANCHI.

Magahī	20,141	
Pāch Parganiā	8,000	
Nagpurīā Bhojpuri	297,585	
Bengali	54,860	(principally spoken by Jains).
Mundā and Dravidian Languages	731,946	
Other Languages	16,353	
TOTAL	<u>1,128,885</u>	

SINGHBHUM.

Magahī	25,867	
Bengali	106,686	(in Dhalbhum).
Orīyā	114,402	
Mundā and Dravidian Languages	297,878	
Other Languages	655	
TOTAL	<u>545,488</u>	

SARAI KALA.

Magahī	34,815	
Bengali	4,115	(immigrants from Dhalbhum).
Orīyā	21,219	
Mundā Languages	33,690	
TOTAL	<u>93,839</u>	

KHARSAWAN.

Magahī	987	
Kurṃālī	2,957	
Orīyā	8,867	
Mundā Languages	22,659	
TOTAL	<u>35,470</u>	

Before dealing with Kurṃālī, I shall describe the purer form of Magahī, which is current South of the Ranchi Plateau. The two following specimens come from Singhbhum, and may be taken to represent the Magahī of that District, and of Sarai Kala and Kharsawan. It will be seen that it is practically the same as that of Gaya and Hazaribagh. There is some carelessness shown in the use of the oblique genitive, as in *ōkar* for *ok'rā* in the first line of the first specimen, but no other peculiarity is presented. The first specimen is a short passage from the Parable of the Prodigal Son. It is quite unnecessary to give the whole, or to give an interlinear translation. The second specimen is a little fable. Here an interlinear translation has been given.

[No. 23.]

INDO-ARYAN FAMILY.

EASTERN GROUP.

BIHARĪ.

MAGAHĪ DIALECT.

(SINGHBHUM DISTRICT.)

SPECIMEN I.

कोई अदमी के दू बेटा हलइ। ओकर में से छोटका अपन बाप से कहलइ कि ए बाप धन-दौलत के जे हमर बखरा होव हइ से हमरा दे दे। तब ऊ अपन धन-दौलत बाँट देलइ। ढेर दिन नइ बितलइ कि छोटका बेटा सब जमा करलइ अवर दूर देश चल गेलइ अवर ऊ हुआँ धन-दौलत लुचइ में उड़ा देलइ। अवर जब ऊ सब उड़ा चुकलइ तब हुआँ बड़ी अकाल पड़लइ अवर ओकर दुख होवे सुरू होलइ। अवरउ ऊ देश के एक अदमी के इहाँ जा के रहे लगलइ। अवर ऊ ओकरा सूअर चरावे ला अपन खेत में पेटैलइ। अवर ऊ सुअरवन के खाल छिलकवन से अपन पेट भरे खोजलइ। से उ ओकरा केउ नइ देलथीन। तब ओकर हीश भेलइ अवर ऊ कहलइ कि हमर बाप के केतना मजुरा के खा के भी उन्न हइ, अवर हम भूखे मर ही। हम उठव अवर अपन बाप भीरी जैबइ, अवर ओकरा कहबइ बप्पा परमेश्वर भीरी अवर तोर भीरू पाप करली हे। अब हम तोर बेटा कहावे लाइक नखी। हमरा तोर मजुरवन में से एक मजूर निअर रख ॥

TRANSLITERATION.

Kōi ad^amī kē dū bēṭā halaī. Ōkar-mē-sē chhot^akā apan bāp-sē kah^alai ki, ‘ē bāp, dhan-daulat ke jē hamar bakh^arā hōwa hai sē ham^arā dē dē.’ Tab ū apan dhan-daulat bāṭ delai. Dher din naī bit^alai kī chhot^akā bēṭā sab jamā kar^alai awar dūr dēs chal gelaī. Awar ū huā dhan-daulat luchai-mē urā delai. Awar jab ū sab urā chuk^alai tab huā barī akāl par^alai, awar ōkar dukkh hōwe surū holaī. Awar-ū ū dēs-ke ēk ad^amī-ke ihā jā-ke rahe lag^alai. Awar ū ok^arā sūar charāwe-lā apan khet-mē peṭhailai. Awar ū suar^awan-ke khāl chhilak^awan sē apan pēṭ bhare khoj^alai. Sē-ū ok^arā keu naī del^athīn. Tab ōkar hōs bhelaī, awar ū kah^alai ki, ‘hamar bāp kē ket^anā majūrā-kē khā ke bhī ubra hai, awar ham bhūkhe mara hī. Ham uṭhab awar apan bāp bhīrī jaibaī, awar ok^arā kah^abaī, “bappā Paramēśar bhīrī awar tōr bhīrū pāp kar^ali hē; ab ham tōr bēṭā kahāwe laik nakhī, ham^arā tōr majur^awan-mē-sē ēk majūr niar rakh.”’

[No. 24.]

INDO-ARYAN FAMILY.

EASTERN GROUP.

BIHARĪ.

MAGAHĪ DIALECT.

(SINGHBHUM DISTRICT.)

SPECIMEN II.

A FABLE.

एगो सूम अपन सब धन-सम्पत् बेच के सोना किनलइ, अवर ओकरा ऊ गला के ईटा नियर बना के धरती में गाड़ के रोज ओकर पहरा दे हलइ। ओकर कोई पड़ोसिया ई भेद अटकर से बूझ पड़लइ, अवर ओकर घर सुन्ना पा के गड़ल सोनवा निकाल लेलइ। केतना रोज पीछे ऊ सूम ऊ ठाँव कोड़लइ। अवर खाली देख के रोए लगलइ। ओकर रोआई सुन के ओकर दोस्त मोहीम अइलथीन अवर ओकरा बुझा के कहे लगलथीन, ए-भाई, तू काहे खातिर सोच हँ। जब लग सोनवा तोर पास हलउ, तब लग तू ओकर पहरादार छोड़ अवर कुछ तो नइ हल। एइ से तू ऊ गड़हा-ठी में एगो पथर रख ले अवर ओकरे भुलाएल सोनवा बुझ लेहीं।

जे अदमी अपन धन के केकरो दुख बिपद में नइ लगाव हइ, अवर न अपन जीव में खा हइ, ओकर धन अकारथ हइ, अवर ऊ धन अइसने उड़ जा हइ ॥

TRANSLITERATION AND TRANSLATION:

Egō sūm apan sab dhan-sampat bēch-ke sōnā kin^alaī, awar
A-certain miser his-own all wealth-property having-sold gold bought, and
 ok^arā ū galā-ke ītā niyar banā-ke dhar^atī-mē gār-ke
it he having-melted a-brick like having-made the-ground-in having-buried
 rōj ōkar pah^arā dē-halaī. Ōkar kōi paṛosiya ī bhēd
(every)-day of-it guarding used-to-give. Of-him a-certain neighbour this secret
 aṭ^akar-sē bujhe pailaī, awar ōkar ghar sunnā pā-ke gaṛal son^awā
guess-by to-discover got, and his house empty having-found the-buried gold
 nikāl lelaī. Ket^anā rōj pīchhē ū sūm ū ṭhāw koṛ^alaī awar khālī
having-extracted took. Some days after that miser that place dug and empty
 dekh-ke rōe lag^alaī. Ōkar rōaī sun-ke ōkar dōst-mōhim aīl^athin,
having-seen to-weep began. His weeping having-heard his friends came,
 awar ok^arā bujhā-ke kahe lagal^athin, 'ē bhāī, tū kāhe khātir sōcha-hē?
and him having-advised to-say began, 'O brother, thou what for art-grieving?
 Jab-lag son^awā tōr pās halaū tab-lag tū ōkar pah^arādār chhōṛ
As-long-as the-gold of-thee near was-(to-thee), so-long thou of-it a-watchman except
 awar kuchh tō naī halē. Ēi-sē tū ū gaṛhā-ṭhō-mē egō pathar
other anything indeed not wast. This-from thou that hole-indeed-in a stone
 rakh-lē, awar ok^arē bhulāel son^awā bujh-lēhī.
place-for-thyself, and it-indeed the-lost gold imagine.'

Jē ad^amī apan dhan-kē kek^aro dukh bipad-mē nāī lagāwa-haī,
What man his-own wealth anyone's grief affliction-in not does-apply,
 awar na apan jīw-mē khā-haī, ōkar dhan akārath haī, awar ū dhan
and not his-own life-in does-eat, his wealth useless is, and that wealth
 aīsanē ur-jā-haī.
in-this-very-way flies-away.

FREE TRANSLATION OF THE FOREGOING.

A certain miser sold all that he had, and bought some gold, which he melted and fashioned into a brick. He then buried it in the ground, and kept watch over it day-by-day. One of his neighbours guessed the secret, and, finding his house one day vacant, took out the gold and carried it off. Some days after, the miser dug the place up, and, finding nothing there, began to cry. His friends hearing his lamentations came to him, and began to console him, saying 'brother, why art thou grieving? As long as the gold was with thee thou wast nothing but its watchman; now, therefore, put a stone into the same hole, and imagine it to be thy lost gold.'

The riches of a man who neither uses them for the calamities or distresses of others, nor enjoys them himself, are of no use, and fly away just like the miser's gold.

EASTERN MAGAHĪ.

It has been already pointed out that in the localities where Bihārī meets Bengali, we find one of two conditions in existence. North of the Ganges, as a rule, the two languages gradually merge into each other, and we notice an intermediate dialect, such as, for instance, the Siripuriā of Eastern Purnea, which it is difficult to define either as the one or as the other language. The District of Malda presents an exception, for, here, we see two, and even three, nationalities living side by side, each adhering to its own form of speech. Thus, in one and the same village, there will be found speakers of Bihārī, Santālī, and Bengali, according to the respective origins of the speakers.

South of the Ganges, we come upon the same state of affairs as in Malda. For instance, as has already been shown,¹ there is a tract in the Deogarh Sub-division of the Sonthal Parganas, in which both Maithilī and Bengali, besides various Muṇḍā languages, are spoken side by side, without uniting into one general, composite speech. Going further south into Manbhum, we find that Bengali extends on the west up to the foot of the Ranchi and the Hazaribagh Plateaux. There it suddenly stops, face to face with the various forms of Bihārī which compose the Aryan speech of the highlands of Chota Nagpur.

There are, however, emigrants from these highlands into the Bengali-speaking area. These have retained their own language, though, as could only be expected of a small people living for generations in contact with a great people, they have not resisted the temptation of borrowing words and grammatical forms from those amongst whom they live. The result is a kind of mixed dialect essentially Bihārī in its nature, but with a curious Bengali colouring. It is the same with the speakers of Bihārī in Malda. It must be remembered that in each case, the dialect is not a local one. It is not, as in the case of Siripuriā, the language of a border tract between a country whose language is Bengali, and a country whose language is Bihārī. In each case this dialect is the language of a strange people in a strange land. All round them, and usually in a great majority, live the true people of the country, who speak a Bengali of considerable purity, and quite distinct from the mixed Bihārī spoken by these immigrants.²

In Manbhum this language is principally spoken by people of the Kurmī caste, who are numerous in the Districts of Chota Nagpur, and in the Orissa Tributary State of Mayurbhanja. They are an aboriginal tribe of Dravidian stock and should be distinguished from the Kurmīs of Bihar who spell their name differently, with a smooth,

¹ *Vide ante*, p. 95.

² To avoid misapprehension, I wish it to be clearly understood that the above remarks are in no way to be taken as deciding any ethnological problems, and that in talking of the Bengali speakers as the true people of the country, I do not mean that they necessarily are the autochthones of Manbhum. I am simply writing from the point of view of actual existing linguistic facts, and, from that point of view, Bengali speakers are, amongst the speakers of Aryan languages, the people who are in possession of the district at the present day.

instead of a hard, *r*.¹ The two quite distinct tribes have been mixed up in the Census, but as their habitats are also distinct, the following figures may be taken as showing with considerable accuracy the number of Kurmīs in the area under consideration :—

Name of District or State.	Number of Kurmīs.
Manbhum	226,034
Hazaribagh	71,065
Ranchi and Palamau	60,382
Singhbhum	12,400
Orissa Tributary States	39,989
Chota Nagpur Tributary States	27,944
TOTAL	437,814

These Kurmīs do not all speak corrupted Bihārī. Many of them speak Bengali and Oriyā. On the other hand, in Manbhum, it is not confined to this one caste, but is also spoken by people of other tribes. The same dialect is spoken by aborigines in the Chhattisgarh Feudatory State of Bamra, where it is known as Sadri Kōl. In the Orissa Tributary States, the Kurmīs nearly all talk Bengali, although living in an Oriyā-speaking country, and only very few have been returned as speaking the mixed dialect. It will thus be understood that the figures for the people speaking it will not agree with those given above for the tribe. The corrupted dialect has been returned under various names, but in every case it is essentially the same form of speech. The following table shows the number of its speakers, and the name under which, in each case, it was returned :—

Name of District or State.	Name under which originally returned.	Number of speakers.
Manbhum ²	Magahi, Magahiā, Korthā, Kurmāli Thār, Khattā, or Khattāhi.	111,100
Kharsawan State	Kurmāli	2,957
Hazaribagh	Bengali	7,333
Ranchi	Pāch Parganiā or Tamariā	8,000
Bamra State	Sadri Kōl	4,194
Mayurbhanja State	Kurmāli	280
Malda	Hindi	180,000
	TOTAL	313,864

¹ See Journal of the Asiatic Society of Bengal, Vol. lxvii, 1898, Part III, pp. 110 and ff.

² These figures, however, include speakers of pure Magahi, who are Zamindars and Magahiya Brāhmins of Jharia, Katras, and Nawagarh. Separate figures for these are not available. The original figures received from Manbhum were 120,798, but these include some 9,700 speakers of the Karmāli dialect of Santālī, which is quite distinct.

It will be most convenient to call this form of speech 'Eastern Magahī' for none of the local names applies sufficiently to all the speakers.

In Manbhum and Kharsawan this corrupt Magahī is spoken principally by Kurmīs, and is locally known as Kurmāli Thār. The word 'Thār' means literally fashion, and the name means the Aryan language as spoken in the Kurmāli fashion. It is also known as Korṭhā, or, in the north-west of Manbhum as Khaṭṭā, or, in the west of the same district, as Khaṭṭāhī. It is spoken all over the district, but most generally in the west and south-west. It is, in Manbhum, written in the Bengali character, and this has led to its having been described by some as a dialect of that language.

The following are the principal peculiarities of the dialect, as exhibited in the specimens received from Manbhum :—

Pronunciation.—A long *ō* becomes *a* (pronounced in the Bengali fashion like the *o* in 'hot') thus for *lōkēr*, of a man, we find *lakēr*; for *ō-kar* of him, (a Bihārī form), *a-kar*; we find in the same sentence both *gōr^akhīyā* and *gar^akhīyā*, a shepherd; for *kōṇa*, anything, we have *kanha*; for *mōr*, my, and *tōr*, thy, *mar* and *tar*; and for *bhōj*, a feast, *bhaj*. So many others. The word *chhōṭō* (for *chhōṭa* in standard Bengali) is, however, pronounced *chhuṭu*.

An *i* or *e* is apt to change a preceding *a* to *e*. Thus Bengali *kahilek*, he said, becomes *kehalāk*; *kahi-ke*, having said, *kehi-ke*; *besi-ke* having sat, for *basi-ke*; *ker^alā āhā*, I have done; *keri-ke*, having done; *kh^aenē*, at a time. So also *maidhē* for *madhyē*, in.

In the word *hichhā*, for *ichchā*, a wish, *h* has been prefixed.

Nouns.—The pleonastic suffix, *tā*, *tāi* or *tāy* is very common. Sometimes, it has the force of the English definite article. Thus *chhāwā-tā*, the child; *bēṭā-tāy*, the son. Its genitive case is *tek*, as in *gharī-tek bādē*, after a space of twenty minutes. Here it gives the sense of 'about.'

The syllable *ek* is added in the sense of the English indefinite article. Thus, *thar-ek*, a little. *Ek-tā*, is used in the same sense, as in *ek-tā munis-kē dāki-ke*, having called a servant.

In the declension of nouns, the sign for the Accusative-Dative is *kē*, which belongs both to Bihārī and Bengali. Thus *bāp-kē*, to the father. The Bihārī termination *lāy* or *lāi* is also used for the Dative, as in *chārāo-lāi*, for feeding.

The Genitive has several terminations, viz.—

- (1) *ēr*. This is the regular Bengali termination, as in *lakēr*, of a man.
- (2) *ē-kar*. This occurs only in *Bhagamānē-kar*, of God.
- (3) *kar*. This is a Bihārī termination. It occurs in *daulat-kar*, of the wealth.
- (4) *kēr*. This is also Bihārī. It occurs in *muluk-kēr*, of the country; *sūar-kēr*, of the hogs; *miṭhāi-kēr*, of the sweetmeats.
- (5) *ek*. This is the commonest termination of all. It is a corruption of the Bihārī *ak*. It occurs in *dhanin-ek*, of a rich man; *bāp-ek*, of the father; *Bhagamān-ek*, of God; *munis-ek*, of a servant. If a noun ends in *ā* there are irregularities. Thus, we have *gharī-ṭ-ek*, of about twenty minutes; *bēṭā-k*, of a son; *lā-h-ek*, of a boat (*lā*, for *nā*).

The Instrumental and Locative, are formed by adding *ē*. Thus, *bādē*, afterwards ; *ghārē*, in the house ; *hāthē*, on the hand ; *dakānē*, in the shop ; *bhūkhē*, by hunger.

The Plural is usually the same as the Singular, but in the case of human beings *gulā* is added. Thus *muniś-gulā-kē*, to the servants ; *bābu-gulā-k*, of the Bābūs.

Pronouns.—The following forms occur :—

1st Person, *māy*, I ; *ma-kē*, to me ; *mar*, my, but *hāmar pash*, near me ; *hām^{rā}*, we ; *hām^{rā}-kē*, to us ; *hām^{rā}-kar*, of us.

2nd Person, *tāy*, thou ; *tar*, thy, but *tak^{rē}*, or *tarē*, *ēsan*, like thee.

3rd Person, *ū*, he ; *a-kē*, *ak^{rā}-ke*, him ; *akar*, *ak^{rā}*, his (the latter only once, agreeing with a nominative plural).

Tēy, *sē*, he ; *tā-khē* (sic) to him ; *tā-kar*, of him. *Tāk^{rē}* (*hātē*), (for the reason) of that. Similarly *ek^{rē}* (*hātē*), (for the reason) of this ; *tārādēr*, of them.

The Relative and Correlative Pronouns are *jē*, and *sē*.

Adjectival pronouns are *ahē* and *sēi*, that, and *chē*, this. *Kea* is anyone, and *kanha* is anything.

The Verb.—Singular and Plural are, as a rule, the same.

AUXILIARY VERBS, AND VERBS SUBSTANTIVE.

PRESENT—

- (1) *āhā*, I am : (2) *āhis*, thou art ; *āhē*, *āhek*, he is. Once, as an auxiliary, *āihōk*, he is ; *nēkhē*, *nēkhekh* (sic), *nēkhat*, he is not. *Hek*, *hekek*, *hetek*, he becomes, he is going on.

PAST—

- (1) *Helaō*, I was.
(3) *Hel*, *helek*, he was.
Also, (1) *rahā*, I was.
(3) *rahē*, *rehek*, he was.

OTHER FORMS—

- Haī-ke*, having become.
Hēlēi, *heli*, on becoming.
Ak^{bē} keris, thou doest existing, thou existest.

FINITE VERBS.

PRESENT TENSE.

- 1st Person, *lāgaō*, I seem ; *khāṭahā*, I labour.
2nd Person, *keris*, thou doest.

IMPERATIVE.

- 1st Person, *chālē*, let us come.
2nd Person, *dē*, give thou ; respectful, *rākhē*, keep ; inferior, *pindhāohāk*, put on ; *dehāk*, give.

PRESENT DEFINITE.

Only one instance occurs, in the curious form, *khāwāis-āhē*, he is feeding.

IMPERFECT.

Only one instance, *bēche-helaṭṭ*, I was selling.

HABITUAL PAST.

Pāotāk, he (they) used to get; *pār^atāk*, he (they) used to be able.

FUTURE.

Pāyam, I shall get; *kaham*, I shall say; *kerbēi*, we shall do; *debēi*, we shall give.

PAST—

1st Person.—This occurs under three forms; viz.:—

- (a) *Pāolaṭṭ*, I obtained; *kek^alaṭṭ*, I said; *khuj^alaṭṭ*, I demanded; *dekh^alaṭṭ*, I saw; *lāg^alaṭṭ*, I began; *ṭek^alaṭṭ*, I obstructed.
- (b) *Pāolēi*, I obtained; *delēi*, I gave.
- (c) *Aṭāolāhan*, I reached; *sudhāolāhan*, I enquired.

2nd Person.—Only one instance, *lāgāolē*, thou didst commence.

3rd Person.—This usually ends in *āk*, as in *kek^alāk*, he said; *delāk*, he gave; *guchāolāk*, he lost; *sirāolāk*, he finished; *rah^alāk*, he stayed; *ker^alāk*, he made; *pāolāk*, he obtained; *khāolāk*, he ate; *bāch^alāk*, he survived; *lāg^alāk*, they began; *sudhālāk*, he (they) enquired; *bujhāolāk*, he entreated; *uṛāolāk*, he wasted.

In the case of Intransitive verbs sometimes the Bihārī custom of dropping all terminations is followed, as in *gēl*, he went.

Sometimes almost pure Bengali forms are used, as in *kek^alek*, he said; *kak^alen*, he said.

PERFECT.—This is built on the Bihārī system.

1st Person.—(a) Transitive verbs, *ker^alē-āhā*, I have done; *kāṭ^alē-āhā*, I have disobeyed.

(b) Intransitive verbs, *maral-āhā*, I have died.

2nd Person.—Transitive verb, *delē-āhis*, thou hast given.

3rd Person.—(a) Transitive verb, *ṭhān^alē-āhē*, he has considered; *ān^alē-āhē*, he has brought. Also *pāolē-āhōk*, he has got.

(b) Intransitive verb, *āol-āhek*, he has come; *gēl-āhek*, he has gone.

PLUPERFECT.—*Rākh^alē-rahē*, he appointed (a long time ago); another form is *mari rahē*, or *mari rehek*, he died (a long time ago). Before the auxiliary the final *l* of the Past Participle of an intransitive verb, becomes *r*. Thus *gēr* (for *gēl*) *rahā*, I had gone; *gēr rahē*, he had gone.

PAST CONJUNCTIVE.—The following appears to belong to this tense: *keretēlia*, (that) they might have made.

CONJUNCTIVE PARTICIPLE.—This is pure Bihārī. Thus,—*bāṭi-ke*, having divided; *lēi-ke*, having taken; *jāi-ke*, having gone; *keri-ke*, having made; *kehi-ke*, having said, and many others.

As examples of Compound Verbs, we have *dei-delāk*, he gave; *dauri jāi-ke*, having run, and others.

THE CONDITIONAL PARTICIPLE—*delēi*, on giving; *hēlēi*, *heli*, on becoming.

OTHER FORMS are *ghurek bērā*, the hour of returning; *khābār*, of eating.

Idiom —

The Negative is *nehi* or *niki*.

Example of a Potential Verb,—*sirāolē pār^atāk*, they used to be able to finish.

Example of an Inceptive Verb,—*kere lāg^alāk*, they began to make.

Note the form *richek*, a little, a corruption of the Bihārī *rachi-ke*, or *achik*.

The following specimens come from Manbhum, and are in the Bengali character. They may also be taken as illustrating the Kuṛmālī of Kharsāwān. They have been written down for the purposes of the Survey by Babu Sital Chandra Chatterjia, Sub-Inspector of Schools :—

[No. 25.]

INDO-ARYAN FAMILY.

EASTERN GROUP.

BIHĀRĪ.

EASTERN MAGAHĪ DIALECT.

SPECIMEN I.

KURMĀLĪ THĀR.

(MANBHUM DISTRICT.)

এক লকের ছুটা বেটা ছালিয়া রেহেক। তারাদের মইধে ছুটু বেটাটায় অকর বাপ্কে কেহলাক্ যে বাপ্-হে হামরাকর্ দৌলতকর যে মঁয় হিঁসা পায়ম্ সে মকে দে। তখন তাকর বাপ্ আপন দৌলত বাঁটিকে অকর হিঁসা দেই দেলাক্। খড়েক দিন বাদে ছুটু বেটা ছাওয়াটা আপন ধন দরিব লেইকে বিদেশ গেল্। সে ঠিনে যাইকে উজবক্ হইকে সভে ঘুচাওলাক্। যভে খরচা কেরিকে সভে শিরাওলাক তভে অহে মুলুককের বেড়ি আকাল হেলেক। তাকরে খাতির অকর দুখ হেঁলেই ক্ষেণে সেই মুলুককের এক বেড়ে ধানিনেক্ ঘারে রহলাক্। অহে ধনিনটা অকরাকে টাইড়ে শূয়র চারাওলাই গোরথিয়া রাখলে-রহে। অহেলায় গরথিয়া শূয়রকের খাবার চকা খাইকে আপন পেট ভরায়েক িঁছা কেরলাক। বিচকম তাখে কেয় কন্থ নেহি দেলৈই। মনে মনে ঠানলে আহে মর বাপেক্ ঘারে কেতেক বেরছনিয়া আহেক। অকরা মান্ধি এতিক বেরছন্ পাওতাক যে খাইকে নেহি শিরাওলে পারতাক্। আর মঁয় ভুঁখে মরন্ আই। মঁয় বাপেক্ ঠাই যাইকে কহম্ বাপ্-হে মঁয় ভগমানেকর ঠাই আর তর্ ঠাই দষ কেরলে আই। তর্ বেটাক লাক মঁয় না লাগঁও। তঁয় মকে মুনিশ রাথৈ। তাকর বাদে উ আপন বাপেক্ ঘার গেল্। অকর বাপ অকে ফারাকলে দেখিকে বেড়ি দুখ পাওলাক্। অকর বাপ্ আপন ছাওয়াটাকে দেখিকে দৌড়ি যাইকে ঘেঁচায় ধরিকে চুমা খাওলাক। তখন অকর ছাওয়াটায় কেহলাক্, বাপ্হে তর্ ঠিনে আর ভগমানেক ঠিনে মঁয় গুণহাঁ কেরলে আই। তর্ বেটাক্ লাক্ মঁয় না লাগঁও। অকর বাপে মুনিশগুলাকে কহলেন যে অকে বেশ লুগা আনিকে পিঁধাওহাক্ আর অকর হাঁথে অংঠি দেহাক্, গড়ে জুতা দেহাক। আর চালৈ হামরা খাই পিকে মজা কেরবেই। মর এহে বেটাটা মরি রেহেক আর বাঁচলাক্; হারাঁই গের রহে আর পাওলৈই। এতনাটা কেহিকে মজা কেরে লাগলাক্॥

অহে লক্টার বড় বেটাটা খেত গের রহে। সে ঘুরেক বেরা যখন ঘার পঁছাপঁছটি হেল তেখনে নাচ বাজনা কর জাঁক শুনিকে একটা মুনিশকে ডাকিকে শুধাওলাক কিনা লায় এতেক নাচ বাজনা হেহেক রে। মুনিশটাই কেহলেক তর্ ভাই আওল আহেক্, তাকরে হঁতে কুটুম্কে খাওয়াইসাহে কেসে ন অকে ভালঁই ভালঁই পাওলে আই-হোক। একরে হঁতে অকর রাগ হেলেক, ঘারে নিহি গেল্। অকর বাপ্ তখন বাহরায় আসিকে আনেক আনেক বুঝাওলাক। তখন তঁয় কেহলাক মঁয় এতনাদিন তর্ মুনিশেক লেখে খাটই কখন মঁয় তর্ কাথা নেহি কাটলে আই মনেক তঁয় মকে একটা ছাগেছোয়া নিহি দেলে আহিস যে পাঁচ ভাই মজা কেরেতেলিয়। তর্ যে বেটাটাই তহরে এসন্ নাচনি লৈইকে তরে এসন ধন দরিব উড়াওলাক্ সে ঘুরিকে পঁহচৎ না পঁহচতে তঁয় ভজ লাগাওলে। তখন অকর বাপ্ কেহলাক সভে দিনত তঁয় হামর পষ অহবে কেরিস। সভে ধন দরিব তরে হেকেক। কিন্তুক এখন রিচেক মজা কেরে হেতেক কেসেন তর্ এহে ভাইটা মরি রহে ঘুরিকে বাঁচল হারাঁই গের রহে ঘুরিকে পাওলাও ॥

[No. 25.]

INDO-ARYAN FAMILY.

EASTERN GROUP.

BIHĀRĪ.

EASTERN MAGAHĪ DIALECT.

SPECIMEN I.

KURMĀLĪ THĀR.

(MANBHUM DISTRICT.)

Ek lakēr du-tā bēṭā chhālā rehek. Tārādēr maīdhē chhuṭu bēṭā-tāy
One man-of two son children were. Of-them among (the)-younger son
 a-kar bāp-kē keh^alāk jē, 'bāp-hē, hām^arā-kar daulat-kar jē māy hīsā
his father-to said that, 'father-O, our property-of what I share
 pāyam sē ma-kē dē.' Takhan tā-kar bāp āpan daulat bāṭi-ke
shall-get that me-to give.' Then his father own property dividing
 akar hīsā dēi-delāk. Tharek din bādē chhuṭu bēṭā chhāwā-tā āpan
his share made-over. A-few days after younger son child own
 dhan-darib lēi-ke bidēs gēl. Sē ṭhinē jāi-ke
property-(and)-things taking foreign-land went. (To)-that place going
 ujbak haī-ke sabhē ghuchāolāk. Jabhē kharchā kerī-ke sabhē
(a)-fool being all-(his-property) he-lost. When expenses making all
 śirāolāk, tabhē ahē muluk-kēr bēri ākāl helek. Tāk^arē khātir a-kar
he-finished, then that land-of great famine was. This for his
 dukh hēlēi kh^aenē, sēi muluk-kēr ek bēṛē
distress of-being at-the-time, that land-of one great
 dhaninek ghārē rah^alāk. Ahē dhanin-tā ak^arā-kē ṭāṛē sūar
wealthy-man's house-in he-stayed. That rich-man him in-the-fields swine
 chārāo-lāi gor^akhiyā rākh^alē-rahē. Ahē-lāy gar^akhiyā sūar-kēr
feeding-for shepherd appointed. That-for (so-that) the-shepherd the-hogs-of
 khābār chakā khāi-ke āpan pēt bharāyek hīchhā ker^alāk. Bich^akam
(the)-food-of husks eating own stomach filling-of wish he-made. But
 tā-khē kēa kanha nehi delēi manē-manē ṭhān^alē-āhē, 'mar
him-to any-one anything not on-giving in-(his)-mind he-thought, 'my
 bāpek ghārē ketek bē^ahuniyā āhek. Ak^arā mānshi
father's house-in how-many wages-earning-labourers are. His men
 etik bē^ahun pāotāk jē khāi-ke nehi śirāolē
so-much wages-(in-food) used-to-get that eating not to-finish
 pā^atāk, ār māy bhūkhē maral āhā. Māy bāpek ṭhāi jāi-ke
they-used-to-be-able, and I (by)-hunger dying am. I father's near going

kaham, "bāp-hē, mǎy Bhagamānē-kar ṭhāi ār tar
will-say, "father-O, I God-of in-the-presence and of-thee
 ṭhāi dash ker^alē-āhā. Tar bēṭāk lāk mǎy nā
in-the-presence sin committed-have. Thy son-of like I not
 lāgaō; ṭāy ma-kē muniś rākhē." Tā-kar bādē ū āpan
do-appear; thou me (thy)-servant keep." This after he own
 bāpek ghār gēl. A-kar bāp a-kē phārāk-lē dēkhi-ke bēṭi
father's house went. His father him a-distance-from seeing great
 dukh pāolāk; a-kar bāp āpan chhāwāṭā-kē dēkhi-ke dauṛi jāi-ke
sorrow felt; his father own child seeing running coming
 ghēchāy dhaṛi-ke chumā khāolāk. Takhan a-kar chhāwā-ty keh^alāk,
neck holding kisses gave. Then his child said,
 'bāp-hē, tar ṭhinē ār Bhagamānek ṭhinē mǎy gun^ahā
'father-O, thy presence-in and God-of the-presence-in I sin
 ker^alē-āhā. Tar bēṭāk lāk mǎy nā lāgaō.' A-kar bāpē
committed-have. Thy son-of like I not do-appear.' His father
 muniś-gulā-kē kah^alen jē, 'a-kē bēs lugā āni-ke pindhāohāk, ār
servants-to said that, 'him-to good cloth bringing cause-to-put-on, and
 a-kar hāthē angṭhi dēhāk, garē jutā dēhāk, ār chālē hām^arā
his hands-on rings give, legs-on shoes give, and come we
 khāi pi-ke majā ker^abēi; mar ehē bēṭā-tā mari-rehek,
eating drinking merriment will-make; my this son died-had,
 ār bāch^alāk; hārāi gēr-rahē, ār pāolēi.' Et^anā-tā kehi-ke
and revived; lost gone-had, and I-regained.' This-much saying
 majā kere lāg^alāk.
merriment doing they-began.

Ahē lak-tār bara bēṭā-tā khēt gēr rahē. Sē ghurek
That man's elder son field gone had: He returning-of
 bēṛā jakhan ghār pāhuchā-pāhuchi hel tekhnē nāch-bāj^anā-kar
at-the-time when house almost-reached was then dancing-and-music-of
 jāk śuni-ke, ek-tā muniś-kē dāki-ke śudbāolāk, 'kinā-lāy etek
splendour hearing, one servant calling asked, 'what-for this-much
 nāch bāj^anā hehek-rē?' Muniś-tā-i keh^alek, 'tar bhāi
dance (and) play is-going-on-eh?' The-servant said, 'thy brother
 āol āhek. Tāk^arē hātē kuṭum-kē khāwāis-āhē, kese na
come has. Of-that for relations he-is-feeding, why because
 a-kē bhālāi-bhālāi pāolē-āihōk.' Ek^arē hātē a-kar rāg
him in-good-condition he-got-has.' This for his anger
 helek, ghārē nihi gēl. A-kar bāp takhan bāh^arāy āsi-ke,
rose, house-in not did-go. His father then out coming,
 ānek-ānek bujhāolāk. Takhan ṭēy keh^alāk, 'mǎy et^anā-din tar muniśek
a-good-deal entreated. Then he said, 'I so-many-days thy servant-of

lēkhē khāt-ahā. Kakhna mǎy tar kāthā nehi kāt'lē-āhā, manek
like labour. Ever I thy words not disobeyed-have, even-then
 tǎy ma-kē ek-tā chbāgē-chhōwā nihi delē-āhis jē pāch
thou me-to one goat-young not given-thou-hast that five
 bhāi majā keretēlia. Tar jē bētā-tā-i tah'rē ēsan,
brethren merriment would-have-made. Thy what the-son of-thee like,
 nāchⁿⁱ lēi-ke, tarē ēsan dhan-darib uṛāolāk, sē
dancing-girls taking, of-thee like property-(and)-things wasted, that
 ghuri-ke, pāh^{chat-nā-pāhach}tē, tǎy bhaj lāgāolē.
returning, immediately-on-reaching-(home), thou feast commencedest.'
 Takhan a-kar bāp keh^{lāk}, 'sabhē din-ta tǎy hāmar pash
Then his father said, 'all days-while thou me with
 ah^{bē} keris. Sabhē dhan-darib tarē hekek; kintuk ekhan
living doest. The-whole property-(and)-things thine are; but now
 richēk majā kere hetek, kēsen tar ehē bhāi-tā mari rahē,
some merriment do should, why (because) thy this brother died had,
 ghuri-ke bāchal; hārāi gēr-rahē, ghuri-ke pāola^ā.
again (has)-lived; lost gone-had, again I-got.'

[No. 26.]

INDO-ARYAN FAMILY.

EASTERN GROUP.

BIHARĪ.

EASTERN MAGAHĪ DIALECT.

SPECIMEN II.

KURMĀLĪ THĀR.

(MANBHUM DISTRICT.)

STATEMENT OF A PERSON ACCUSED IN A CRIMINAL COURT.

হজুর মঁয় দকানে বেসিকে মিঠাই বেচে হেলঁও। চারটা বাবু আইকে মিঠাইকের কেতেক দর শুধাও-
লাক। মঁয় কেহলঁও সব জিনিসেক ত একদর নেখেখ। অহে বাবুগুলঁয় শুনিকে কেহলাক সভে দরিব
মিলঁয়কে এক সের হামরাকে দেহাক। মঁয় এক সের মিঠাই দেলঁই আর আঠ আনা দাম খুজলঁও।
তখন বাবুগুলঁাই কেহলাক যে হামরাকর সঁগে পয়সা নেখৎ। অহে লদি লা আহেক। উঁহা যাইকে দাম
দেবঁই। মঁয় ভদরান মানুষ দেখিকে মঁয় কনহ নিহি কেহলঁও। ঢের খেন হেলি পয়সা নিহি দেলাক
দেখিকে মঁয় লদীতক্ গের রহঁ। যাইকে দেখলঁও লাটা সেঠিন্ নেখেই। ঢের ধুরলে থানঁই থানঁই
দেখলঁও লাটা ঢের ধুর্ গেল আহেক্। তেখনে মঁয় পেছাঁই পেছাঁই দৌড়ে লাগলঁও। ঘড়িটেক্ বাদে
মঁয় লাটাকে আঁটাওলাহন্। আঁটাইকে লাহেক্ মাঁঝিটাকে বাবুগুলাক্ কাথা শুধাওলাহন। লা মাঁঝি
কনহ নিহি কেহলাক। মঁয় তখন পানী নাভিকে লাটাকে টেকলঁও। তখন বাবু গুলঁয় লাহেক্ ভিতরলে
বাহরায়কে মকেই চর কেরিকে গুল্ কেরলাক্ আর দুইটা বাবুই কঁাড়ি ঘারলে একটা সিপাহি ডাকা কারা-
ইকে আনলাক্। মঁয় সিপাহিকে সব কাথা খুলিকে কহি দেলঁই। সিপাহি মর কাথা নেহি শুনিকে
গিরিপ্তান কেরিকে আঁনলে আহে। দহাই ধরমা অতার মঁয় নিহি চরি কেরলে আহঁ। মঁয় বড়ি গরিব
লক। মন্ন কেউ নেখৎ বাবা সত্ বিচার্ করি দে। মন্ন কনহ দয নেখে ॥

INDO-ARYAN FAMILY.

EASTERN GROUP.

BIHĀRĪ.

EASTERN MAGAHĪ DIALECT.

SPECIMEN II.

KURMĀLĪ THĀR.

(MANBHUM DISTRICT.)

STATEMENT OF A PERSON ACCUSED IN A CRIMINAL COURT.

Hajur, mǎy dakānē besi-ke mīṭhāi bēche helaō. Chār-tā
Sir, I the-shop-in sitting sweetmeats selling was. Four
 Bābu āi-ke mīṭhāi-kēr ketek dar śudhāolāk. Mǎy keh^alaō, 'sab
Babus coming sweetmeats-of how-much price asked. I said, 'all
 jinisek ta ek-dar nēkhekh.' Ahē Bābu-gulāy śuni-ke keh^alāk,
things-of indeed same-price is-not.' Those Babus hearing said,
 'sabbhē darib milāy-ke, ek sēr hām^arā-kē dehāk.' Mǎy ek sēr mīṭhāi
'all things mixing, one seer us-to give.' I one seer sweetmeats
 delēi, ār - āṭh ānā dām khu^jlaō. Takhan Bābu-gulāi keh^alāk jē,
gave, and eight annas price asked. Then the-Babus said that,
 'hām^arā-kar sāgē pay^asā nēkhat. Ahē ladi lā āhek. Ūhā jāi-ke
'of-us with pice is-not. In-that river (a)-boat is. There going
 dām debēi.' Mǎy bhad^arān-mānush dēkhi-ke mǎy kanha nihi
price we-shall-give.' I gentlemen seeing I anything not
 keh^alaō. Dhēr khen heli pay^asā nihi delāk dēkhi-ke mǎy ladi-tak
said. Long time having-been pice not gave seeing I the-river-up-to
 gēr-rahū; jāi-ke dekh^alaō lā-tā sē-ṭhin nēkheī. Dhēr dhur-lē thānāi
went; going I-saw the-boat there is-not. Great distance-from discerning
 thānāi dekh^alaō lā-tā dhēr dhur gēl āhek. Tekh^anē mǎy
discerning saw the-boat great distance gone has. Then I
 pechhāi pechhāi daure lāg^alaō. Ghari-ṭek bādē mǎy lā-tā-kē
after after-(the-boat) running began. Twenty-minutes-of after I the-boat
 ātāo-lāhan. Ātai-ke lāhek mājhita-kē Bābu-gulāk kāthā śudhāolāhan.
reached. Reaching the-boat-of the-boatman the-Babus-of news I-asked.
 Lā-mājhi kanha nihi keh^alāk. Mǎy takhan pāni nābhi-ke
The-boatman anything not said. I then (in-the)-water plunging
 lā-tā-kē ṭek^alaō. Takhan Bābu-gulāy lāhek bhitār-lē bāh^arāy-ke,
the-boat obstructed. Then the-Babus the-boat-of inside-from coming-out,
 ma-kē-i char kerī-ke gul ker^alāk, ār dui-tā Bābu-ī phāri-ghār-lē
me-even thief calling noise made, and two Babus-also the-(police)-outpost-from

ek-tā sipāhi dākā-kārāi-ke ān^alak. Māy sipāhi-kē sab kāthā khuli-ke
a constable sending-for brought. I the-constable-to every word openly
 kahi-delēi. Sipāhi mar kāthā nehi śuni-ke giriptān-keri-ke ān^alē-āhē.

told. The-constable my words not listening-to arresting has-brought.

Da-hāi, dharmā-atār, māy nihi chari keṛ^alē-āhā. Māy baṛi
Two-alases, incarnation-of-justice, I not theft have-committed. I-(am) very
 garib lak; mar kēū nēkhat, Bābā, sat bichār kari-dē, mar
poor man; mine anyone there-is-not, O-father, true justice do, mine
 kanha dash nēkhē.
any guilt (there)-is-not.

SADRĪ KŌL.

The main Aryan language of the Feudatory State of Bamra, which lies to the West of the Keonjhar State, is Oṛiyā. Most of the aborigines speak Muṇḍā languages, but some of them use a corrupt Aryan language, which is locally known as Sadrī, or more correctly Sad^arī Kōl. As in the case of the Sadrī Korwā sub-dialect of Chhattīsgarhī, the word 'Sadrī' is used when an aboriginal tribe abandons its own language and takes to an Aryan one. Sadrī Kōl is reported to be spoken by 4,194 people. It is not, as might be expected, a dialect of the surrounding Oṛiyā, but is a form of the Eastern Magahī dialect. Immediately to its East, in the States of Keonjhar and Mayurbhanja, a form of Eastern Magahī is also spoken, called Kuṛmālī, but Sadrī Kōl does not agree so closely with this as it does with the Kuṛmālī Thār of Manbhum and Kharsawan, with which it is practically identical. The pronunciation, too, is the same, the vowel *a* being sounded as in Oṛiyā, *viz.*, like the *o* in 'hot.'

Two specimens are given of this dialect. The first is a short extract from the Parable of the Prodigal Son, and the other a folk-tale. A few instances of the influence of Oṛiyā will be noticed. Such are the genitive *māl-jālar*, of property, and plurals like *suar-mānē*, swine; *hām^rē-mān*, we.

[No. 27.]

INDO-ARYAN FAMILY.

EASTERN GROUP.

BIHĀRĪ.

EASTERN MAGAHĪ DIALECT.

SPECIMEN I.

SADRĪ KŌL.

(STATE BAMRA.)

Gōṭē ād^amī-kēr dui-ṭhur bēṭā rahin. Unhā-lē chhōṭ bēṭā ō-kar
One man-of two sons were. Them-from the-younger son his
 bāp-kē kah^alāk, 'ē ābā, māl-jālar jīn bhāg mōr bhāg-mē
father-to said, 'O father, of-the-property what share my share-in
 girī, sē-kē mō-kē dē.' Sē ō-kar māl-jāl bhāg-kar dēlāk. Purē
will-fall, that me-to give.' He his property having-divided gave. Many
 dīn nai jāilā chhōṭ bēṭā māl-jāl sōb-kē ek-ṭhin jamā-kar-khan
days not went the-younger son the-property all in-one-place having-collected
 bidēs gelāk. Ō-ṭhānē kherāp kām-mē sab māl-jāl kharach
a-foreign-country went. There bad conduct-in all the-property spent
 kar-delāk : sab māl-jāl kharach kar-ke serāi-khan, ō dēs-mē
he-made : all the-property spent having-made having-completed, that country-in
 maharg holāk, āur ō bahūt dukh pālāk. Tāhān utar-mē ō ō
a-famine became, and he much distress got. There after-in he that
 dēs-kar ek ād^amī-kar ghar-mē āsh^arā lelāk, āur ō ād^amī ō-kē
country-of a man-of house-in shelter took, and that man him
 dōin-mē suar charāi pāiṭhālā. Sē suar-mānē jōn tasu
fields-in swine to-feed sent. He the-swine (plural) what husks
 khāt-rahin, ō-kē khāi-kōr pēṭ purāi-kē man kar^alāk. Ō-kē
used-to-eat, those having-eaten his-belly filling-for mind made. Him-to
 ō kēhū delāin nāhin khāi-kē.
those anyone gave not eating-for.

INDO-ARYAN FAMILY.

EASTERN GROUP.

BIHARĪ.

EASTERN MAGAHĪ DIALECT.

SADRĪ KŌL.

(STATE BAMRA.)

SPECIMEN II.

Ek gāũ-mē budhā budhī dui jhan rah^alen. Bahūt
One village-in an-old-man an-old-woman two persons were. Many
 ād^amī par-dēs jāi-kē kāmāi-khan lānat-hen. Sē-khanē
men foreign-country having-gone having-earned bringing-are. Then
 budhiā-kē hīsgā lāg^alāk. Tōb-lē budhī kah^alāk,
the-old-woman-to envy became-attached. Then the-old-woman said,
 ‘ē budhā, sabē-tō kāmāi-khan lānat-hen, hām^arē-man
‘O old-man, all-indeed having-earned bringing-are, we
 jāb.’ Kāndhē sab din sarag-kēr ek hāti dhān khāt-rahē, jē
will-go.’ Where all day heaven-of an elephant paddy used-to-eat, there
 budhā ogār^alāk. Hāti ālāk. Hāti khāt-rahē. Dhān
the-old-man watched. The-elephant came. The-elephant eating-was. Paddy
 khāi-khan jāāt-rahē sarag-pur. Tōb-lē budhā pōchh-mē
having-eaten going-he-was (to)-the-heaven-city. Then the-old-man the-tail-on
 dhar^alāk. Hāti budhā-kē lē-gelāk sarag-pur. Ūhā
seized-hold. The-elephant the-old-man took-away (to)-the-heaven-city. There
 budhā bahūt kāmāi khālāk. Tōb-lē ō hāti-kēr pōchh-kē
the-old-man much having-earned ate. Then he the-elephant-of the-tail
 dhar^alāk, āu nichē ālāk, āur budhiā-kē kah^alāk, ‘Budhiā
seized, and down came, and the-old-woman-to said, ‘Old-woman
 dekh, et^arā kāmāi-khan lāin-han.’ Tōb-lē budhiā dekh^alāk,
see, so-much having-earned I-have-brought.’ Then the-old-woman saw,
 aur ō-kar jiu bahūt ānand holāk. Budhiā kah^alāk, ‘mō-hō
and her soul very rejoiced became. The-old-woman said, ‘I-too
 jābō.’ Tōb-lē dōnō jhan gelāin, hātir pōchh dhaīr-khan,
will-go.’ Then both persons went, the-elephant’s tail having-seized,
 sarag-pur. Ō-mānē ūhā khōb kāmāilāin khālāin. Tōb-lē
(to)-the-heaven-city. They there well earned ate. Then
 budhā bichār kar^alāk. Budhiā-kē kah^alāk. Tōb phēr
the-old-man consideration made. The-old-woman-to he-spoke. Then again
 budhā hāti-kēr pōchh-kē dhar-kēr gāũ-kēr ād^amī-kē
the-old-man the-elephant-of the-tail having-seized the-village-of men

lēgek lāgin ālāk. Tōb gāũ-kēr ādāmī-kē pōchh¹lāk, 'kāhō, bringing-of for came. When the-village-of men he-asked, 'well, ĩhā bhūkē marat-hān. Chalā, sarag-pur-mē bahūt dhān chāul here in-hunger you-are-dying. Come, the-heaven-city-in much paddy rice milat-hē. Ūhā-kēr tām̃bi bahūt badā hāi.' Tōb-lē sab gāũ-kēr ādāmī is-found. There-of the-seer very big is.' Then all the-village-of men bichār kar¹lāin, āur budhā-kē 'chalā, bhāi, jāba,' kah¹lāin. consideration made, and the-old-man-to 'come, brother, we-will-go,' said.

Tōb-gē āur ō hāti-kē ogār¹lāin, āur ō hāti-kēr Then and that elephant they-watched, and that elephant-of pōchh-mē budhā dhar¹lāk. Phēr budhā-kēr piṭh-mē āur the-tail-on the-old-man seized-hold. Again the-old-man-of the-back-on another ek jhan potār¹lāk. Ō-kar piṭh-mē āur ek jhan potār¹lāk. Phēr one person embraced. His back-on another one person embraced. Again āur ek jhan potār¹lāk. Āesan gāũ-kēr sab ādāmī pot¹rā-pot¹rī another one person embraced. Thus the-village-of all the-men embracing-on-embracing halāin. Tōb-lē hāti upar-kē chal¹lāk. Sarag-pur-kēr ādhā bāt became. Then the-elephant above-to started. The-heaven-city-of half way haĩ-khan, ek jhan pāchhē-kēr ādāmī puchh¹lāk, 'haĩ-hō, budhā, having-become, one person behind-of a-man asked, 'well, old-man, et¹rā dhūr lē-jāat-hī, jē ūhā ket¹nā bad tām̃bi āhē?' so-much distance you-are-taking-(us), what there how big the-seer is?' Tōb-lē budhā ēk hāt-mē hāti-kēr pōchh-kē dhaĩr-khan ek Then the-old-man one hand-in the-elephant-of the-tail having-held one hāt-mē tām̃bi-kē batālāk, 'et¹nā bad tām̃bi āhē.' Tōb-lē phēr ek ādāmī hand-in the-seer explained, 'so big the-seer is.' Then again one man puchh¹lāk, 'nāi sun¹lī-hō; ket¹nā bad tām̃bi āhē-jē.' Tōb-lē budhā asked, 'not I-have-heard-you; how big the-seer is-what.' Then the-old-man dōnō hāt-kē chhōḍ-kar, 'et¹nā bad tām̃bi āhē,' bol¹lāk. Tōb-lē hāti both hand letting-go, 'so big the-seer is,' said. Then the-elephant sarag-pur chaĩl-gelāk; ādāmī sab paĩḍ-kar mar-gelāin. to-the-heaven-city went-away; the-men all having-fallen died.

FREE TRANSLATION OF THE FOREGOING.

Once upon a time there lived an old couple in a certain village. A number of the villagers used to go abroad to earn money, and would return rich men. This roused the old woman's envy, and said she, 'see how much these people bring home from their earnings. Let us go too to try our luck.' So the old man went and watched at a place where an elephant of Heaven used to come down and graze all day on paddy. According to his custom he came down and ate his fill, and was returning to the City of

Heaven, when the oldster caught hold of his tail and was carried up with him. He arrived there safely, and found plenty of work at high wages; so when he had earned a great deal, he again caught hold of the elephant's tail, and was carried down home again. 'See,' said he to his wife, 'how much I have earned.' When the old woman saw it, her soul was filled with joy, and she replied, 'I'll go too.' So they both set out, and both caught hold of the elephant's tail and in due course arrived at the City of Heaven. There they earned plenty and ate well, till one day the old man thought over things, and, after telling his better half, caught hold of the elephant's tail and went down home to fetch up his fellow-villagers. When he got there he asked them all to come back with him. 'Why,' said he, 'are you all dying here of hunger, when there is plenty of paddy and rice to be got in the City of Heaven. Moreover, the seer¹ up there is a very big one.' Then the villagers thought over the matter and agreed to go with the oldster. So they went out and watched for the elephant, and when he was starting home the old man caught hold of his tail. Another fellow caught him round the back. Then another caught the second round the back, and another the third, and so on till all were hanging like the tail of a kite from the elephant's tail, each one clasping the waist of the one above him. They had got half way to the City of Heaven when one of the rear men called out to the oldster, 'hulloa, old man, you are taking us a very long way. How big is the seer up there?' The oldster held on to the elephant's tail with one hand, and motioned with the other saying, 'it is so big.' Then another fellow shouted, 'I couldn't hear what you said. How big is the seer?' The oldster let go with both hands, saying, 'it is so big.' So the elephant went on his way to the City of Heaven alone, and all the men fell down to the earth and were killed.

Eastern Magahī is also spoken in the south-east of the Hazaribagh District, on the border of Manbhum, in the Thanas of Gola and Kashmar, and in a portion of Thana Ramgarh. Although still more closely based on standard Magahī than the Kurmalī Thār of Manbhum, it possesses the remarkable peculiarity of being what might be called a bi-lingual language. I mean that while in the main it is Magahī, it adopts into its texture Bengali words and phrases, nay, even entire sentences, as they stand, without any alteration. For instance, in the specimen which follows, the first sentence is pure Bengali, while the second is Magahī. The two languages, as elsewhere south of the Ganges, are mechanically mixed, and are not chemically combined. This presence of a very evident Bengali element, and the fact that it is, like Kurmalī Thār, written in the Bengali character, has led the dialect to be incorrectly called Bengali, and, as such, it has been returned by the local officials. A perusal of the specimen will, however, show, that it is really Magahī, and that the Bengali element has been introduced much as some English people introduce French phrases into their language.

The following specimen is the Parable of the Prodigal Son. It is in the Bengali character, and awkward attempts have been made to represent the Bihārī sounds, to which that alphabet and system of pronouncing it, are not adapted. These attempts have been altered to the normal Bihārī system of spelling in the transliteration.

¹ In India, the weight known as a *seer* varies from place to place. Of course, the rate of sale being the same, the larger the seer, the better for the purchaser.

[No. 29.]

INDO-ARYAN FAMILY.

EASTERN GROUP.

BIHĀRĪ.

EASTERN MAGAHĪ DIALECT.

SO-CALLED 'BENGALI' OF HAZARIBAGH.

(HAZARIBAGH DISTRICT.)

এক লোকের দু'বেটা ছিল। তকরমে ছোট বেটা আপন বাপসে কহলই, এ বাপ চিজকে যে বখরা হাম্ পায়েব সে হামরা দেই দে। তকরমেসে চিজ ভাগ কর দেলেন। থোরনা দিনমে ছোট বেটা সমস্ত একসঙ্গ করকে দূর দেশ চলি গেলা আর সে জগন মে নাহক খরচ করকে সব চিজ আপন খোয় দেলক। সে সব চিজ খরচ করনে বাদ সে মুলুক মে ভারি আকাল ভেল ও সে দুখমে পড়ে লাগলা। তব সে ধায়কে সে দেশের এক লোকের আশ্রয় লেলক। সে লোক তকরা আপন ক্ষেতে শুয়র চরনে পাঠাই দেলেন। পরে শুয়র যে ভুখা খাইতলখি সেই দেই সে পেট ভরতে খায়েস করলেক কিন্তু কেউ তকরা দিলেক না। পরে হোস ভেলে সে বাজকালক হামার বাপকে কতে মাহিনাওয়ালা নকর খাহৎ ও বাঁচও হৎ আর হাম ইহাঁ ভুখে মরহি। হাম উঠকে আপন বাপ ইহাঁ যায়েব, তকরা কহবন বাপ হাম ভগবান ইহাঁ পাপ করলেহি ও তোহার হজুর মে হাম তোহার বেটা যোগ্য নহি, হামরা এগো নকর বরাবর রাখ। তব উঠকে আপন বাপকে নজিক গেল। কিন্তু দূরসে তকরা বাপ দেখে পাওলক আর মায়া করকে দৌড়কে ঘেচামে ধরকে চুমা লেলক। বেটা তকরা কহলক এ বাপ হাম ভগবান ইহাঁ পাপ করলেহি ও তোহার হজুর মে হাম তোহার বেটা যোগ্য নহি। মগর বাপ আপন নকর লোককে কহলক জলদি সবসে বেশ লুগা আনকে এনকো পিনহন, এসকা হাতমে আঙ্গটা ও গোড়মে জুতা পিনহায় দেহন; আর হামরিন খায় ও আনন্দ রহি; কারণ হামার এ বেটা মর গেল রহে বাঁচল হ্যায়, হেরাএল গেল রহে, মিলল হ্যায়। পরে সে সব আনন্দ করে লাগল ॥

আর তকর বড় বেটা ক্ষেতমে হোলক, সে আয়কে ঘরকে নজিক নাচ ও বাজনা শুনে পায়লক তখন সে এক নকরকে বোলায়কে পুছলক এসব কি। সে তকরা কহলক তোহার ভাই আএল হো আর তোহার বাপ ভোজ তৈয়ার করলে হ্যায়, কাহেনা সে তকরা নিরোগ দেহীমে পাওলক। কিন্তু সে খিসি-অয়লা, ভিতর যায় খুজলা না। তকর বাদমে ওকর বাপ বাহার আয়কে পরবোধ করে লাগলখিন। মগর সে জবাব করকে আপন বাপকে কহলই দেখ এতনা বচ্ছর ধরকে হাম তোহার সেবা করলেহি তোহার কোন বাত কখনি লজ্জন না করলি। তকরমে তৌএ কখন হামরা এগো ছাগরীকে বাচ্ছা নেহি দেলক যে হামার দোস্তু লোককে সঙ্গে আনন্দ করি। মগর তোহার এ বেটা যে পাতুরিয়াকে সঙ্গ তোহার সম্পত বরবাদ করলেক সে যখন আয়লক তখন তকর লাগকে বড়া ভোজ তৈয়ার করলেক। মগর সে তকরা কহলক বেটা তুই সব দিন হামার সঙ্গ হ্যায় আর হামার যে কুছ হ্যায় সে সব তোহার। মগর খুসি ও আনন্দ করনা উচিত কারণ তোহার ই ভাই মর গেল রহে বাঁচল হ্যায় হেরাএল গেল রহে মিলল হ্যায় ॥

INDO-ARYAN FAMILY.

EASTERN GROUP.

BIHARĪ.

EASTERN MAGAHĪ DIALECT.

So-CALLED 'BENGALI' OF HAZARIBAGH.

(HAZARIBAGH DISTRICT.)

Ēk lōkēr du bēṭā chhila. Takar-mē chhōṭ bēṭā āpan
One of-person two sons were. Them-of-among the-younger son his-own
 bāp-sē kah^alāi, 'ē bāp, chij-ke jē bakh^arā hām pāeb, sē
father-to said, 'O father, property-of what share I will-get, that
 hām^arā dēi-dē.' Takar-mē sē chij bhāg kar-delen. Thor^anā din-mē
to-me give.' Thereupon he property division made. A-few days-in
 chhōṭ bēṭā samasta ēk-sang kar-ke dūr dēs chali-gēlā,
younger son whole together collected-having a-distant country went-away,
 ār sē-jagan-mē nāhak kharach kar-ke sab chij āpan
and that-place-in wanton expenses having-done all property his-own
 khōy-dēlak: sē sab chij kharach-kar^anē bād sē-muluk-mē bhāri
wasted: he all property expending after that-country-in a-severe
 ākāl bhēl, ō sē dukh-mē pare lāg^alā. Tab sē jāy-ke sē
famine occurred, and he distress-in to-fall began. Then he having-gone that
 dēsēr ēk lōkēr āsray lēlak. Sē lōk tak^arā āpan khētē
of-country a-certain of-man shelter took. That man him his-own on-field
 sūar char^anē pāṭhāi-delen. Parē sūar jē bhushā khāital^athi sēi
swine to-feed sent-off. Then swine which husks did-eat that
 dēi sē pēt bhar^atē khāes kar^alek, kintu keu tak^arā dilek nā.
with he belly to-fill wish did, but any-body to-him gave not.
 Parē hōs bhēlē, sē bāj-kālak, 'hāmār bāp-ke katē
Afterwards senses having-retained, he said, 'my father-of how-many
 māhināwālā nakar khā-hat ō bācha-ō-hat ār hām ihā
hired servants eating-are and sparing-also-are and I here
 bhukhē mara-hi. Hām uṭh-ke āpan bāp-ihā jāeb.
with-hunger am-dying. I having-arisen my-own father-near will-go.
 Tak^arā kah^aban, "bāp, hām Bhaḡ^awān ihā pāp kār^alē-hi, ō
To-him I-will-say, "father, I God near sin have-done, and
 tohār hujūr-mē. Hām tohār bēṭā jogg^a na-hi; hām^arā ēgō nakar
thy presence-in. I thy son worthy am-not; me one servant
 barābar rākh." Tab uṭh-ke āpan bāp-ke najik gēl. Kintu
like keep." Then having-arisen own father-of near went. But
 dūr-sē tak^ara bāp dēkhe pāolak, ār māyā kar-ke daur-ke
distance-from him father to-see got, and compassion having-made running

ghēchā-mē dhar-ke, chumā lēlak. Bētā tak^arā kah^alak, 'ē bāp, hām
neck-on holding, a-kiss took. The-son to-him said, 'O father, I
Bhag^awān ihā pāp kar^alē-hi, ō tōhar hujur-mē. Hām tōhar bētā
God near sin have-done, and thy presence-in. I thy son
jogg'a na-hi.' Magar bāp āpan nakar-lōk-kē kah^alak, 'jal^adi
worthy am-not.' But the-father his-own servant-people-to said, 'quickly
sab-sē beś lugā 'ān-ke en-kō pin^ahan; es-kā hāt-mē āngtī
all-than good clothes bringing this-(person)-to put-on; his hand-on ring
ō gōr-mē jutā pinbāy-dehan; ār hām^arin khāy ō ānand rahi;
and foot-on shoes put-on; and let-us feast and merry be;
kāran hāmār ē bētā mar-gēl-rahē, bāchal-hai; herāel-gēl-rahē,
because my this son had-died, revived-is; had-been-lost,
milal-hai.' Parē sē-sab ānand kare lāgal.
found-is.' Afterwards they-all rejoicing to-do began.

Ār takar barā bētā khēt-mē hōlak. Sē āy-ke ghar-ke najik,
And his eldest son the-field-in was. He coming the-house-of near,
nāch ō bāj^anā śune pāelak. Takhan sē ēk nakar-kē bolāy-ke
dancing and music to-hear got. Then he one a-servant-to calling
puchh^alak, 'ē sab ki?' sē tak^arā kah^alak, 'tōhar bhāi
asked, 'this all what?' he to-him said, 'thy brother
āel-hō ār tōhar bāp bhōj taiyār-kar^alē-hai, kāhenā sē
come-is-(for-thee) and thy father a-feast has-made-ready, because he
tak^arā nirōg dēhī-mē pāolak.' Kintu sē khisiailā, bhitar jāy khuj^alā
him sound body-in found.' But he got-angry, inside to-go sought
nā. Takar bād-mē ō-kar bāp bāhār āy-ke par^abōdh kare
not. Of-that after his father out coming remonstrating to-make
lāgal^athin, magar sē jawāb kar-ke, āpan bāp-kē kah^alai, 'dēkh,
began, but he answer making, his-own father-to said, 'see,
et^anā bachchhar dhar-ke hām tōhar sēbā kar^alē-hi; tōhar kōna
these-many years during I thy service have-done; thy any
bāt kakh^ani laṅghan nā-kar^ali; takar-mē tōe kakhan hām^arā ēgō
word never disobedience I-did-not; but-still thou ever to-me one
chhāg^ari-ke bāchchhā nēhi dēlak jē hāmār dōst-lōk-ke saṅgē ānand
goat-of young-one not gavest that my friends-of with rejoicing
kari. Magar tōhar ē bētā jē pāturiyā-ke saṅg tōhar
I-may-make. But thy this son who harlots-of with thy
sambat bar^abād kar^alek, sē jakhan ailak, takhan takar lāg-ke barā
property wasting made, he when came, then him for great
bhōj taiyār kar^alek.' Magar sē tak^arā kah^alak, 'bētā, tūi sab-din
feast ready thou-madest.' But he to-him said, 'son, thou all-days
hāmār sang hai, ār hāmār jē kuchh hai, sē sab tōhar.
of-me with are, and my what anything is, that all (is)-thine.

Magar khusi ō ānand kar^anā uchit, karan tōhar i bhāi
But happiness and rejoicing making (is-)meet, because thy this brother
 mar-gēl-rahē, bāchal-hai; herāel-gēl-rahē, milal hai.
had-died, revived-is; had-been-lost, found is.'

In the extreme east of the Ranchi District, on the border of Manbhum, are the five sub-plateau Parganas of Silli, Baranda, Rahe, Bundu, and Tamar. A reference to the map facing p. 140 will show that the east and south-east of Ranchi is a meeting place of three overlapping forms of Aryan speech. In the south-east, the main language is the Nagpuriā Bhojpuri, which is the Aryan form of speech used in the rest of the District, but here the Jain Mānjhīs and the well-to-do cultivating and trading castes speak the Sarākī form of Bengali. In the five Parganas above-mentioned, the main Aryan language is a form of Eastern Magahī, but, here also, the Bengali Sarākī overlaps in Pargana Tamar. It may be added that, in the five Parganas, Nagpuriā is also spoken by some people, though, for the sake of clearness, this is not shown in the map. Finally, over the whole of both the South-east and the East, the general language is the non-Aryan Muṇḍārī, with which we are not at present concerned, and which is not shown in the map, as it only deals with Aryan languages.

The form of Eastern-Magahī spoken in the five Parganas is known as Pāch Parganiā. As it is strongest in Pargana Tamar, it is also called Tamariā. It closely resembles the Kurmālī Thār of Manbhum. The principal apparent difference is the result of the characters employed in writing. In Manbhum, the character adopted is the Bengali, and the language is looked at, so to speak, through Bengali spectacles. Hence words are spelled as a Bengali would spell them, and, more especially, an ō-sound is represented as elsewhere in Manbhum, by the letter অ a. In the five Parganas, on the other hand, the Kaithī alphabet is used, and the language is looked at through Hindī spectacles, and an ō-sound is represented by the letter ओ ō.

We also see signs of the influence of Sarākī Bengali¹ in the aspiration of words like *jhan* for *jan*, a person.

Instances of the representation of the ō-sound of the letter a occur on almost every line. The spelling is capricious, and this is retained, as illustrating how the pronunciation, affected by the Western Bengali, can only be represented with difficulty in the Kaithī character. Thus, we have *rōhē* for *rahē*, he was; *kōhal* and *kahal*, to say; *ko^anā*, for *ka^anā*, how many?

The Declension of nouns follows Magahī, the only exception being the Dative Plural of *chākar*, a servant, which is *chākar-gulā-gē*.

As regards Pronouns, the word for 'I' is *mōē* or *maē*. The word for 'Your Honour' is *rāur*, which is borrowed from Nagpuriā.

As to Verbs, we have *hekō* for 'I am,' which is a corruption of the Magahī *hikū*. We have also the form which was noted in Kurmālī Thār, viz., *āhō*, I am; *āhis*, thou art; *āhē*, he is, and so on. We have, moreover, forms like *detō-ē* he used to give; *mōrōtō-hō*, I am dying. The first person singular of the Future ends in *mū*, as in *ka^amū*, I will say. A final short *i* is pronounced in the preceding syllable, as in so many Bengali dialects and as in Nagpuriā. Thus, we have *kaīr*, having done, and

¹ Vide ante, Vol. V, Part I., pp. 86 and ff.

many others. Similarly there is *saṁb* for *sabu*, all. The Conjunctive Participle is formed by the addition of *kōhan*, or *kahan* as in *uīḥ-kōhan* or *uīḥ-kahan*, having arisen. It will be remembered that in Sadri Kōl we had *khan*.

This dialect is classed as a form of Magahī, but it varies so greatly in the mouths of different people, that it might sometimes be classed as a form, not of Magahī, but of Nagpuriā Bhojpuri. The following specimen is, as a glance will show, clearly Magahī and not Nagpuriā, but the list of words and sentences given subsequently on pp. 327 and following, are equally clearly Nagpuriā. In classifying the dialect, I have followed the specimen, 'as being less liable to be affected by the personal equation than a list of disconnected words and grammatical forms.

INDO-ARYAN FAMILY.

EASTERN GROUP.

BIHARĪ.

EASTERN MAGAHĪ DIALECT.

PĀCH PARGANĪ OR TAMARĪ.

(RANCHI DISTRICT.)

कोनो एक आदमी केन दुश्ठा छुआ नोहे। गेऊन माँहने छोटा छुआटा आपन वाप के कोहक, वाप मए वन केन जे हिसा पामुं से मोके देउ। गेऊन माँहने ओऊन वाप से वन हिसा करन देउक। बहुत दिन ना होए केर छोटा छुआटा सउव वन जाना कोरन ठेउक, आन यूँ गाँव के यरठ गेउक। आन से वन के गाँहो कुँकाम माँहने उड़ाय देउक। आन जयन से सउव प्यय करन चुकैक, गाँव प्यव आकाठ होउक, आन से बहुत करत पाए ठागैक। जयन से सेर गाँव केन नहरअठ आदमी केन पासे नहैक। आन से आदमी गेके आपन टाँडे सुअरन यानायके परगय देउक। गेऊन वाद से आदमी सुअरन जे घाँस प्याग नहे सेर घाँस प्यायकहन पेट मनानुं रखा करनैक। आन केउ गेके देगोए नालो। गेऊन वाद जेवि बुहे पानक, से कहैक मोन वापकेन कोनना गठप ठेवैरआ याऊन जगना प्याय केन इनकान गेऊन ठेक वेशी पाएठा आन मोए रहाँ मूषे मोनोगो हो। मोए उरइ कोहन रहाँ ठेक मोन वापकेन पास जानुं, आन गेके कहनुं। वाप, मए नगावान केन पासे आन नाउनकेन पासेऊ पाप करन आहो, आन मए नाउन छुआ हेको कोर कोहन कहैक वेस ना ठागे। मोके नाउनकेन गठप पावैरआ याऊन नकन नापू। गेऊन वाद से उरइ कहन आपन वापकेन पास गेउक। किन्तु से खानाके नहए केर गेऊन वाप गेके देषे पाए कहने कुरइ जाय कहन ठोठाय वरन कहन यूम प्याउक। आन छुआ गेके कहैक वाप मए नगावानकेन पासे आन गोन पासेऊ पाप करन आहो, आन मए नाउनकेन छुआ हेको कोर कहन कोहैक वेस ना ठागे। किन्तु वाप आपन याऊनगुठागे कहैक जे सउव ठेक वेस गुगा ठारन कहन एके पिन्वावा, आन ईऊन हाथे अंगडी आन गोठे जूना पिन्वाय देवा आन प्याय कहन हामने प्यूसी होर। कानन मोन एहे छुआटा मोरन जाय नहे, से आउन वारय धुनक हेजाय जाय नहे, पावैक। आन से सउव कोर प्यूसी होय ठागैक॥

सेयन गेऊन वड़ वेठा टाँडे नहे। से आय कहन वनकेन पास पहुँचैक, आन नाय आन वाजना सुने के पाउक। कि एक हन याऊन के ठारक कहन पुछैक ई सउव का। से गेके कहैक गोन मारि आय माहे आन गोन वाप बहुत आदमीकेन प्याय

કેન યીજ ખામા કરન આહે । કાનન તેકે વેસે પાઠક । કિલ્લુ સે ખિસાઠક ; મોળન
 ખાયકે નાહો માનઠક । સે તેહે તેકન વાપ વાહિને આય કલન તેકે વુહાયકે ઠાઠક ।
 સે ખત્રાવ દે કલન આપન વાપ કે કલઠક દેખિન ઇગિક વચ્ચન ઠેક મોં મોન સેઘા
 કનોનોહો ; મોન દુકુમ કોખનો નાર્ કાસ્ટ નોહો નાહાજે નાડન ઘીગિનકેન છુઆજ
 નાર્ દેઘો, ખે મોન આપુસ કે ઠે કલન ખુસી કનો । કિલ્લુ મોન દહે છુઆઠા આય
 આહે ખે છુઆઠા કસવીકેન સંગે મોન સઠવ યન ખાય ગુયાય આહે નખન નડને
 તેકન ઠાઠિક વઠુન આદમીકેન ખાદકેન યીજ ખામા કરન આહો । કિલ્લુ સે તેકે
 કલઠક વેઠા મેં સઠવ દિવેર મોન સંગે આલિસ આન મોન ખે આહે સે સઠવ મોન ।
 કિલ્લુ નીહે કનેકે ડયિન, આન ખુસી હોડ કાનન મોન દહે નાર્ મોરન ખાય નહે
 છેરન વાંચ્યા દે દેખાય ખાય નહે પાવઠક ॥

INDO-ARYAN FAMILY.

EASTERN GROUP.

BIHARĪ.

EASTERN MAGAHĪ DIALECT.

PĀCH PARGANĪ OR TAMARIĀ.

(RANCHI DISTRICT.)

Kōñ ēk ād^amī-kēr dui-tā chhuā rōhē. Tēkar māh^anē chhōṭ chhuā-tā
Certain a man-of two sons were. Them among the-younger son
 āpan bāp-kē kōh^alak, 'bāp, maē dhan-kēr jē hisā pāmū sē
his-own father-to said, 'father, I property-of which share will-get that
 mō-kē dēu.' Tēkar māh^anē ōkar bāp sē dhan hisā-kaīr dēlak. Bahut
me-to give.' Them-of among his father that property dividing gave. Many
 din nā hōt, kēi chhōṭ chhuā-tā saūb dhan jāmā-kōir-lēlak, ā
days not being, that the-younger son all property collected, and
 dhūr gāw-kē chāil-gēlak. Ār sē dhan-kē tāhā kukām māh^anē
distant village-to went-away. And that property there evil-deeds in
 urāy-dēlak. Ār jakhan sē saūb kharach-kaīr-chuk^alak, gāwē khūb
wasted-away. And when that all he-had-spent, the-village-in great
 ākāl hōlak; ār sē bahut kaṣṭ pāe lāg^alak. Takhan sē sēi
famine took-place; and he much trouble to-get began. Then he that-very
 gāw-kēr rahaīaṭ ād^amī-kēr pāsē rah^alak. Ār sē ād^amī tē-kē āpan
village-of inhabitant man-of near lived. And that man him his-own
 tāirē suaīr chārāy-kē paithāy-dēlak. Tēkar bād sē ād^amī, suaīr
fields-in swine feeding-for sent-away. That after that man, swine
 jē ghās khāt-rahē, 'sēi ghās khāy-kahan pēt bharāmū,'
which grass used-to-eat, 'that-very grass having-eaten belly I-will-fill,'
 ichchhā kar^alak. Ār keu tē-kē dētō-ē nāhī. Tēkar bād jēbi
a-wish made. And any-one him-to used-to-give not. That after when
 būjhe-pār^alak, sē kah^alak, 'mōr bāp-kēr kot^anā talap-lewaiiā chākar
he-came-to-senses, he said, 'my father-of how-many pay-taking servants
 jat^anā khāy-kēr dar^akār tēkar lēk bēsi pāe-lā ā
as-much eating-for (is)-necessary that than more get and
 mōē ihā bhūkhē mōrōtō-hō. Mōē uiṭh-kōhan
I here from-hunger am-dying. I arising
 ihā lēk mōr bāp-kēr pās jāmū, ār tē-kē kah^amū, "bāp,
here from my father-of near will-go, and him-to will-say, "father,
 maē Bhōg^awān-kēr pāsē ār rāur-kēr pāsē-ū pāp kaīr-āhō
I God-of near and you-of near-also sin have-done
 ār maē rāur chhuā hekō kōi-kōhan kahal bēs nā lāgē.
and I your son am anyone-to to-say good not does-appear.

Mō-kē rāur-kēr talap-pāwaiā ch ē kar rakam rākū. Tēkar
Me you-of pay-getting servant like keep. That
 bād sē uīth-kahan āpan bāp-kēr pās gēlak. Kintu sē
after he arising his-own father-of near went. But he
 phārākē rahat, kēi tē-kar bāp tē-kē dēkhe-pāe-kah^{nē}
a-long-way-off was, that his father him having-been-able-to-see
 kuid-jāy-kahan tōtāy dhaīr-kahan chūm khālak. Ār chhuā tē-kē
running neck taking-hold-of a-kiss ate. And son him-to
 kah^{lak}, 'bāp, maē Bhag^{wān}-kēr pāse ār tōr pāsē-ū pāp
said, 'father, I God-of near and thy near-too sin
 kaīr-āhō, ār mōē rāur-kēr chhuā hekō kōi-kahan kōhal bēs
have-done, and I you-of son am any-one-to to-say good
 nā lāgē.' Kintu bāp āpan chākar-gulā-gē kah^{lak} jē, 'saūb-lēk
not does-appear.' But the-father his-own servants-to said that, 'good-than
 bēs lugā lāin-kahan ē-kē pindhāwā, ār ikar hāthē āg^{thi}
good cloth bringing this-one put-on, and this-one's hand-on ring
 ār gōrē jūtā pindhāy-dēwā; ār khāy-kahan hām^{rē} khusī
and feet-on shoes put-on; and eating we happy
 hōi; kārān mōr ēhē chhuā-tā mōir-jāy-rahē, sē āur bāich-ghur^{lak};
be; because my this son dead-was, he again returned-safe;
 hejāy jāy-rahē, pāw^{lak}. Ār sē saūb kōi khusī hōy lāg^{lak}.
lost was, is-found.' And that all men merry to-be began.
 Sēkhan tēkar bar bētā tāirē rahē. Sē āy-kahan ghar-kēr
At-that-time his elder son field-in was. He coming house-of
 pās pahūch^{lak}, ār nāch ār bāj^{nā} sune-kē pālak. Ki ēk
near approached, and dancing and music hear-to got. Then one
 jhan chākar-kē dāik-kahan puchh^{lak}, 'I saūb kā?' Sē tē-kē
man servant calling he-asked, 'This all what(is)?' He him-to
 kah^{lak}, 'Tōr bhāi āy-āhē, ār tōr bāp bahut ād^{mi}-kēr
said, 'Thy brother is-come, and thy father many men-of
 khāy-kēr chīj jāmā-kaīr-āhē. Kārān tē-kē bēsē pālak.' Kintu
eating-for things has-collected. The-reason-(is) him well he-found.' But
 sē khisālak; bhitar jāy-kē nāhī mān^{lak}. Sē-tēhē tēkar bāp
he grew-angry; inside to-go not wished. Therefore his father
 bāhirē āy-kahan tē-kē bujhāy-kē lāg^{lak}. Sē jāwāb dē-kahan āpan bāp-kē
outside coming him to-conciliate began. He answer giving his-own father-to
 kah^{lak}, 'dēkhīn, ētik bachhar-lēk mōē tōr sēwā kārōtō-hō. Tōr hukum
said, 'see, so-many years-from I thy service am-doing. Thy orders
 kōkh^{nō} nāi kait-rōhō. Tahāñ rāur chhīgīr-kēr chhuā-ū
never not I-transgressed. Nevertheless Your-Honour goat-of young-one-even
 nāi dēlī, jē mōr āpus-kē lē-kahan khusī kari. Kintu tōr ēhē chhuā-tā
not gave, that my friends having-taken merry I-may-make. But thy this son

āy-āhē, jē chhuā-tā kas^abī-kēr saṅgē tōr saūb dhan khāy-guchāy-āhē,
has-come, which son harlots-of company-in thy all fortune has-wasted,
 takhan raūrē tēkar lāgin bahut ād^amī-kēr khāe-kēr chij
at-that-time Your-Honour him for many men-of eating-of things
 jāmā-kaīr-ābī.' Kintu sē tē-kē kah^alak, 'bētā, taī saūb dinē-i mōr saṅgē
has-collected.' But he him-to said, 'son, thou all days-even me with
 āhis, ār mōr jē āhē sē saūb tōr. Kintu rījhē kare-kē uchit,
art, and mine whatever is that all thine. But merry to-make (is) proper,
 ār khusī hoī, kāran tōr ēhē bhāī mōir jāy-rahē, phēir bāich-āhe;
and glad let-us-be, because thy this brother dead was, again saved-is;
 hejāy jāy-rahe, pāw^alak.'
lost was, is-found.'

It has been already pointed out¹ that nearly all the 40,000 Kuṛmīs who inhabit the Orissa Tributary States, speak a form of Western Bengali, though the other Aryan-speaking inhabitants of that area have Oṛiyā for their mother tongue. In the States of Mayurbhanja and Keonjhar, however, 280 Kuṛmīs have been returned as speaking a dialect named Kuṛumālī, which, on examination, turns out to be another instance of Eastern Magahī. Here, the corrupting element is more Oṛiyā than Bengali, and, moreover, the specimens received being written in the Oṛiyā character, they have necessarily acquired a further resemblance in orthography to that language, which probably does not properly belong to them. Instances of borrowing from Oṛiyā abound, but even some of these are curious distortions. For instance, the word for 'was,' *helēk*, is evidently a corruption of the Magahī *halaiik*, but the *a* of the first syllable has been changed to *e*, under the influence of the Oṛiyā *helā*, while Bengali has possibly had a share in changing the final *aik* to *ēk*. On the whole the dialect agrees very closely with the Kuṛmālī Thār of Manbhum. We have the same representation of an *o*-sound by *a* and the same base, *ak*, for the auxiliary verb.

It will be sufficient to give one specimen. It is the statement in a criminal court of a person accused of murder. It is written in the Oṛiyā running hand and is printed in facsimile.

¹ Vide ante, p. 146.

[No. 31.]

INDO-ARYAN FAMILY.

EASTERN GROUP.

BIHARĪ.

EASTERN MAGAHĪ DIALECT.

KURUMĀLĪ SUB-DIALECT.

(MAYURBHANJA STATE.)

ସ୍ତ୍ରୀ - ପୁଅଟିଏ ପ୍ର: ପୁଅଟିଏ ମାଆଙ୍କ ସମ୍ମୁଖରେ କିଏ ଆସିଲା ?

ପୁଅ - ଓ ଓହଲି ମାଆଙ୍କୁ କୁ ।

ମାଆ - କିଏ ଆସିଲା ମାଆ ?

ପୁଅ - ପୁଅଟିଏ ପୁଅଟିଏ ମାଆଙ୍କ ମୁଖରେ ଆସିଲା ମାଆଙ୍କୁ

ମାଆଙ୍କୁ ମାଆଙ୍କୁ ମାଆଙ୍କୁ କୁ ।

ମାଆ - ମାଆଙ୍କୁ ମାଆଙ୍କୁ ମାଆଙ୍କୁ କୁ କୁ କୁ, ମାଆଙ୍କୁ ମାଆଙ୍କୁ କୁ ?

ପୁଅ - ମାଆଙ୍କୁ ମାଆଙ୍କୁ ମାଆଙ୍କୁ କୁ କୁ କୁ ମାଆଙ୍କୁ ମାଆଙ୍କୁ

ମାଆଙ୍କୁ ମାଆଙ୍କୁ ମାଆଙ୍କୁ କୁ କୁ କୁ ।

ମାଆ - ମାଆଙ୍କୁ ମାଆଙ୍କୁ ମାଆଙ୍କୁ କୁ କୁ କୁ ମାଆଙ୍କୁ ମାଆଙ୍କୁ କୁ ?

ପୁଅ - ମାଆଙ୍କୁ ମାଆଙ୍କୁ ।

ମାଆ - ମାଆଙ୍କୁ ମାଆଙ୍କୁ କୁ କୁ କୁ କୁ ?

ସରସ୍ବତୀ - ଯୁକ୍ତେ ପ୍ରକାଶିତ ସମସ୍ତ ଗ୍ରନ୍ଥ ଲେଖା ଯାଇଛି ଓ ଯେଉଁ ଗ୍ରନ୍ଥ ଯୁକ୍ତେ

ଦେଖା ଯାଏ ସେହି ଯୁକ୍ତେ ।

କୃଷ୍ଣା - ତାହା ହେଉଛି ଯୁକ୍ତେ କି ନିୟମ ମାଧ୍ୟମରେ ?

ସରସ୍ବତୀ - ତାହା ହେଉଛି ଯେଉଁ ଗ୍ରନ୍ଥ ଯୁକ୍ତେ ଯେଉଁ ଗ୍ରନ୍ଥ ଯୁକ୍ତେ

କେଉଁ ଗ୍ରନ୍ଥ ଯୁକ୍ତେ ଯେଉଁ ଗ୍ରନ୍ଥ ଯୁକ୍ତେ ଯେଉଁ ଗ୍ରନ୍ଥ ଯୁକ୍ତେ

କେଉଁ ଗ୍ରନ୍ଥ ଯୁକ୍ତେ ଯେଉଁ ଗ୍ରନ୍ଥ ଯୁକ୍ତେ ଯେଉଁ ଗ୍ରନ୍ଥ ଯୁକ୍ତେ

କେଉଁ ଗ୍ରନ୍ଥ ଯୁକ୍ତେ ଯେଉଁ ଗ୍ରନ୍ଥ ଯୁକ୍ତେ ଯେଉଁ ଗ୍ରନ୍ଥ ଯୁକ୍ତେ

କେଉଁ ଗ୍ରନ୍ଥ ଯୁକ୍ତେ ଯେଉଁ ଗ୍ରନ୍ଥ ଯୁକ୍ତେ ଯେଉଁ ଗ୍ରନ୍ଥ ଯୁକ୍ତେ

କୃଷ୍ଣା - ତାହା ହେଉଛି ଯେଉଁ ଗ୍ରନ୍ଥ ଯୁକ୍ତେ ଯେଉଁ ଗ୍ରନ୍ଥ ଯୁକ୍ତେ ?

ସରସ୍ବତୀ - ତାହା ହେଉଛି ଯେଉଁ ଗ୍ରନ୍ଥ ଯୁକ୍ତେ ଯେଉଁ ଗ୍ରନ୍ଥ ଯୁକ୍ତେ

କେଉଁ ଗ୍ରନ୍ଥ ଯୁକ୍ତେ ଯେଉଁ ଗ୍ରନ୍ଥ ଯୁକ୍ତେ ଯେଉଁ ଗ୍ରନ୍ଥ ଯୁକ୍ତେ

କେଉଁ ଗ୍ରନ୍ଥ ଯୁକ୍ତେ ଯେଉଁ ଗ୍ରନ୍ଥ ଯୁକ୍ତେ ଯେଉଁ ଗ୍ରନ୍ଥ ଯୁକ୍ତେ

କେଉଁ ଗ୍ରନ୍ଥ ଯୁକ୍ତେ ଯେଉଁ ଗ୍ରନ୍ଥ ଯୁକ୍ତେ ଯେଉଁ ଗ୍ରନ୍ଥ ଯୁକ୍ତେ

କୃଷ୍ଣା - ତାହା ହେଉଛି ଯେଉଁ ଗ୍ରନ୍ଥ ଯୁକ୍ତେ ଯେଉଁ ଗ୍ରନ୍ଥ ଯୁକ୍ତେ ?

2741 - 2850 1000 1000 1000 1000 1000

ଉତ୍ତର - ହାଁ, ଗୋଟିଏ ଗୋଟିଏ ଗୋଟିଏ କି ନିଶ୍ଚୟ ?

ସାଧାରଣ - ଆନ୍ତର୍ଜାତୀୟ ମତ୍ତ୍ର ପ୍ରାଚୀନ ଗାଥା (୧) ଚଉଥାମା (୨) ଶ୍ରୀ ଗାଥା

(କ) ବାସ୍ତବି (୪) ବାସ୍ତବି - ପ୍ରକୃତ ବସ୍ତୁ ! ଶକ୍ତି ପ୍ରସାରି

ଆଜ୍ଞା ଦିଅନ୍ତୁ ଏହି ନିୟମ, ପ୍ରାୟତଃ ପଞ୍ଜୀକୃତ ହୁଏ ।

දුග්ගායානී ඉදිතායිකා ඉතා ආදර්ශය වෙයි.

ପ୍ରଶ୍ନ - ୧୩୩ କି ତାହା କେଉଁ କ୍ଷେତ୍ରରେ ମିଳିଥାଏ ?

ଦିନୀ - କିନ୍ତୁ ତାହା ପ୍ରକୃତ ମାନବିକତା ଓ ସ୍ୱାଧୀନତା ଓ ଶାନ୍ତିର ପ୍ରତୀକ।

ଅନ୍ତରାଳ - ୧ (ଅ) ଶୁଦ୍ଧ ଦେଲି ଯେଉଁଠି ଅଛି ?

မာရ် - ၁၂ (၈) နှစ်ကျော်က ဟိုဒီမှာ မိဘမဲ့ စာချုပ်ချုပ်ဆိုရတာ။

ମାତ୍ରାକୁ - ୧୦ରୁ ମାତ୍ରାକୁ ୫ରୁ ୩ ପର୍ଯ୍ୟନ୍ତ ଓ ମାତ୍ରା ୫ରୁ ୩ରୁ ୧ ପର୍ଯ୍ୟନ୍ତ ?

ආදායම් - මුදල් මාරු කිරීමේදී ප්‍රධාන.

INDO-ARYAN FAMILY.

EASTERN GROUP.

BIHĀRĪ.

EASTERN MAGAHĪ DIALECT.

KUṢUMĀLĪ SUB-DIALECT.

(MAYURBHANJA STATE.)

Saōyāl (Sawāl),—Kurāḍiā Pra. Paṇḍupāl gāw-ēk Jēnā Singh ekhyan kāhā āhē ?

Question,—Kurāḍiā Parganā Paṇḍupāl village-of Jēnā Singh now where is ?

Jawāb,—U ekhyan mari-gēlā-hē.

Answer,—He now dead-gone-is.

Sawāl,—Kēsan kari-ke mar^alā ?

Question,—How doing did-he-die ?

Jawāb,—Kurāḍiā Praganā Ās^akanda gāw-ēk Budhu-rām Singh Jēnā Singh-kē

Answer,—Kurāḍiā Parganā Āskanda village-of Budhu-rām Singh Jēnā Singh
marāw^alē-āhēk akar ṭhēngāy kari-ke.

has-caused-to-die his by-club doing.

Sawāl,—Ketek ṭhēngāy mār^alēk, ō kan-ṭhinē ṭhēngāy

Question,—How-many-(times) by-club did-he-strike, and in-what-place with-the-club
māri mār^alēk ?

striking did-he-kill (-him) ?

Jawāb,—Jēnā Singh-ēk dehinā dhāri-k kār jāriī, ēk ṭhēngā mārāitē-i.

Answer,—Jēnā Singh's right side's ear at-the-root, one club-blow on-striking-merely.

Ahē-māirē-i ahē-ṭhinē jhārī-khas^alā.

On-that-striking-merely in-that-place he-fell-down..

Sawāl,—A-kē māri-hel-ēk khyanē tāy āikhē dekh^alē-āhas ki nihī ?

Question,—Him of-being-beaten at-the-time you with-eye have-seen or not ?

Jawāb,—Hā, dekh^alē-āhā.

Answer,—Yes, I-have-seen.

Sawāl,—Ē ghaṭ^anā kabē helēk, ō kati-khyanē ?

Question,—This occurrence when did-it-occur, and at-what-time ?

Jawāb,—Rāit ēk-ghārī-k samayē. Ati-khyanē āndbār. Ō ē

Answer,—At-night of-one-hour at-the-time. At-that-time (it was-)dark. And this
ghaṭ^anā gel-ēk Rabi-bār chhārī-ke tēkar āgu-k Rabi-bār
occurrence of-the-passed Sunday not-counting of-it the-preceding-of Sunday
rāitē.

at-night.

Sawāl,—Jēnā Singh-kē Budhu-rāmē kinā-lāy mār^alēk ?

Question,—Jēnā Singh Budhu-rām for-what killed ?

Jawāb,—Jēnā Singh-ēk bēṭi-kē mǎy gel-ēk bachharē bihā kare-lāy sindur
Answer,—Jēnā Singh's daughter-to I of-last in-year marriage for-making vermilion
 delē-rahēi. Ō Jēnā Singh-ēk bēṭā Maṅglā Singh mar bahin Guni-k muṇḍā
had-given. And Jēnā Singh's son Manglā Singh my sister Guni's head
 sindur dē-rahēk. Kintu, Jēnā Singh-ēk bēṭi-kē mar saṅgē bihā
vermilion had-given. But, Jēnā Singh's daughter of-me with (in)-marriage
 nihi dēitē, pañchāit helēk. Tēkar pechhañ, Jēnā Si. akar
not giving, a-caste-assembly took-place. Of-that after, Jēnā Singh his
 bēṭi Pitēi-kē, Mitrapur bāṭē bihā dēl-ēk-khyanē mar
daughter Pitēi-to, Mitrapur on-road (in)-marriage at-the-time-of-giving my
 guṅgu-k bēṭā-bhāi Budhu-rām Singh Jēnā Singh-kē mār^llēk.
elder-uncle's son-brother Budhu-rām Singh Jēnā Singh killed.

Sawāl,—Jēnā Singh-kē jē mārī-helēk, ulā kan-ṭhinē?

Question,—Jēnā Singh when he-had-killed, that in-what-place?

Jawāb,—Jēnā Singh Mitrapur-lē awēi-helā, ēsan-samayē Burhā-balaṅg nadi
Answer,—Jēnā Singh Mitrapur-from was-coming, at-such-time the-Burhā-balaṅg river
 pār-hei-ke, Budhu-rām Singh-ēk sarisā bārī hei-ke, jē bāṭ rah^llēk,
having-crossed, Budhu-rām Singh's mustard field through, what path was,
 ahē bāṭ hei-ke āw-ēk khyanē sarishā bārī pār-hei-ke,
that path along of-coming at-the-time the-mustard field having-crossed,
 ār ēk Budhiā Singh-ēk khēt-kē pahāchaṭē mār^llēk.
another one Budhiā Singh's field-to on-arriving he-struck (-him).

Sawāl,—Taī ati-khyanē kinā karēi-helis?

Question,—You at-that-time what were-doing?

Jawāb,—Mǎy ati-khyanē-kuhiñ dāṇḍāi-rahā.

Answer,—I at-that-time was-standing.

Sawāl,—Ār uṭhinē keu rah^llā ki nihī?

Question,—Other there any-one was or not?

Jawāb,—Ahē-ṭhinē ēhē hājirā āsāmi : (1) Nachhaman Sing :

Answer,—At-that-place these present accused : (1) Lakshman Singh :

(2) Rūhiā Sing : (3) Bānu Sing : (4) Pāṇḍu Sing : ēhē

(2) Rūhiā Singh : (3) Bānu Singh : (4) Pāṇḍu Singh : these

sab rah^llā. Kintu Khushālī Mājhi uṭhinē nihi rah^llā. Hamar

all were. But Khushālī Mājhi there not was. Me

ṭhikalē duī kuṛi das hāt dhūri āsāmi Budhiā Singh-ēk

from two score ten cubits in-distance accused Budhiā Singh's

sarisha bārī rah^llā.

mustard field-in he-was.

Sawāl,—Taī ki ār keu Jēnā Singh-kē mār^llē āki nihī?

Question,—You or other any-one Jēnā Singh beat or not?

Jawāb,—Maī ki ār hājirā āsāmiraī kēha-ī nihī mār^llē-āhēk.

Answer,—I or other present accused-persons any-one-even not have-beaten.

Sawāl,—Ēhē (ka)-chihñē-dēl ṭhēṅga kākar?

Question,—This ka-marked club whose?

Jawāb,—Ēhē (ka) chihñē-dēl thēngā Budhu-rām Singh-ēk. Ēhē-ṭhēngāi
Answer,—This ka-marked club Budhu-rām Singh's. With-this-club
 mā^alē-rahēk.
 he-had-beaten.

Sawāl,—Ēhē maral muṇḍā ō maṭā chādar ō mālā kākar hekēk ?
Question,—This dead head and coarse sheet and garland whose are ?

Jawāb,—Ēhē sab Jēnā Singh-ēk hekēk.
Answer,—These all Jēnā Singh's are.

FREE TRANSLATION OF THE FOREGOING.

Question.—Where is now Jēnā Singh of the village of Paṇḍupāl, Parganā Kurāḍihā ?

Answer.—He is now dead.

Q.—How did he die ?

A.—Budhu-rām Singh, of Āsk anda in Parganā Kurāḍihā, clubbed him to death.

Q.—How many times did he strike him, and in what part of his body ?

A.—He gave Jēnā Singh only one blow under the right ear. Immediately on receiving the blow he fell down there and then.

Q.—When he was struck, did you see it with your own eyes ?

A.—Yes. I saw it.

Q.—When did this take place, and at what hour ?

A.—At one hour of the night. It was then dark. This was on the night of the Sunday before last.

Q.—Why did Budhu-rām kill Jēnā Singh ?

A.—Last year, I applied vermilion to the forehead of Jēnā Singh's daughter, as a preliminary to marrying her. Moreover, his son, Manglā Singh, had similarly put vermilion on the head of my sister, Guni. But when afterwards Jēnā Singh refused to give his daughter to me in marriage, there was held a caste-assembly to settle the dispute. After that, Budhu-rām, who is my cousin and the son of my elder uncle, killed Jēnā Singh on the Mitrapur road, when he was giving his daughter to Pitāi.

Q.—Where did he kill Jēnā Singh ?

A.—Jēnā Singh was coming from Mitrapur. On the way, after crossing the Buṛhā-balang river, and after passing along the path which led through Budhu-rām's mustard-field, and entering another field belonging to Budhiā Singh, then it was that Budhu-rām struck him.

Q.—What were you doing at the time ?

A.—I was standing there.

Q.—Was anyone else there at the time ?

A.—The present accused persons were there, *viz.*, Lakshman Singh, Rūhiā Singh, Bānu Singh, and Pāṇḍu Singh. But Khushālī Mājhi was not there. He was some fifty cubits away from me, in a mustard-field.

Q.—Did you or anyone else also strike Jēnā Singh?

A.—Neither I nor any of the other accused persons struck him.

Q.—Whose is this club which is marked for identification with the letter 'Ka'?

A.—It belongs to Budhu-rām Singh. It is with it that he struck the blow.

Q.—Whose are this severed head, and this coarse sheet, and this wooden chaplet?

A.—They all belong to Jēnā Singh.

It will be observed that the last District named in the list given on p. 146 is the North-Gangetic one of Malda. Here the dialect is not spoken by Kurmīs, but by other castes of South-Bihar nationality, who have crossed the Ganges and settled in that district. As in the other localities, it is distinctly a form of Magahī, and it is not clear how this form of speech has come to be spoken there. The dialect of Bihārī which is spoken to the north, in Purnea, and, to the west, in Bhagalpur and the Sonthal Parganās, is Maithilī, and the main language of Eastern Malda is a form of Bengali. So also to the south of the District. One explanation, which is ingenious, but which, so far as I know, is unsupported by any admitted facts, is found in a tradition that there was a wave of conquering inhabitants of Gaya and Patna, which occupied the Districts, in order, of Monghyr, Bhagalpur, the Sonthal Parganās, and Malda. In the two first Districts, they became absorbed into the allied Maithilī-speaking race which then occupied the country, and adopted their language. So also in the North-western half of the Sonthal Parganās, where they were separated from the Bengalis, who encroached from the south and east, by the mountains in the centre of that District. In Malda, however, they came into contact with an alien, Bengali-speaking race, with whom they did not mix, and whose language they declined to adopt; although, in process of time, their own tongue gradually adopted some of its more striking forms.

The dialect is locally known as Hindi or as Khonṭāi, and is principally spoken by people of the Chain, Nāgar, and other similar castes in West Malda. The language of each caste differs slightly. Indeed all over Malda District, we find a curious mixture of language, different nationalities and tribes in one and the same village each speaking its own language, which may be Santālī, Bihārī, or Bengali. Even each of these three languages varies according to the caste of the speaker. Khonṭāi is reported as being spoken by 180,000 people.

Both the following specimens are written in the Bengali character. Hence it must be remembered that we are looking at Magahī through Bengali spectacles. The spelling is therefore eccentric from the point of view of one accustomed to the same language written in the Dēva-nāgarī character.

The only form which need be noticed is the word *hōy'chhi*, it is, which is borrowed from the neighbouring Maithilī of Purnea.

The first specimen is the Parable of the Prodigal Son, and the second, a short folk-tale. Both have been most carefully written by Babu Radhesh Chandra Set.

INDO-ARYAN FAMILY.

EASTERN GROUP.

BIHARĪ.

EASTERN MAGAHĪ DIALECT.

KHONTĀI SUB-DIALECT.

(WEST OF DISTRICT MALDA.)

SPECIMEN I.

(Babu Radhesh Chandra Set, 1898.)

এক জনাকে দু বেটা হলই। ছোট লড়কা আপন বাপকে কহলকই, বাবা, হামরা হিস্‌সাকে গিরন্তি হামরা দে। তো বাপ্ দোনকে আপন গিরন্তি বাঁটি দেলকই। তো থোরা দিন্ বাদ্ ছোটো বেটা আপন জেতনা হলই সব হাত করিকে কোই দুই দেস চলি গেলই। তাঁহামে লুচ্চাপানা করিকে সব তহস্নস্ করি দেলকই। তব যব এক্দম্ ওকর হাত খালি হোলই তো ওই দেস্‌মে বড্ডা আকাল পরলই। আর উ বড়া মুস্কিল মে গিরলই। তব উ যাকর ওই দেস্‌কে কোই সহোরিয়াকে মিললই। তো ওই সহোরিয়া বিধানমে ওকরা আপন্ স্নয়র্ চড়াওলা ভেজকই। উহা উ স্নয়র্ খোয়কী ভুঁসিসে বড়া খুসী হোকে পেট্ ভরতিয়ই। ওঁর ওকরা কোই কুচ্ছ নহি দেতিয়ই। যব্ ওকর্ গেয়ান্ ভেলই তো আপনা আপনি বোলে লাগলই, হামর্ বাপ্‌কে ঘরকে কেতা চাকর পাইট আপনে খাতিয়াই আর্ পরকে বিলাতিয়াই, আর হাম্মা ভুখ্‌থে মরেহি। হাম্মা উঠিকে বাপ্‌কে ভিরা যাকে ওকরা বোলো,—বাপ, হাম্মা সরগ ভিরা ও তোরা ভিরা পাপ্ করলিউ। আর্ হাম্মা তোরা বেটা কাহালানে লায়ক নহি হই। হাম্মা আপন রাখনি চাকর্ করি লে। তব্ উ উঠিকে আপন বাপ্ ভিরা আলই। লকিন উ বহৎ দূর রহতই, বাপ ওকরা দেখে পায়্‌কে দৌড়কে লড়কাকে গলা ধরিকে চুম্মা খাবে লগলই। তব্ লড়কা বাপ্‌কে কহলকই—বাপ হাম্মা সরগ ভিরা ও তোরা সামনে পাপ করলিয়ই, আর হাম্মা তোর্ লড়কা কহনে লায়ক নহি হাই। লকিন্ বাপ্ আপন চাকর্‌কে কহলকই, আচ্ছা পোসাক্ আন ও একরা পরা দে। চল্ সব্‌কোই খানাপিনা করি ও আনন্দ করি। কাহে কি হামরা এহি লড়কা মরি গেলা হলই, আর্ ফের বাচলই। এ হেঁরা গেলা হলই, আব পালিয়ই। তব্ সব্‌কোই রং তামাসা করনে লগলই ॥

ইধর্ তো বড়া লড়কা খেৎমে হলই। যব ঘর্ আবে লগলই তো ঘর্‌কে লগিজ্ আতে নাচনা গাওনা স্ননে পালকই। তো এক্ চাকর্‌কে ডাকিকে পুছকই ই সব্ কাহে হোয়ছি। চাকর্ কহলকই তোরা ভাই আলা হই। লড়কা ভালা ভালইসে আলই মোই, আপনা বাপ্ এক্ ভোজ্ দেলকেই। তো বড়া লড়কা বড়া রাগলই ও ঘর্ নাই সানালকই। তো বাপ্ বাহার্ আকর্ ওকরা বড়া ঘিংগটা করনে লগলই। তো বড়া লড়কা বাপ্‌কে জবাব্ দেলকই—কি তাজ্জব, এতনা বছর হাম্মা তুমরা ঘরে খটলি ও কতি তুমরা হুকুম্ বাহার্ কাম্‌না করলি, ও তব্‌তি আপনে হামরা কব্‌তি একঠো পাঁঠা ভি নহি দেলন্ যো হাম্মা আপনা সাগা কুটুম্ লেকে আন্দ্ কর্তিয়ই। আর্ তোর্ এই লড়কা তোরা গরহন্তি খানগী কসবীসে তহস্নস করকও, লকিন্ উ আভেহি ওকর্ বাস্তে তু এক্ ভোজ্ দেয়লে। তব্ বাপ্ ওকরা কহলকই বেটা তু বরাবর্ হামরা সাঁত হাঁয়, হাম্মর যো কুচ্ছ সব্‌তোর্‌হি হউ। ই মোনাসিব হয়্ যো হামরা আন্দ্ হোঁ ও হাঁসিখুসি করোঁ। যো তোর্ ভাইয়া যো মর্ গেলা হলও, সো ফের বঁচলও; যো হেঁরা গেলা হলও, ফের মিললও ॥

[No. 32.]

INDO-ARYAN FAMILY.

EASTERN GROUP.

BIHĀRĪ.

EASTERN MAGAHĪ.

KHONTĀI SUB-DIALECT.

(WEST OF DISTRICT MALDA.)

SPECIMEN I.

(Babu Radhesh Chandra Set, 1898.)

Ēk janā-kē du bēṭā halaī. Chhōṭā laṛkā āpan bāp-kē
One man-to two sons were. The-younger child his-own father-to
kahal^akaī, ‘bābā, hām^arā hissā-ke girasti hām^arā dē.’ Tō
said, ‘father, my share-of household-property me give.’ Then
bāp dōna-kē āpan girasti bāṭi del^akaī. Tō thōrā din
father both-to his-own household-property dividing gave. Then a-few days
bād chhōṭō bēṭā āpan jet^anā halaī, sab hāt kari-ke
after the-younger son his-own what-ever was, all hand-(in) making
kōi dur dēs chali-gelaī. Tāhā-mē luchchā-pānā kari-ke sab
some distant country went. There licentiousness making all
tahasnas kari-del^akaī. Tab jab ēk-dam ōkar hāt khāli hōlāi tō
waste he-made-complete. Then when completely his hand empty was then
ōi dēs-mē badḍā ākāl par^alaī, ār u baṛā muskil-mē gir^alaī.
that country-in a-great famine fell, and he great difficulty-in fell.
Tab u jā-kar ōi dēs-ke kōi sahoriyā-kē mil^alaī. Tō ōi
Then he going that country-of a-certain townsman-to met. Then that
sahoriyā bithān-mē ok^arā āpan suyar chaṛāolā bhej^akaī. Ūhā u suyar
townsman field-in him his swine to-tend sent. Then he swine’s
khōy^akī bhūsi-sē baṛā khusī hō-ke pēt bhar^atiyāi; aur
food husk-with very glad being (his-)belly he-would-have-filled; and
ok^arā kōi kuchchhu nahi detiyāi. Jab ōkar geyān bhelaī,
him-to any-one anything not used-to-give. When his senses became,
tō āp^anā-āp^ani bōle lāg^alaī, ‘hāmar bāp-ke ghar-ke kettā
then himself-to to-say he-begun, ‘my father’s house-of how-many
chākar-pāiṭ āp^ane khātiyāi ār par-kē bilātiyāi, ār
servants themselves used-to-eat and others-to used-to-distribute, and
hāmmā bhukkhe mare-hi. Hāmmā uṭhi-ke bāp-ke bhirā jā-ke ok^arā
I with-hunger am-dying. I rising father’s near going him
bōlō, “bāp, hāmmā sarag bhirā ō tōrā bhirā pāp
will-say, “Father, I heaven near and of-thee near sin

kar^aliu. Ār hāmmā tōrā bēṭā kāhālānē lāyak nahi hai.
committed-for-thee. Any-more I thy son of-being-called fit not I-am.
 Hāmmā āpan rākḥ^ani chākar kari-lē.”” Tab u uṭṭhi-ke
Me thy retained servant having-made-keep.”” Then he rising
 āpan bāp bhirā ālai. Lakin u bahut dūr rah^ataī, bāp
his-own father near came. But he very far remaining-even, the-father
 ok^arā dēkhe pāy-ke daur-ke laṛ^akā-ke galā dhari-ke chummā khābe
him to-see obtaining running the-son's neck seizing kiss to-eat
 lag^alai. Tab laṛ^akā bāp-kē kahāl^akaī, ‘bāp, hāmmā swarag bhirā
began. Then the-son the-father-to said, ‘father, I heaven near
 ō tōr sām^anē pāp kar^aliyai, ār hāmmā tōr laṛ^akā kah^anē
and of-thee before sin committed, any-more I thy son of-calling
 lāyak nai hā.’ Lakin bāp āpan chākar-kē kahāl^akaī, ‘āchchhā pōsāk ān
fit not am.’ But the-father his-own servants-to said, ‘good clothes bring
 ō ek^arā parā dē. Chal, sab-kōi khānā-pinā-kari, ō ānand kari.
and this-(person) putting-on give. Come, let-all-(of-us) eat-and-drink, and joy make.
 Kāhe-ki hām^arā ehi laṛ^akā mari gelā-halai, āb pher bāch^alai; ē hērā gelā-halai,
Because my this son dying had-gone, now again survived; he lost had-been,
 āb pāliyai.’ Tab sab-kōi rang-tāmāsā kar^anē lag^alai.
now I-recovered-him.’ Then all merriment to-make began.

Idhar tō barā laṛ^akā khēt-mē halai. Jab ghar ābe lag^alai,
On-this-side indeed the-elder son field-in was. When house-(to) to-come he-begun,
 tō ghar-ke lagij ātē nāch^anā gāonā sune pāl^akaī. Tō ēk chākar-kē dāki-ke
then house-of near coming dancing singing to-hear he-got. Then one servant calling
 puchh^akaī, ‘i sab kāhe hōy^achhi?’ Chākar kahāl^akaī, ‘tōrā bhāī ālā-hai.
he-asked, ‘this all why is-being-(done)?’ The-servant said, ‘thy brother has-come.
 Laṛ^akā bhālā-bhālāī-sē ālai, sōi āp^anā bāp ēk bhōj del^akaī.’ Tō
His-son well-and-safely returned, therefore Your-Honour's father one feast gave.’ Then
 barā laṛ^akā barā rāg^alai, ō ghar nai sāl^akaī. Tō bāp bāhār ā-kar
the-elder son very angry-was, and house not entered. Then the-father out coming
 ok^arā barā ghing^aṭi kar^anē lag^alai. Tō barā laṛ^akā bāp-kē jawāb del^akaī,
him much entreaty to-make began. Then the-elder son the-father-to reply gave,
 ‘Ki tājjab! et^anā bachchhar hāmmā tum^arā gharē khaṭ^ali, ō kabhi tum^arā
‘How wonderful! so-many years I your house-in served, and ever thy
 hukum bāhār kām nā kar^ali, ō tabbhi āp^ane hām^arā kabbhi ēk-ṭhō pāṭhā bhi
order beyond work not did, and still Your-Honour me ever one kid even
 nahi dēlan, jō hāmmā āp^anā sāgā kuṭum lē-ke ānd kar^atiyai. Ār tōr ēi
not gave, that I my friends relations taking joy might-make. And thy this
 laṛ^akā tōr gar^ahasti khān^agi kas^abi-sē tahasnas kar^akao, lakin
son thy household-property harlots strumpets-with waste made-for-thee, but
 u ātē-hi ōkar wāstē tu ēk bhōj dey^alē.’ Tab bāp ok^arā
he immediately-on-arriving his sake-for thou one feast gavest.’ Then the-father him

kahal^akaī, ‘bēṭā, tu barābar hām^arā sāt hāy, hāmmar jō kuchh sab
said, ‘son, thou always my company-in art, my which anything-(is) all
 tōr-hi haū. Ī monāsib hay jō hām^arā ānd hō ō hāsi-khusi karō.
thine-only is-to-thee. It proper is that we joyful become and merriment make.

Jō tōr bhāiyā jō mar gelā-halaō, sō pher bāch^alaō; jō hērā
Because thy brother who dying had-gone-for-thee, he again survived-for-thee; who lost
 gelā-halaō, pher . mil^alaō.
had-been-for-thee, again was-recovered-for-thee.’

[No. 33.]

INDO-ARYAN FAMILY.

EASTERN GROUP.

BIHĀRĪ.

EASTERN MAGAHĪ DIALECT.

KHONṬĀI SUB-DIALECT.

(WEST OF DISTRICT MALDA.)

SPECIMEN II.

(Babu Radhesh Chandra Set, 1898.)

এক বদ্রাগী গিরহস্ত বড়া মাস্ পিয়ার্ করতিয়ই। এক্ দিন্ পাঁঠাকে মাস্ কিনি আনিকে আগ্নন বহুকে ওই মাস্ রাঁধনে কহিকে বাহার্ গেলই। বহু ওকর্ বাত মানিকে মাস্ রাঁধিকে ভানসা ঘর্মে কোই বাসন্মে করিকে টাঁপিকে রক্খকই। লকিন্ দইবিসে এক কুত্তা ভানসা ঘর্ যাকর্, ওই বাসন্কে মাস্ থা গেলই, থোরা সা রহলই। বহু ওই জানিকে হাকাবাকি কুত্তাকে তো হাঁকা দেলকই। লকিন্ পুরুস্ আকর্ কি কহতই, এই ডরমে কাঁপনে লগলই। আর্ কোই উপায় না দেখ্ কর্ নিটুঁর পুরুস্কে হাত সে বঁচনেকে বাস্তে ওকরা কুত্তাকে জুট্ঠা মাস্হি থাবে দেলকই। পুরুস্ মাস্ কাহে থোরা হোলই যব্ এই বাত পুছকই তো বহু জবাব দেলকই,—বাঁকি মাস্ লড়কা ভাল থা গেলই। লড়কা ভাল থা গেলই শুনিকে গিরহস্ত্ আর্ ভাল বুরা কুছ্ নহি কহলকই ॥

লকিন্ ওই ঘর্মে এক্ চালাক্ বেটা লড়কা হলাই। উ সুরসে সর্ব বাত্ জানতিয়াই। মা বাপ্কে বোলি চালি সুনিকে উ মনে মনেই সোচতে লগলাই আর্ কি করিয়াই। কুত্তা মাস্ থা লেলকই ই বাত্ কহনা মুস্কিল, না কহনা ভি বেমনাসিব। বোললেসে মা মার্ খাতয়াই, না কহলে সে বাপ্ জুট্ঠা খাতয়ই ॥

[No. 33.]

INDO-ARYAN FAMILY.

EASTERN GROUP.

BIHĀRĪ.

EASTERN MAGAHĪ DIALECT.

KHONTĀI SUB-DIALECT.

(WEST OF DISTRICT MALDA.)

SPECIMEN II.

(Babu Radhesh Chandra Set, 1898.)

Ēk bad-rāgī gir^ahast barā mās piyār-kar^atiyāi. Ēk din pāṭhā-ke
One violent-tempered householder much meat liked. One day kid's
 mās kini āni-ke āppan bahu-kē ōi mās rādh^anē kahi-ke bāhār gelai. Bahu
meat buying bringing his-own wife-to that meat to-cook saying out he-went. Wife
 ōkar bāt māni-ke, mās rādhⁱ-ke bhānsā-ghar-mē kōi bāsan-mē kari-ke dhāpi-ke
his word respecting, meat cooking cook-room-in some dish-in placing covering
 rakkh^akai. Lakin daibi-sē ēk kuttā bhānsā-ghar jā-kar, ōi bāsan-ke mās
put. But fate-by one dog cook-room entering, that dish-of meat
 khā-gelai, thōrā sā rah^alai. Bahu ōi jāni-ke hākābāki kuttā-kē tō hākā-
ate-up, little only remained. The-wife that perceiving quickly the-dog then drove-
 del^akai. Lakin purus ā-kar ki kah^ataī, ēi dar-mē kāp^anē lag^alai.
away. But husband having-come what shall-she-say, this fear-at to-tremble she-begun.
 Ār kōi upāy nā dekh-kar niṭṭhur purus-ke hāt-sē bāch^anē-ke wāstē, ok^arā
Other any means not having-found cruel husband's hand-from to-be-saved for, him
 kuttā-ke juṭṭhā mās-hi khābē del^akai. Purus mās kāhe thōrā holai
the-dog's leavings meat-actually to-eat she-gave. The-husband meat why short became
 jab ēi bāt puchh^akai, tō bahu jāwāb del^akai, 'bāki mās laṛ^akā-bālā
when this word asked, then the-wife reply gave, 'the-remaining meat the-children
 khā-gelai.' Laṛ^akā-bālā khā-gelai suni-ke gir^ahast ār bhālā burā kuchh nahi
ate-up.' Children ate-up hearing householder any-more good bad anything not
 kah^alai.
said.

Lakin ōi ghar-mē ēk chālāk bēṭi-laṛ^akā hālāi. U suru-sē sab
But that house-in one intelligent girl-child was. She the-beginning-from all
 bāt jān^atiyāi. Mā-bāp-ke bōli-chāli suni-ke, u manē manē-i
words knew. The-mother-(and)-father's talk hearing, she mind-in mind-in
 sōch^atē lag^alai, 'āb ki kariyāi? Kuttā mās khā-lel^akai. I bāt kah^anā
to-think begun, 'now what shall-I-do? Dog meat ate-up. This word to-tell
 muskil; nā kah^alā-bhi bē-monāsib. Bol^alē-sē mā mār khāt^ayāi,
(is)-difficult; not to-tell-also is-improper. From-telling (my)-mother beating will-eat,
 na kah^alē-sē bāp juṭṭhā khāt^ayāi.
not from-telling (my)-father leavings will-eat.'

STANDARD BHOJPURĪ.

Standard Bhojpuri centres round the town of Bhojpur, which is situated on the bank of the Ganges in the North-West of the Shahabad District. From this it extends to the east and south over the whole of that district, and is bounded in the first of these directions by the river Sone, which, however, it crosses at the south, reaching for a few miles into the District of Palamau. To the west, it crosses the frontier between the Lower Provinces and those of the north-west, and covers the whole of the south Gangetic portion of Ghazipur.

Standard Bhojpuri is also spoken north of the Ganges in the districts which border on the Ganges and are opposite Shahabad, *viz.*, Saran, Ballia, and Ghazipur. It is spoken over the whole of Ballia, over the south and the eastern half of Ghazipur (it should be remembered that this district lies on both sides of the Ganges), Western Bhojpuri similar to that spoken in Benares District being spoken in Western Ghazipur. In Saran, it is confined to the more southern parganas. As we go north, the language gradually changes to what may be called Northern Bhojpuri, which is spoken in various forms over Northern and Central Saran, and in the eastern parts of Gorakhpur. No figures are available to show the number of people in Saran, who speak each form of the dialect, nor would it be easy to do so under any circumstances, for the two forms of speech differ so slightly, and merge so gradually into each other, that there is a large area which might very properly be claimed by both. We shall not, however, be far wrong, if, subject to certain explanations to be made later on, we say that, of the 2,404,500¹ people returned from that district as speaking Bhojpuri, about a million speak the Standard form of the dialect. We may, therefore, put down the number of speakers of standard Bhojpuri as follows:—

Name of District.	Number of people speaking Standard Bhojpuri.
Shahabad	1,901,353
Palamau	50,000
Saran	1,000,000
Ballia	903,940
Ghazipur (half)	469,000
TOTAL	4,324,293

The Town and Pargana of Bhojpur, from which the Bhojpuri dialect takes its name, are situated in the Shahabad District, hence the form of the dialect which is current in that district may be considered to be the purest. The two following specimens come from Shahabad, and the language is that illustrated in the preceding grammatical sketch. Besides Bhojpuri, the local authorities reported a separate sub-dialect spoken by 171 Kharwārs, a wild tribe inhabiting the south of the district. An examination, however, of the specimen sent of the Kharwār language shows that it is the same as the ordinary Bhojpuri of the District. It is not sufficiently corrupt to entitle it to be classed as a broken dialect. The total Bhojpuri-speaking population of Shahabad is therefore 1,901,182+171 or 1,901,353.

The first specimen is a translation of the Parable of the Prodigal Son. It is printed in the Dēva-nāgarī character, in which character the specimens, as received, were written. It has the advantage of distinguishing between short and long *e* and *o*.

¹ Revised figures.

[No. 34.]

INDO-ARYAN FAMILY.

EASTERN GROUP.

BIHARĪ.

SPECIMEN I.

BHOJPURĪ DIALECT.

(DISTRICT SHAHABAD.)

एक अदमी का दू बेटा रहे। छोटका अपना बाप से कहलस की ए बाबू-जी धन में जे हमार हिस्सा होखे से बाँट दीँ। तब ऊ दूनों के बाँट देलस। थोड़-ही दिन में छोटका बेटा सभ धन बटोर के दूर देस चल गइल। उहाँ सभ धन कुचाल में उड़ा देलस। जब सभ खरच क देलस तब ओह देस में बड़ा अकाल पड़ल। ओकरा बड़ा दुख होखे लागल। तब ऊ ओह देस का एक अदमी इहाँ जा के रहे लागल जे ओकरा के अपना खेत में सूअर चरावे खातिर भेज देलस। आउर ऊ आनन्द से ओही भूसी से आपन पेट भरित जे सूअर खात रहस। आउर ओकरा के केहु कुछ देत ना रहे। आउर जब ओकरा अपना बिचार में आइल त सूअर की कतना हमरा बाप का नोकर चाकर का रोटी खेला से बाँच जाला आ हम भूखे मूअत बानीँ। हम उठव अपना बाप किहाँ जाइव आ कहब की ए बाबू-जी हम परमेसर का सोभा पाप कइलीँ आ रौरी सोभा। हम एह जोग नैखीँ जे राउर बेटा कहाई। हमरा के अपना नोकरन में राखीँ। ऊ उठल अपना बाप किहाँ आइल। बाकी अबहीं थोड़े दूर रस्ता में अवत रहे की ओकर बाप देखलस। त ओहा के दौरल ओकरा के गला में लगा के चूमा लीवे लागल। लड़िका अपना बाप से कहलस की बाबू-जी हम इसवर का सनमुख पाप कइलीँ आउर रौरी सोभा आउर अब फेर राउर बेटा कहावे जोग नैखीँ। ओकर बाप अपना नोकरन से कहलस नीमन लूगा ले आर्व इनका के पेन्हाव आ एक अंगुठी हाथ में आउर पनही गोड़ में पेन्हाव हमनीका साथे खात जाई आनन्द करीँ। काहे की हमरा बेटा मू गइल रहे आ फेर जीअल भूलाइल रहे आ मिल गइल। आउर उन्हीका आनन्द करे-लगले सँ॥

ओकर बड़का भाई खेत में रहे। जैसे घर का नगीच आइल नाच राग सुनलस। एगो नोकर के बोला के पुछलस कि ई का होत बा। जबाब देलस की राउर भाई अइले हा। राउर बाप उनका के भोज देत बाड़े काहे की जीअत जागत आँगे देही नीके पहुँचले हा। ई सुन के खिसिया गइल। भीतर ना गइल। ओकर बाप बाहर आइल आ मिनती करे लागल। त जबाब में अपना बाप से कहलस की हाए अतना दिन राउर सेवा कैलीँ ना रौरा बात के उलघने कैलीँ। तेहू पर रौआँ एगो पठरुआ ना देलीँ जे अपना हितन का साथे आनन्द मनैतीँ। बाकी जसहीं ई लड़िका राउर आइल जे सभ धन राउर पतुरिया में उड़ा देलस रौरा ओकरा के भोज देलीँ। तेह पर ओकरा के जबाब देलस की बेटा, तू सदई हमरा साथ बाई आउर जे कुछ हमरा पास बा से तोहरे हँ। उचित हँ की हमनीका आनन्द करीँ आ खुस होई एह खातिर की तोहार भाई मर गइल रहे आउर फेर जी गइल भूला गइल रहे आ फेर मिल गइल॥

INDO-ARYAN FAMILY.

EASTERN GROUP.

BIHARĪ.

BHOJPURĪ DIALECT.

(DISTRICT SHAHABAD.)

TRANSLITERATION AND TRANSLATION.

Ēk ad^amī-kā¹ dū bēṭā rahē. Chhoṭ^akā ap^anā bāp-sē kah^alas kī, 'ē
One man-of two sons were. The-younger his-own father-to said that, 'O
 bābū-jī, dhan-mē jē hamār hissā hōkhē sē bāṭ-dī.' Tab ū dūnō-
father, property-in which my share may-be that dividing-give.' Then he both-
 kē bāṭ-dēlas. Thōṛ-hī din-mē chhoṭ^akā bēṭā sabh dhan baṭōr-ke
to dividing-gave. A-few-even days-in the-younger son all property collecting
 dūr dēs chal-gail. Uḥā sabh dhan kuchāl-mē uṛā-dēlas. Jab
distant country-to went-away. There all fortune evil-conduct-in he-wasted-away. When
 sabh khar^ach-kā-dēlas, tab oh dēs-mē barā akāl parāl. Ok^arā barā dukh
all he-had-spent, then that country-in great famine fell. To-him great trouble
 hōkhē lāgal. Tab ū oh dēs-kā ēk ad^amī ihā jā-ke rahe lāgal, jē
to-be began. Then he that country-of one man near going to-live began, who
 ok^arā-kē ap^anā khēt-mē sūar charāwe khātir bhēj-dēlas, āur ū ānand-sē
him his-own field-in swine feeding for sent-away, and he pleasure-with
 ohī bhūsi-sē āpan pēt bharit jē sūar khāt-rahās,
those-very husks-with his-own belly would-have-filled which the-swine used-to-eat,
 āur ok^arā-kē kēhu kuchh dēt-nā-rahē. Āur jab ok^arā ap^anā
and him-to any-body any-thing giving-not-was. And when to-him his-own
 bichār-mē āil ta sūjhal kī, 'kat^anā ham^arā bāp-kā nōkar
consideration-in it-came then he-considered that, 'how-much my father-of servants
 chākar-kā rōṭī-khailā-sē bāch-jā-lā, ā ham bhūkhē mūat-banī. Ham uṭhab
servants-of bread-eating-after remains, and I hunger-from dying-am. I will-arise
 ap^anā bāp kihā jāib ā kahab kī, "ē bābū-jī, ham Par^amēsar-kā
my-own father near will-go and will-say that, "O father, I God-of
 sōjhā pāp kaīlī ā raur-ō sōjhā. Ham eh jōg naikhī
before sin did and of-Your-Honour-too before. I of-this worth not-am
 jē raur bēṭā kahāī, ham^arā-kē ap^anā nok^aran-mē
that Your-Honour's son I-may-be-called, me thy-own servants-among
 rākhī." Ū uṭhal ap^anā bāp kihā āil; bākī ab^ahī thōṛē-dūr
keep." He arose his-own father near came; but yet a-little-distance-off
 rastā-mē aw^ate-rahē kī okar bāp dekh^alas. Ta chhohā-ke
way-in (he)-coming-was that his father saw-(him). Then being-compassionate

¹ Here the signs of the genitive is in the oblique form because bēṭā is in the plural.

daural, ok^arā-kē galā-mē lagā-kē chūmā lēwe lagal. Larikā ap^anā
he-ran, him neck-in enfolding kisses to-take began. The-son his-own
 bāp-sē kah^alas ki, 'bābū-ji, ham Is^awar-kā san^amukh pāp kailī āur
father-to said that, 'father, I God-of before sin did and
 raur^o sōjhā, āur ab pher raur bēṭā kahāwe jōg
Your-Honour-too before, and now again Your-Honour's son to-be-called fit
 naikhī. Ōkar bāp ap^anā nok^aran-sē kah^alas, 'nīman lūgā lē-āwā,
I-am-not.' His father his-own servants-to said, 'good clothes bring-out,
 in^akā-kē penhāwā, ā ēk āguṭhī hāth-mē āur pan^ahi gōr-mē penhāwā;
him put-on, and one ring hand-on and shoes feet-on put;
 ham^anī-kā sāthē khāt-jāī, ānand karī, kāhe-kī hamār bēṭā
(let-)us together eat, merry make, because-that my son
 mū-gail-rahē ā pher jīal; bhulāil-rahē, ā mil-gail. Aur
had-been-dead and again alive-became; had-been-lost, and found-is.' And
 unh^anī-kā ānand karē lag^alē-sā.
they merry to-make began.

Ōkar bar^akā bhāī khēt-mē rahē. Jaisē ghar-kā nagīch āil nāch
His elder brother field-in was. As house-of near he-came dancing
 rāg sun^alas. Ēgō nōkar-kē bolā-ke puchh^alas ki, 'ī kā hōt-bā?'
music he-heard. One servant calling he-asked that, 'this what is-being?'
 Jabāb dēlas ki, 'raur bhāī ailē-hā. Raur bāp un^akā-
Answer he-gave that, 'Your-Honour's brother is-come. Your-Honour's father him-
 kē bhōj dēt-bārē kāhe-kī jiat jāgat āgē-dēhi
to feast is-giving because-that alive (and)-awake in-good-health
 nikē pahūch^alē-hā. Ī sun-ke khisiā-gail, bhitar nā gail.
safely he-has-arrived.' This hearing he-angry-became, inside not went.
 Ōkar bāp bāhar āil ā min^atī kare-lāgal. Ta jabāb-mē
His father outside came and to-entreat-(him) began. Then answer-in
 ap^anā bāp-sē kah^alas ki, 'hāe, at^anā din raur sēwā
his-own father-to he-said that, 'alas, so-many days Your-Honour's service
 kailī; nā raurā bāt-ke ulagh^anē kailī, tēhū par
I-did; not Your-Honour's words transgression-even I-did, that-too on
 rau^a ēgō paṭh^aru-ō nā dēlī jē ap^anā hitan-kā sāthē
Your-Honour one kid-even not gave that my-own friends-of with
 ānand-manaitī. Bākī jas^ahī ī larikā raur āil jē
I-might-have-rejoiced. But when-even this son of-Your-Honour came who
 sabh dhan raur paturīā-mē urā-dēlas raurā ok^arā-kē
all fortune thy harlot-among squandered Your-Honour him-to
 bhōj dēlī. Teh-par ok^arā-kē jabāb dēlas ki, 'bēṭā, tū sadāī
feast gave.' There-upon him-to answer he-gave that, 'son, thou always
 ham^arā-sāth bārā, āur jē kuchh ham^arā pās bā sē tohar-ē hā.
me-with art, and what even me with is that thine-even is.

Uchit hā kī ham'nikā ānand karī ā khus hōī, eh khātir kī
Proper is that we merry make and pleased be, this for that
 tobār bbāī mar-gail-rahē, āur pher jī-gail; bhulā-gail-rahē, ā
thy brother had-died, and again alive-became; had-been-lost, and
 pher mil-gail.'
again found-is.'

[No. 35.]

INDO-ARYAN FAMILY.

EASTERN GROUP.

BIHARI.

SPECIMEN II.

BHOJPURI DIALECT.

(DISTRICT SHAHABAD.)

DEPOSITION OF A WITNESS.

दूजहार अजोध्या राय सा: नवादा बेन प्र: आरे ।

हम नवादा में मालिक हई । मुदई मुदालेह के चिन्ही-ले । साबिक में मकान हमरे पट्टे में रहल हा । बटवारा भइला पर हमरे पट्टे में बा ॥

(साल) । उस मकान से मुदई की कुछ सरोकार है ॥

(जवाब) कुकुओ ना । सुतरफा अगाड़ी ढोढ़ा से पावत रलीं हाँ । अब मुदई से पाई-ले । ढोढ़ा दू भाई रहे । एक के नाम ढोढ़ा दोसरा के दसई । भन्दू अगाड़ियो से नोकरी चाकरी करे जात रले हा । अबहूँ जा ले । बरिस दिन से बहरे रले हा । घर में दसई बहु के छोड़ गइल रले हा । अठारह आनइस दिन भइल मकान पर गइल रले हा । मुदई गोबरी राय आ हम गोबरधन राय कीहाँ गइलीं । कहलीं की एकर मकान हँ छोड़ दीं । मुदालेह कहलस की ना छोड़ब । ओह मकान में मुदालेह के गोरू बँधा-ला । हमनोका कहला पर कहलस की जा जे मन में आवे, से करीह । हम ना छोड़ब ॥

INDO-ARYAN FAMILY.

EASTERN GROUP.

BIHĀRĪ.

BHOJPURĪ DIALECT.

(DISTRICT SHAHABAD.)

SPECIMEN II.

TRANSLITERATION AND TRANSLATION.

Ij'hār	Ajōdhyā	Rāy	sā(kin)	Nawādā	Bēn	Pra(ganā)
Deposition(-of)	Ajodhyā	Rāy	resident-of	Nawādā	Bēn	Parganā
Ārē.						
Arrah.						
Ham	Nawādā-mē	mālik	hai.	Mudai	mudāleh-kē	chinhi-lē.
I	Nawādā-in	owner	am.	The-petitioner	accused	I-know.
Sābik-mē	makān	ham'r-ē	paṭṭi-mē	rahal-hā.	Baṭ'wārā	bhaīlā-par
Formerly	house	my-indeed	share-in	was.	Partition	occurring-on
ham'rē	paṭṭi-mē	bā.				
my-even	share-in	it-is.				
(Swāl').—	Us	makān-sē	mudai-kō	kuchh	sarōkār	hai ?
(Question).—	That	house-with	the-petitioner-to	any	connection	is ?
(Jawāb).—	Kuchhu-ō	nā.	Mutar'phā	agāri	Dhōrhā-sē	
(Answer).—	Any-even	not.	Ground-rent	formerly	Dhōrhā-from	
pāwat	ralī-hā.	Ab	mudai-sē	pāi-lē.	Dhōrhā	dū
getting	I-was.	Now	the-petitioner-from	I-get.	Dhōrhā	two
bhāi	rahē,	ēk-ke	nām	Dhōrhā,	dos'rā-ke	Dasai. Bhandū
brothers	were,	one-of	name	Dhōrhā,	the-other-of	Dasai. Bhandū
agāriy-ō-sē	nok'ri-chāk'ri	kare	jāt	ralē-hā.	Ab'hū	jā-lē.
before-too-from	service	to-do	going	had-been.	Now-too	he-goes.
Baris	din-sē	bah'rē	ralē-hā.	Ghar-mē	Dasai-bahu-kē	
A-year	days-from	out	he-has-been.	House-in	Dasai's-wife	
chhōr-gail-ralē-hā.	Athārah	onaīs	din	bhaīl	makān-par	gail-ralē-hā.
he-had-left.	Eighteen	nineteen	days	ago	house-to	he-had-gone.
Mudai	Gob'ri	Rāy	ā	ham	Gōbardhan	Rāy kīhā
The-petitioner	Gobrī	Rāy	and	I	Gōbardhan	Rāy near
gailī;	kah'lī	kī,	ēkar	makān	hā,	chhōr-dī.' Mudāleh
went ;	we-said	that,	'this-one's	house	is,	give-up.' The-accused

¹ The questions put by the Court are in the Court-language,—Hindōstānī.

kah¹las kī, 'nā chhōrab.' Oh makān-mē mudāleh-ke
said that, 'not I-will-give-up.' That house-in accused's
gōrū bādhā-lā. Ham¹nī-kā kah¹lā-par kah¹las kī, 'jā, jē
cattle is-tethered. Our saying-on he-said that, 'go, which
man-mē āwē sē karihā; ham nā chhōrab.'
mind-in comes that you-may-do; I not will-give-up.'

FREE TRANSLATION OF THE FOREGOING.

Deposition of Ajōdhyā Rāy, of Nawādā Bēn, Pargana Arē.

I am an owner of Nawādā, and am acquainted with both the Complainant and with the Accused Person. Formerly the house (in dispute) was in my share of the village, and, when subsequently, there was a formal partition of the property, it also fell in my share.

Question.—Has the Complainant anything to do with that house?

Answer.—Nothing whatever. I used formerly to get the ground-rent for it from Dhōrhā Singh. Now I get it from the Complainant. Dhōrhā had a brother named Dasai. Bhandū used for long to be absent from home on service. He still does this, and, this time, had been away for a year. He had left Dasai's wife in his home. Eighteen or nineteen days ago he went to the house. The Complainant, Gobri Rāy, and I went to Gōbardhan Rāy, and we said to him that the house was Bhandū's, and that he (Gōbardhan) should give it up. The accused said he would do no such thing. His cattle are still tethered there. When we spoke to him, he said we might do whatever came into our heads, but he would not give up the house.

It may be stated as a broad fact that, south of the Ganges, Standard Bhojpuri is bounded on the east and south by the left bank of the River Sone. Similarly the District of Shahabad is bounded on the east and south by the same river. On the south, however, the language has crossed the Sone and occupies a small strip of ground about eight miles wide on its right bank in the district of Palamau where it is spoken by about 50,000 people. Beyond this it becomes the impure Nagpuriā Bhojpuri which extends across the Ranchi Plateau of Chota Nagpur.

Although the language spoken in this small strip is standard Bhojpuri, it has a few divergencies from the examples which have just been dealt with. For this reason I give the two following specimens of the language of this tract. The first is a version of the Parable of the Prodigal Son, and the second is a villager's account of his adventures in the jungle. The principal divergencies from Standard Bhojpuri are the following.

In the pronouns, the direct form of the Genitive is sometimes used instead of the oblique. Thus, we have *ham āpan* (instead of *ap¹nā*) *bābū-jī kīhā jāi*, I will go to my father. Instead of *kichhu*, we have *kichh*, anything. For 'he,' we have *uhā-kā*, with a plural *unhī*.

In verbs, we may note the use of the Simple Present in the sense of the Future, thus, *jāi*, I will go, and *kahi*, I will say, instead of *jāib*, *kahab*. The verb *hāvī*, I am,

becomes *haiwê*. So also *haiwá*, you are, and *haiwē*, it is. These, however, are hardly more than differences of spelling.

The most noteworthy peculiarities occur in the conjugation of the past tense. In Standard Bhojpuri, as in all other dialects and languages of the Eastern Indo-Aryan Group, the characteristic letter of this tense is *l*. Thus, Bengali *dēkhlām*, Maithilī *dekh'lāh*, Bhojpuri *dekh'lē*, all meaning 'I saw'. In Palamau, however, instead of *l* the characteristic letter is frequently *u*. Examples are *kaūē*, I committed; *pahūchuē*, I arrived; *bujhuē*, I understood; *takuē*, I looked; *dekhūē*, I saw; *rahuē*, he was, they were; *bhaūē*, it became; *gaūē*, he went. The following are third persons plural, mostly in the sense of the singular; *dihuan*, they gave; *laguan*, they began; *uṭhuan*, they rose; *rahuan*, they were; *dekhuan*, they saw; *kahuan*, they said; *puchhuan*, they asked; *chahuan*, they wished. It will subsequently be seen that this form of the past is also used in Saran.

It should be observed that the past with *l* is also freely used. Thus, *dih'lē*, he, honorific, gave, and so on. In the following examples, the plural is used, in most cases, instead of the singular, *chah'lani*, they wished; *kah'lani*, they said; *chal'lani*, they went; *kailani*, they did; *lag'lani*, they began; *ga'ilani*, they went; *a'ilani*, they came.

[No. 36.]

INDO-ARYAN FAMILY.

EASTERN GROUP.

BIHARĪ.

BHOJPURĪ DIALECT.

(DISTRICT PALAMAU.)

SPECIMEN I.

कउनो अदिमी के दुइठे लरिका रहए। उन्हि में से छोटका बाबू-जी से कहलसि की ए बाबू-जी धन में से जे किछ हमार बखरा होई से हमरा के बाँट दीं। तब उहाँका आपन धन बाँट दिहलीं। बहुत दिन ना बीतल की छोटका आपन कुल धन ले के परदेस में चल गउए और उहाँ लुचई में आपन धन उड़ा दिहलसि। जब उन्हि आपन कुल धन ओड़ा दिहुअन तब ऊ देसे बड़ा सुखार परलि और उन्हि गरीब भ गउए। तब उन्हि जा के ऊ देस के एक अदिमी कीहाँ रहे लगुअन। ऊ अदिमी उनका के अपना खेते सूअर चरावे के भेजलसि और जे बोकला सूअर खात रहए ओही से ऊ आपन पेट भरे चहलनि। केहु उनका के किछ ना देत रहए। जब उनका अकिल भउए तब कहलनि की हमरा बाबू-जी का कतना नोकर के खइला से रोटी बाँचत-होई और हम भूखे मरतानी। हम उठ के आपन बाबू-जी कीहाँ जाई और उन्हे से कहीं की हे बाबू-जी हम सरग के उलटे और रावाँ निअरे पाप कउईं एह से अब राउर लरिका कहावे जुकुर नइखीं। मो के अपना नोकरनि में से एकठे के बरोबर करीं। उन्हि उठुअन और अपना बाबू-जी का पास चललनि। मगर जब ऊ फरके रहुअन तब उन्हे कर बाबू-जी उनका देखुअन और माया कइलनि और दौर के गला में लगाइ के चुमे लगलनि। लरिका उनका से कहलसि की ए बाबू-जी सरग के उलटे और रावाँ निअरे पाप कइ चुकलीं और अब राउर लरिका कहावे जुकुर नइखीं। मगर उन कर बाबू-जी आपन नोकर में से एकठे से कहुअन की सब से बढ़ियाँ लूगा ले आर्व इनका के पहिराव। और हाथ में अंगूठी और गोड़ में जूता पहिराव। सभे खाई और आनन करीं काहे की हमार ई लरिका मर गइल रहुअन अब जी गइलनि। और भुला गइल रहए फिन मिल गइल। तब चैन करे लगुअन ॥

उ-वेला उन्हे कर बड़ भाई खेते रहुअन। और जब ऊ घर के पँजरा अइलनि तब बाजा और नाच के होरा सुनलनि। और आपन नोकरनि में से एक के बलाइ के पुकुअन की ई का हँ। तब नोकर उन्हे से कहलसि की राउर भाई अइले हा और राउर बाबू-जी नोक भोजन खिअउले हा। काहे की राउर बाबू-जी उन्हा के कुसल अनन से पउले हा। मगर ऊ खोस कइले और घर में जाय ना चहुअन। एही से उन कर बाबू-जी बाहर अउअन और उनका के मनावे लगुअन। तब ऊ बाबू-जी के जवाब दिहले की रावाँ देखीं हम रावाँ के ढेर दिन से टहल करतानी और राउर हुकुम कबहीं ना टरलीं हाँ। रावाँ हमरा-के कबहीं एगुड़ो पठरू भी ना दिहलीं की अपना इअर लोग के संगे चैन करीं। मगर ई राउर बेटा जे कसबी के संगे कुल धन ओरा दिहले जबे घरे अइले तबे रावाँ उनका खातिर नोक भोजन खिअउली हाँ। बाबू-जी कहुअन की ए बेटा तू तो सब दिन हमरा संगे रहत हउअ और जे किछ हमार हउए से सभ तोहरे हउए। मगर अबहीं अनन करे के और खुसी होखे के चाहत रहत हा काहे की तोहार ई भाई मर गइल रहल हा फिन जिअल हा। और भुला गइल रहल हा से मिलल हा ॥

INDO-ARYAN FAMILY.

EASTERN GROUP.

BIHARĪ.

BHOJPURĪ DIALECT.

(DISTRICT PALAMAU.)

SPECIMEN I.

TRANSLITERATION AND TRANSLATION.

Kaūnō adimī-ke dui-thē larikā rahuē. Unhi-mē-sē chhoṭ^akā
A-certain man-of two sons were. Them-in-from the-younger
 bābū-jī-sē kah^alasi kī, 'ē bābū-jī, dhan-mē-sē jē-kichh hamār
father-to said that, 'O father, property-in-from what-ever my
 bakh^arā hōi sē ham^arā-kē bāṭ-dī.' Tab uhā-kā āpan
share will-be that me-to dividing-give.' Then he his-own
 dhan bāṭ-dih^aī. Babut din nā bītal kī chhoṭ^akā
property dividing-gave-(them). Many days not passed that the-younger
 āpan kul dhan lē-ke par^adēs-mē chal gaūē, āūr uhā
his-own all property taking foreign-country-into went away, and there
 luchai-mē āpan dhan urā-dih^alasi. Jab unhi āpan kul dhan
evil-deeds-in his-own fortune squandered. When he his-own all fortune
 orā-dihuan, tab ū dēsē barā sukhār parali āūr unhi
had-squandered-away, then that country-in great dryness fell and he
 garīb bha-gaūē. Tab unhi jā-ke ū dēs-ke ēk adimī kihā rahe
poor became. Then he going that country-of one man near to-live
 laguan. Ū adimī un^akā-kē ap^anā khēte sūar charāwe-kē bhej^alasi,
began. That man him his-own in-fields swine to-feed sent,
 āūr jē bok^alā sūar khāt-rahūē, ōhī-sē ū āpan pēt bhare
and what husks swine used-to-eat, those-even-with he his-own belly to-fill
 chah^alani. Kēhu un^akā-kē kichh nā dēt-rahūē. Jab un-kā
wished. Anybody him-to anything not used-to-give. When him-to
 akil bhaūē tab kah^alani kī, 'ham^arā bābū-jī-kā kat^anā nōkar-ke
wisdom became then he-said that, 'my father-of how-many servants-of
 khai^alā-sē rōṭī bāchat-hōi, āūr ham bhūkhē mar^atānī. Ham
eating-after bread might-be-saved, and I hunger-from am-dying. I
 uṭh-ke āpan bābū-jī kihā jāī, āūr unh-sē kahī kī, "hē
arising my-own father of-near will-go, and him-to I-will-say that, "O
 bābū-jī, ham Sar^ag-ke ulṭē āūr rāwā niarē pāp kaūī;
father, I Heaven-of opposite and of-Your-Honour near sin have-done;

eh-sē ab rāur larikā kahāwe jukur naikhī. Mō-kē
this-for now Your-Honour's son to-be-called fit I-not-am. Me
 ap'nā nok'rani-mē-sē ēk-thē ke barōbar karī." Unhi uṭhuan āur
thine-own servants-in-from one of-(to) equal make." He arose and
 ap'nā bābū-jī-kā pās chal'ani. Magar jab ū phar'kē rahuan tabē
his-own father-of near started. But when he far-off was then-even
 unh-kar bābū-jī un-kā dekhuan āur māyā kaīlani, āur daur-ke galā-mē
his father him saw and pity did, and running neck-in
 lagāi-ke chume lag'ani. Larikā un'kā-sē kah'asi kī, 'ē bābū-jī,
applying to-kiss began. The-son him-to said that, 'O father,
 Sar'g-ke ultē āur rāwā niarē pāp kaī-chuk'āī, āur ab
Heaven-of opposite and of-Your-Honour near sin I-have-done, and now
 rāur larikā kahāwe jukur naikhī.' Magar un-kar bābū-jī
Your-Honour's son to-be-called fit I-not-am.' But his father
 āpan nōkar-mē-sē ēk-thē-sē kahuan kī, 'sab-sē barhiā lūgā
his-own servants-in-from one-to said that, 'all-than good clothes
 lē-āwā, in'kā-kē pahirāwā, āur hāth-mē āgūthi āur gōr-mē jūtā
bring, him-on put, and hand-in ring and feet-in shoes
 pahirāwā. Sabhē khāī, āur ānan karī; kāhe-kī hamār i
put. (Let-us)-all eat, and rejoicing make; because my this
 larikā mar gail-rahuan, ab jī gaīlani, āur bhulā gail-rahūē, phin mil-
son dead had-been, now alive became, and lost had-been, again found-
 gail.' Tab chain kare laguan.
became.' Then merriment to-do they-began.

Ū-bēlā unh-kar bar bhāi khētē rahuan. Āur jab ū
That-time his elder brother in-field was. And when he
 ghar-ke pāj'rā aīlani tab bājā āur nāch-ke haurā sun'ani, āur
house-of near came then music and dancing-of noise he-heard, and
 āpan nokaran-mē-sē ēk-kē balāi-ke puchhuan kī, 'i kā
his-own servants-in-from one-to calling asked that, 'this what
 hā?' Tab nōkar unh-sē kah'asi kī, 'rāur bhāi aīlē
is?' Then servant him-to said that, 'Your-Honour's brother come
 hā, āur rāur bābū-jī nīk bhōjan khiaulē-hā
is, and Your-Honour's father a-good dinner has-caused-to-eat
 kāhe-kī rāur bābū-jī unh'kā-kē kusal-anan-sē paūlē-hā.
because Your-Honour's father him health-joy-with found-has.
 Magar ū khīs kaīlē, āur ghar-mē jāy nā chahuan.
But he anger did, and house-into to-go not wished.
 Ehi-sē un-kar bābū-jī bāhar aūan āur un-kā-kē
This-indeed-because his father outside came and him
 manāwe laguan. Tab ū bābū-jī-kē jāwāb dihlē kī,
to-appease began. Then he father-to answer gave that,

'rāwā, dēkhī, ham rāwā-kē dhēr din-sē tahal
'Your-Honour, look, I Your-Honour-to many days-since service
 kar'tānī, āūr rāur hukum kab'hī nā tar'lī-hā.
am-doing, and Your-Honour's orders ever-even not have-transgressed.
 Rāwā ham'rā-kē kab'hī egurō path'rū bhī nā dih'lī kī
Your-Honour me-to ever-even one-even kid even not gave that
 ap'nā iār lōg-ke saṅgē chain kari. Magar i
my-own friend's people-of with rejoicing I-may-make. But this
 rāur bētā jē kas'bī-ke saṅgē kul dhan orā-dih'lē,
Your-Honour's son who harlots-of with all fortune squandered-away,
 jabē gharē ailē, tabē rāwā un-kā-khātir nik bhōjan
just-as house-to came, just-then Your-Honour him-for a-good dinner
 khiaūli-hā. Bābū-jī kahuan kī, 'ē bētā, tū tō sab din
has-caused-to-eat. Father said that, 'O son, thou indeed all days
 ham'rā saṅgē rahat-haūā, āūr jē-kichh hamār haūwē sē sabh
me with remaining-art, and whatever mine is that all
 toharē haūwē. Magar ab'hī anan kare-kē āūr khusī
thine-indeed is. But now rejoicing making-for and joy
 hōkhe-kē chāhat-rahāt-hā, kāhe-kī tohār i bhāi mar-gail-rahāl-hā,
being-for it-is-proper, because thy this brother had-died,
 phin jial-hā; āūr bhulā-gail-rahāl-hā, sē milal-hā.
again alive-is; and lost-had-been, he has-been-found.'

[No. 37.]

INDO-ARYAN FAMILY.

EASTERN GROUP.

BIHARĪ.

BHOJPURĪ DIALECT.

(DISTRICT PALAMAU.)

SPECIMEN II. .

ए भाया हम का कहीं । भूठे डर से अइसन डेरात रहई की जे कर हाल हम ना कहि सकीं । का भउए की काल्हि जब हमनिका पहार के पँजरे पँजरे पेठिया से आवत रहई तब पहार के उपराँ बाघ बड़े जोर से गरजत रहए । हमनिका ढेर अदिमी रहलीं किछ डर ना लागल । मगर आजु ओही रह ते हम आपन मामा का गाँवे ठीक दू-पहरे अकेले गइल रहई । जब पहार के तरे नदी अरे पहुँचई । तब अचके बड़ो हड़हड़ी बन में नदी ओरे सुनाइलि जेहि से हमार जीव सुध में ना रहल । हम बुझई की बाघ आइल और हमरा के धइलस । हमरा हाथ में तरुआर रहल मगर जून ना मिलल की मिआन से बहरे निकालीं । करेजा काँपे लागल, डर का मारे हम सूख गइलीं । बाघ के बे-देखले टकटको लाग गइलि । मगर थोरिका देरो में जब हम ओह ओर तकई तो का देखई की प्रगुड़ा बूढ़ सौँताल नदी के पानो जे पहार के उपरे से गिरत रहए, मकुरी मारे के बान्हत रहए, ओहर से जे पथल निचवाँ फेंकत रहए सेई बीसों-हाँ हाथ निचवाँ खरबराते आवत रहए । जब ई तकई तो जीव में साहस भउए और देह में फुरती अउए । हम अपने ई बात इआद करि के आपन साहस पर हंसत बानीं ॥

INDO-ARYAN FAMILY.

EASTERN GROUP.

BIHARĪ.

BHOJPURĪ DIALECT.

(DISTRICT PALAMAU.)

SPECIMEN II.

TRANSLITERATION AND TRANSLATION.

Ē bhāyā, ham kā kahĩ; jhūthē dar-sē aisan derāt
 O brother, I what may-say; false-even fear-with so afraid
 rahuĩ kī jē-kar hāl ham nā kahi sakĩ. Kā
 I-was that of-which the-condition I not to-say am-able. What
 bhaũē kī kālhi . jab ham^ani-kā pahār-ke pāj^{rē}re pāj^{rē}re
 became that yesterday when we hill-of near near
 pethiyā-sē āwat rahuĩ, tab pahār-ke up^{rā} bāgh barē jōr-sē
 market-from coming were, then hill-of on tiger great force-with
 gar^ajat rahuē. Ham^ani-kā dhēr adimī rah^alĩ, kichh dar
 roaring was. We many men were, any fear
 nā lāgal. Magar āju ohī rah-tē ham āpan māmā-kā
 not seized(-us). But to-day that-very road-by I my-own maternal-uncle-of
 gāwē thik dū-pah^{rē} akēlē gail-rahui. Jab pahār-ke tarē
 to-village just at-noon alone gone-was. When hill-of below
 nadi-arē pahūchui, tab achakkē barī har^aharī ban-mē nadi
 on-this-river-side I-reached then suddenly great disturbance forest-in river
 ore sunāili, jebi-sē hamār jiw sudh-mē nā rahal. Ham
 towards was-heard, which-from my mind sense-in not remained. I
 bujhuĩ kī bāgh āil āūr ham^arā-kē dhaīlas. Ham^arā hāth-mē taruār
 thought that tiger came and me caught. My hand-in sword
 rahal, magar jūn nā milal kī miān-sē bah^{rē} nikālĩ.
 was, but opportunity not was-found that sheath-of out I-may-take-it-out.
 Karējā kāpe lāgal, dar-kā mārē ham sūkh gaĩlĩ, bāgh-kē
 Liver to-shudder began, fear-of through I dried-up I-went, tiger
 bē-dekh^alē tak^atakī lāg gaĩli. Magar thorikā dērī-mē jab ham
 without-seeing motionlessness seized me. But little time-in when I
 oh or takuĩ, tō kā dekhui kī egurā būrh Saūtāl nadi-ke
 that side looked, then what did-I-see that one old Santāl river-of
 pānī jē pahār-ke up^{rē}sē girat rahuē machh^ari-mārē-kē bānhat
 water which hill-of above-from falling was fish-to-kill embanking
 rahuē. Ohar-sē jē pathal nich^awā phēkat rahuē, sēi
 was. That-side-from which stone downward throwing was-(he), they-(very)

bīsōhā <i>for-scores</i>	hāth <i>(of)-cubits</i>	nich ^a wā <i>downward</i>	khar ^a barātē <i>crashing</i>	āwat <i>coming</i>	rahuē. <i>were.</i>
Jab i <i>When this</i>	taku-ĩ <i>I-saw-(I)</i>	tō <i>then</i>	jīw-mē <i>heart-in</i>	sāhas bhaūwē <i>courage became</i>	āūr dēh-mē <i>and body-into</i>
phurutī aūē. <i>agility came.</i>	Ham ap ^a nē <i>I my-self</i>	ī <i>this</i>	bāt <i>thing</i>	iād-karī-ke <i>remembering</i>	āpan sāhas-par <i>my-own courage-at</i>
hāsāt-bāñī. <i>laughing-am.</i>					

FREE TRANSLATION OF THE FOREGOING.

Brother, what can I say ? I was so terrified by an imaginary fear that it is impossible for me to describe it. It so happened that yesterday, when we were returning from market along the hill-side, we heard a tiger roaring very loudly above us. As we were a large company, none of us felt any fear. But, to-day, I was going alone along that very road to my uncle's village, and had reached the foot of the hill by the river, when, all at once, I heard a tremendous noise in the forest, which altogether turned my soul out of its senses. I thought to myself that the tiger had come, and had already caught me. I had a sword in my hand, but I had no time to draw it out of its sheath. My heart began to tremble, and I dried up through fear. Although I had not seen the tiger, I became motionless and fascinated by his supposed presence. A little while after, when I looked in that direction, what should I see, but an old Santal, who had been damming up the water which fell from the upper part of the hill, in order to catch fish. He had been throwing down stones from there, and they had come crashing down for scores of cubits. When I saw that, my heart was again filled with courage, and my limbs regained their wonted activity. When I remember this, I keep laughing at my own courageousness.

The dialect of the eastern half of Ghazipur, both north and south of the Ganges, is practically the same as that of Shahabad. This will be evident from the following version of the Parable of the Prodigal Son. The only special points which require notice are the forms of the Relative Pronoun and of its Correlative, which are *jewan* and *tewan*, instead of *jawan* and *tawan* respectively. We may also note the third person singular of the Verb Substantive, which is *bāi* instead of *bā*. These distinctions do not entitle us to class the language of eastern Ghazipur as a dialect separate from that of Shahabad. Ghazipur is a border district between the Standard Bhojpuri spoken in Ballia and the western form of the dialect spoken in Benares District. In the eastern Parganas of Muhammadabad and Gadha the dialect is the same as that of Ballia, while in the west, in Pargana Mahraich, it is the same as that of Benares District. The total number of speakers of Bhojpuri in Ghazipur is 938,000, of whom half, or 469,000, may be estimated as speaking the Standard, and half as speaking the western Sub-dialect.

INDO-ARYAN FAMILY.

EASTERN GROUP.

BIHARĪ.

BHOJPURĪ DIALECT.

(DISTRICT GHAZIPUR.)

(Babu Bholanath Ray, 1898.)

एगो अदिमी का दुःर वेठा नहठे । ओ में से छोटका ठनिका अपना बाप से कहठसि की ए बाप अन धन में जेवन हमान वधना होये जेवन बाँटि द । एव ज धन में वधना बिठगार दिहठनि । थोड़िक दिन में छोटका वेठवा कुहलि धन वो दखठन बठोनि के पनदेस यठि गारठ । ओहिजा गार के आपन कुहलि धन वो दखठन सुकड़ी में सुक्ति दिहठसि । जव कुहलि ओनार गारठ, एव ओ देस में वड़ा सूया पड़ठ एव कंगार हो गारठ एव ओहिजा के गकुन कोहें गारठन । ज अपना धेए में सूअन यनावे धागिन मेजठनि । जेवन वोकठा सूअन धागि नहठो जेवन से पेठ नने के ओकन मन जनए नहे । केह ओकना कछु ना देए नहे । एव ओकन आँखो धुठठि औन, सोयठसि की हमना बाप कोहें केगना मधुना धार के जोआन वाड़स औन हम के दावा नश्ये धूनए । अव हम अपना बाप कोहो जारवो औन उन से कहवो कि, ओ बापू हम गोहान औन मगावान के वड़ा पाप करठे वाड़ो अव यह ठाएक नश्यो कि गोहान वेठा कहाइ हमना के अपना मधूनन में जान । एव उठि के अपना बाप कोहें यठठनि अवहो सुखठवे नहठनि की एवै उन जन बाप उन के देखठनि । बापका कोह ठागठ औन दौड़ि के उठा ठिहठनि औन यूना दिहठनि । एव ज वेठा बाप से कहठसि ए बाप हम मगावान औन गोहना सामने पाप करठे वाड़ो औन अव हम गोहान वेठा कहावे ठाएक नश्यो । एव ओकन बाप अपना नोकन से कहठसि की नीमन ठुगा ठे आव्र औन रनका के पहिनाव औन यठ हम सन केहु धाइ औन पोहो औन मौज कनो । काहेको ई हमान वेठा मनि गारठ नहठनि है औ सुन जो गारठनि है, मुठा गारठ नहठनि है सुन मिठि गारठनि है । औन एव ज वधाव वधावे ठागठनि ॥

ओकन वड़का वेठा एव धेए में नहे । जव उहाँ से यठि के धन के गोएठ आरठ एव ज बाजा औन नायि के सोन सुनठसि । औन एव अपना एक नोकन के वठार के पुच्छठसि की ई सन का होए वार । एव ज ओकना से कहठसि की गोहान मारि अरठन है औन गोहान बाप मौज जनए वाड़नि काहे की ज उनकना के मठा यंगो पवठन है । एव ज धिसिआर गारठ, औन धन ना जाए ।

एव ओकन वाप वालन निजिठ आरठ और ओकना के येनउनी करठन । एव जे अपना वाप से कहठनि देखीं हम एएवा वनिस नाउन सेवा करठीं कवहीं नाउन आग्या ना ठनीं एवहं नउआं हमना के एको वकना ना दिहठीं की हम अपना स्थान के साथ मौज करीं ठेकिन जवहीं नाउन ई वेठा अरठनि जे नाउन सन धन वेसा के साथ उठा दिहठन गेह पन नउआं उनकना ध्यानिन मौज दिहठीं । एव जे ओकना से कहठन की हे वेठा त् हमना साथ वनावन वाउ और जे कुछ हमान वार से गोलने ह । और ई हमनीका याही को हमनीका धुस होइ और आनन्द करीं काहे की ई गोलान भाई मनि गारठ नहठनि है और छेन जिअठनि मुठार गारठ नहठनि है और छेन मिठठनि ॥

INDO-ARYAN FAMILY.

EASTERN GROUP.

BIHARĪ.

BHOJPURĪ DIALECT.

(DISTRICT GHAZIPUR.)

TRANSLITERATION.

(Babu Bholanath Ray, 1898.)

Ēgō adimi-kā dui bēṭā rah¹lē. Ō-mē-sē chhoṭ²kā larikā ap^{nā} bāp sē kah¹lasi kī, ‘ē bāp an-dhan¹-mē jewan hamār bakh¹rā hōkhē tewan bāṭi-dā.’ Tab ū dhan-mē bakh¹rā bil¹gāi di¹h¹lani. Thorik din-mē chhoṭ²kā beṭ²wā kulhi dhan o daulat baṭōri-ke par¹dēs chali gail. Ohi-jā jāi-ke āpan kulhi dhan o daulat phakaṛi-mē phūki di¹h¹lasi. Jab kulhi orāi gail, tab ō dēs-mē barā sūkhā paṛal. Tab kaṅgāl hō-gail. Tab ohi-jā-ke ṭhākur kihē gailan. Ū ap^{nā} khēt-mē sūar charāwe khātir bhej¹lani. Jewan bok¹lā sūar khāti-rah¹lī tewanā-sē pēt bhare-kē ō-kar man karat-rahē. Kēhu ok¹rā-kē kichhu nā dēt-rahē. Tab ō-kar ākhi khulali āur soch¹lasi kī, ‘ham¹rā bāp kihē ket¹nā majūrā khāi-ke jiat bārē-sā āur ham-kē dānā naikhē jūrat.’ Ab ham ap^{nā} bāp kihā jāibi āur un-sē kah¹bī kī, ‘Ō bāpu, ham tohār āur Bhāg¹wān-ke barā pāp kailē-bāṛī. Ab eh lāek naikhī kī tohār bēṭā kahāī. Ham¹rā-kē ap^{nā} majūran-mē jānā.’ Tab uṭhi-ke ap^{nā} bāp kihē chal¹lani. Ab-hī phailawē rah¹lani kī tabbai un-kar bāp un-kē dekh¹lani. Bāp-kā chhōh lāgal, āur dauṛi ke uṭhā lih¹lani, āur chūmā di¹h¹lani. Tab ū bēṭā bāp-sē kah¹lasi, ‘ē bāp, ham Bhag¹wān āur toh¹rā sām¹nē pāp kailē-bāṛī, āur ab ham tohār bēṭā kahāwe lāek naikhī.’ Tab ō-kar bāp ap^{nā} nōkar-sē kah¹lasi kī, ‘nīman lūgā lē-āwā āur in¹kā-kē pahināwā, āur chalā, ham sabh kēhu khāī āur pihī, āur mauj karī, kāhe-kī i hamār bēṭā mari gail rah¹lani haī, au phēr jī gailani haī; bhulā-gail-rah¹lani haī, phēr mili-gailani-haī. Āur tab ū badhāw bajāwe lag¹lani.

Ō-kar baṛ¹kā bēṭā tab khēt-mē rahē. Jab uhā-sē chali-ke ghar-ke goērā āili, tab ū bājā āur nāchi ke sōr sun¹lasi; āur tab ap^{nā} ēk nōkar-kē balāi-ke puchh¹lasi kī, ‘i sabh kā hōt bāi?’ Tab ū ok¹rā-sē kah¹lasi kī, ‘tohār bhāi ailan haī āur tohār bāp mauj karat bārani, kāhe-kī un-k¹rā-kē bhalā chaṅgā paūlan haī.’ Tab ū khisiāi gail, āur ghar nā jāē. Tab ō-kar bāp bāhar nik¹li āil, āur ok¹rā-kē cheraūri kailan. Tab ū ap^{nā} bāp-sē kah¹lani, ‘dēkhī, ham et¹nā baris rāur sēwā kailī, kab¹hī rāur āgyā nā ṭar¹lī; tab-hī rāūā ham¹rā-kē ēkō bak¹rā nā di¹h¹lī kī ham ap^{nā} iāran-ke sāth mauj karī. Lekin-jab-hī rāur i bēṭā ailani, jē rāur sabh dhan bēsā-ke sāth urā di¹h¹lan, tēhū-par rauā un-k¹rā khātir bhōj di¹h¹lī.’ Tab ū ok¹rā-sē kah¹lan kī, ‘hē bēṭā, tū ham¹rā sāth barābar bārā, āur jē kuchh hamār bāi sē toh¹r-ē hā. Āur i ham¹nī-kā chāhi kī ham¹nī-kā khus hōī āur ānand karī; kāhe-kī i tohār bhāi mari gail rah¹lani haī, āur phēr jialani; bhulāi gail rah¹lani haī, āur phēr mil¹lani.’

¹ Grain and wealth.² To me grain (i.e. food) is not available.

Opposite Shahabad, on the north bank of the River Ganges, lies the North-Western Provinces District of Ballia. It is closely connected with the Bhojpur Pargana by many ties, historical and traditional, and the language spoken in it is practically the same as that of Shahabad. This will be manifest from the following specimens, which are in the Dēva-nāgarī character.

Here and there, we see traces of the form of Bhojpurī which is common over the rest of the north Gangetic area. For instance, while the servant says to the elder brother *rāur bhāi āil bārē* quite correctly after the Shahabad fashion, the father uses the Sāran idiom, *bāṭē* instead of *bārē* in addressing the elder son.

[No. 39.]

INDO-ARYAN FAMILY.

EASTERN GROUP.

BIHARĪ.

BHOJPURĪ DIALECT.

(DISTRICT BALLIA.)

SPECIMEN I.

कवनों अदिमी-के दुइगो बेटा रहे । उन्हनी में से छोटका अपना बाप से कहलसि जे ए बाबू जी धन में से जे हमार बखरा होखे से हमरा के दे दे । तब ऊ आपन धन उन्हनी के बाँटि दिहले । बहुत दिन ना बीते पावल की छोटका बेटा सभ कुछ जवर कइ के दूर देस आपन राह पकड़लसि । उहाँ लुचई में आपन दिन बितावत आपन धन उड़ा दिहलसि । अवर जब ऊ सभ उड़ा चूकल तब ओह देस में बड़ा अकाल पड़ल अवर ऊ कंगाल हो गइल । अवर उहाँ के रहनिहारन में से एगो कीहाँ रहे लागल । ऊ अपना खेत में सूअर चरावे के ओ के भेजि दिहलसि । ऊ ओही छीमी से जे सूअर खात रहले सँ आपन पेट भरे चहलसि अवर दोसर केहु किछु ना दे । तब ओकरा चेत भइल की हमरा बाप का बहुत नौकरन का अधिक रोटी हो-ला अवर हम भूख से मरत बानी । हम ऊठि के अपना बाप के पास जाइबि अवर उनिकरा से कहबि की ए बाबू हम सरग के उलिटा अवर रउरा सामने पाप कइले बानी । अब हम राउर लरिका कहावे जोग नइखी । हम के अपना नौकरन में से एगो के बराबर मानी । तब ऊ उठि के अपना बाप के पास गइल । लेकिन जब तक ऊ दूरे रहे ओकर बाप ओकरा पर दया कइलसि अवर दौरि के ओकरा के अपना गला में लागि के चुमलसि । लरिका ओकरा से कहलसि ए बाबू हम सरग के उलिटा अवर रउरा सामने पाप कइले बानी । अवर अब राउर लरिका कहावे जोग नइखी । बाकी ओकर बाप अपना अदिमिन से कहले की सब से अच्छा कपड़ा निकालि के ओकरा-के पहिनाव अवर ओकरा अंगुरी में अंगुठी ओ गोड़ में जूता पहिनाव अवर हमनीका खाई पीई चैन करी । काहे की ई हमार बेटा मरल रहल हा फिर जीअल । भूलि गइल रहल हा फिर मिलल हा । तब ऊ लोग खुसी करे लागल ॥

ओकर जेठका लरिका खेत में रहे । और जब ऊ आवत खाँ घर के निअरा पहुँचल तब नाच ओ बाजा के भनक ओकरा कान में पहुँचल । और ऊ अपना अदिमिन में से एगो के अपना निअरा बोलाइ के पुछलसि की ई का हँवे । ऊ नोकर उनिकरा से कहलसि की राउर भाई आइल बाड़े । अवर राउर बाप नीमन भोज कइले हा ग्रह खातिर की ऊ उनिकरा के भला चंगा पउले हा । लेकिन ऊ खोसि कइलसि अवर भीतर ना जाए चहलसि । तब ओकर बाप बाहर आइ के मनावे लागल । ऊ अपना बाप के कहलसि की देखीं हम प्रतना बरिस से राउर सेवा करत बानी और रउरा बात के कबहीं ना ठरली और रउवाँ एको पठियो ना कबहीं दिहली की हम अपना संगिन के साथ खुसी करी । लेकिन ई राउर लरिका जे कसबी के साथ राउर धन खोइ घललसि जवे आइल तबहीं रउवाँ ओकरा खातिर अच्छा भोज कइली । बाप ओकरा से कहलसि की ए बेटा तू हमरा साथ हरदम रह-ल और जे किछु हमार हँ से तोहार हँ । लेकिन हमनी के खुसी कइल ओ आराम कइल भल बाटे काहे की ई तोहार भाई सुअल रहल हा फिर जीअल हा । भलल रहल हा फिर मिलल हा ॥

[No. 39.]

INDO-ARYAN FAMILY.

EASTERN GROUP.

BIHĀRĪ.

BHOJPURĪ DIALECT.

(DISTRICT BALLIA.)

SPECIMEN I.

TRANSLITERATION AND TRANSLATION.

Kaw^{nō} adimī-kē dui-gō bēṭā rahē. Unh^{nī}-mē-sē chhoṭ^{kā}
A-certain man-to two sons were. Them-in-from the-younger
 ap^{nā} bāp-sē kah^{lasi} jē, 'ē bābū-jī, dhan-mē-sē jē hamār
his-own father-to said that, 'O father, property-in-from what my
 bakh^{rā} hōkhē sē ham^{rā}-kē dē-dā.' Tab ū āpan dhan unh^{nī}-
share may-be that me-to give.' Then he his-own property them-
 kē bāṭi-dih^{lē}. Bahut din nā bīte pāwal kī chhoṭ^{kā} beṭā
to dividing-gave. Many days not to-pass got that the-younger son
 sabh-kuchh jawar-kaī-ke dūr dēs āpan rāh pakar^{lasi}. Uh^ā
all-things collecting a-distant country-to his-own way took. There
 luchai-mē āpan din bitāwat āpan dhan urā-dih^{lasi}. Awar
evil-conduct-in his-own days causing-to-pass his-own fortune he-squandered. And
 jab ū sabh urā-chūkāl tab oh dēs-mē barā akāl paṛāl,
when he all had-spent then that country-in a-great famine fell,
 awar ū kaṅgāl hō-gaīl. Awar uh^ā-ke rah^{nihāran}-mē-sē ēgō kih^ā
and he poor became. And there-of inhabitants-in-from one near
 rahe lāgal. Ū ap^{nā} khēt-mē sūar charāwe-kē ō-kē bhēji-
to-live he-began. He his-own fields-in swine feeding-for him sent-
 dih^{lasi}. Ū oh-ī chbīmī-sē jē sūar khāt-rah^{lē}-sā āpan
away. He those-very husks-with which swine used-to-eat his-own
 pēt bhare chah^{lasi}, awar dōsar kēhu kichhu nā
belly to-fill wished, and other any-one anything not
 dē. Tab ok^{rā} chēt-bhaīl kī, 'ham^{rā} bāp-kā
used-to-give-(him). Then him senses-became that, 'my father-of
 bahut nok^{ran}-kā adhik rōṭī hō-lā awar ham bhūkh-sē
many servants much bread is and I hunger-from
 marat-bān^ī. Ham ūṭhi-ke ap^{nā} bāp-ke pās jāibi, awar
am-dying. I arising my-own father-of near will-go, and
 unik^{rā}-sē kahabi kī, 'ē Bābū, ham sarag-ke ulitā
him-to I-will-say that, 'O Father, I heaven-of against

dih¹lī ki ham ap^ana saṅgin-ke sāth khusī karī. Lēkin i rāur
gave that I my-own friends-of with merriment might-make. But this Your-Honour's
 larikā jē kas^abi-ke sāth rāur dhan khōi-ghal^alasi, jabē
son who harlots-of with Your-Honour's wealth has-lost, when-even
 āil tab^ahī rāuwā ok^arā khātir achchhā bhōj kaillī. Bāp ok^arā-sē
he-came then-even Your-Honour him for good feast made. The-father him-to
 kah^alasi kī, 'ē bēṭā, tū ham^arā sāth har dam rahālā, āūr jē kichhu hamār
said that, 'O Son, thou me with every moment livest, and what thing mine
 hā sē tohār hā. Lēkin ham^anī-kē khusī-kaīl ō ārām kaīl bhal bātē
is that thine is. But for-us merriment-making and pleasure making good is
 kāhe-kī i tohār bhāi mual rahal-hā, phiri jīal-hā; bhūlal rahal-hā, phiri
because this thy brother dead had-been, again alive-is; lost had-been, again
 milal-hā.
found-is.'

The next specimen, also from Ballia, is a villager's wail over hard times.

[No. 40.]

INDO-ARYAN FAMILY.

EASTERN GROUP.

BIHARĪ.

BHOJPURĪ DIALECT.

(DISTRICT BALLIA.)

SPECIMEN II.

कपिल-देव आजु तोहरा के ढेर दिन पर हम देखत बानीं । अतना दिन तू काँहाँ रहल है । जब तब हम तोहरा बारे में तोहरा गाँव के लोगन से पूछत रहलीं हौं मगर केहु हाल साफ ना बतावत रहल है । अब कह तोहरा घर के सभ बेकति अच्छी तरे बाड़ीं नू ॥

जीबोध भइया तू का पूछत बाड़ । जब हमरा हाल के सुनब त तोहरो दुख बिआपो ओ आँखिन में से लोर गिरावे लगब । जब हम ठठाँ से घरे गइलीं तब से गिरहतो के काम में बभलीं । राति दिन ग्रहि काम में हम बानीं । दोसर केहु हमरा घर में अइसन नइखे जेकरा से हम के एकी लेहजा के आराम मिली । काहे से की हमरा बाप के आँखिये जवाब दे दिहलिस ओ हमरा जेठ जना भाई हमरा पहुँचला का पहिले-ही परदेस चलि गइले अवर तब से एकी चिठियो न भेजले है । हमार महतारो ओ अउरी बेकति उनिकरा हाल चाल का ना पाउला से बेहाल बाड़ीं । हमार काका जो अपना लरिका बाला समेत अलगे रहे ले । एही सब ओजह से हम राति दिन फिकिरि ओ तरदुत से पिसाइल रहलीं । अबहीं दुइ दिन बीतल है को हम राति खाँ कपरबथी का मारे खेत में अगोरे ना गइलीं । चारिगो बोझा लागल गोहूँ के हमरा खेत में से चोर काटि ले गइले है स । महाराज के तहसोलदार मालगुजारी खातिर दुइ पियादा तनात कइले बाड़े । एकी कउड़ी हमरा पास नइखे को उनि के दीआउ । मामा भी परसौं अइले ओ उनिकरा से जब हम कुछ रुपया मँगलीं त उ साफे इनकार कइले । खोसा हूँ को घर के मारल बन में गइलीं । बन में लागलि आगि ॥

[No. 40.]

INDO-ARYAN FAMILY.

EASTERN GROUP.

BIHĀRĪ.

BHOJPURĪ DIALECT.

(DISTRICT BALLIA.)

SPECIMEN II.

TRANSLITERATION AND TRANSLATION.

Kapil Dēv ! āju toh^arā-kē dhēr din par ham dēkhat-bānī.
Kapil Dēv ! to-day you many days after I seeing-am.

At^anā din tū kāhā rah^alā-hā ? Jab-tab ham toh^arā bārē-mē
So-many days you where were ? Some-times I you about
 toh^arā gāw-ke lōgan-sē pūchhat rah^alī-hā, magar kēhu hāl sāph
your village-of people-from asking was, but any-body news plainly
 nā batāwat-rahā-hā. Ab kahā, toh^arā ghar-ke sabh bekati achchhi tarē
not telling-was. Now say, your house-of all persons good ways-in
 bārī, nū ?
are, (or) not ?

Jibōdh bhaiyā, tū kā pūchhat bārā ?¹ Jab ham^arā hāl-kē
Jibōdh brother, you what asking are ? When my accounts
 sun^abā ta toh^arō dukh biāpī, ō ākhin-mē-sē lōr
you-will-hear then your-also anxiety will-fill(-you), and eyes-in-from tears
 girāwe lag^abā. Jab ham eṭhā-sē gharē gaillī
to-cause-to-drop you-will-begin. When I here-from home-to went,
 tab-sē gir^ahati-ke kām-mē bajh^alī. Rāti din ehi kām-mē
then-from household-of work-in was-I-entangled. Night (and) day this work-in
 ham bānī. Dōsar kēhu ham^arā ghar-mē āisan naikhē jek^arā-sē
I am. Another anyone my house-in such is-not whom-from
 ham-kē ēkō leh^ajā-ke āram mili ; kāhe-sē-ki ham^arā bāp-ke ākhiyē
me-to one-even moment-of ease will-be-got ; because my father-of eyes-even
 jāwāb dē-dih^alis, ō ham^arā jēth janā bhāi ham^arā pahūch^alā-kā
replies gave², and my elder man brother my reaching-of
 pahilē-hī par^adēs chali-gailē, awar tab-sē ēkō chithiyō
before-even foreign-land-to went-away, and that-time-since one-even letter-even
 nā bhej^alē hā. Hamār mah^atārī ō aūri bekati unik^arā hāl-chāl-kā
not he-sent-has. My mother and other female-persons his news
 nā paūlā-sē bēhāl bārī. Hamār kākā-jī ap^anā larikā
not getting-from uneasy are. My uncle his-own children

¹ Kā pūchhat bārā means ' what you are enquiring about is so bad that the less said about it the better. '² I.e. have become useless.

bālā samēt al^gē rahē-lē. Ēhī sab ojah-sē ham rāti-din
wife with separate lives. These all causes-from I night-day
 phikiri ō tar^adut-sē pisāil rahī-lē. Ab^hī dui din bital-
anxiety and trouble-with crushed remain. Now-only two days passed-
 hā kī ham rāti-khā kapar-bathī-kā-mārē khēt-mē agōre nā
have that I night-at headache-from field-in to-look-after not
 gaillī. Chāri-gō bōjhā lāgal gōhū-ke ham^arā khēt-mē-sē chōr kātī
went. Four bundles standing wheat-of my field-in-from thieves cutting
 lē-gaillē-hā-sā. Mah^arāj-ke Tah^asildār māl^agujārī khātīr
taken-away-have. The-Mahārāja-of rent-collector rent for
 dui piyādā tanāt kailē-bārē. Ēkō kaūri ham^arā pasē naīkhē kī
two peons quartered has. One-even cowry me with not-is that
 unī-kē diāu. Māmā bhi par^sō aīlē ō unik^a-
him-to may-be-given. The-paternal-uncle also the-day-before came and him-
 rā-sē jab ham kuchh rup^{yā} māḡ^lī ta ū sāphē in^akār-kailē. Khisā
from when I some money asked then he plainly refused. The-proverb
 hā kī, 'ghar-ke mārāl ban-mē gaillī; ban-mē lāgali āgi.'¹
is that, 'home-of beaten forest-in I-went; forest-in was-set fire.'

FREE TRANSLATION OF THE FOREGOING.

To-day I see you, Kapil-dēo, after a long time. Where have you been so long? I now and then asked about you from your fellow-villagers, but no one gave a clear account. Tell me whether all your family is well.

Brother Jibōdh, what do you ask me! When you know about me, grief will overcome you also, and you will drop tears from your eyes. When I went home from this place, I became entangled myself in agriculture. By day and night I worked at it. There is no one in my family to relieve me for a moment from the toil; for my father's eyes have become useless, and my elder brother went off elsewhere, before I reached home, and has sent no letter since then. My mother and the rest of the family are unhappy because they hear no news from him. My uncle with his wife and children lives separately. For these reasons care and trouble crush me both day and night. Only two days ago I could not go to watch my field in the night on account of a headache. Thieves therefore cut away four bundles from my standing wheat crop. The rent-collector of the Mahārāja has quartered two peons on me to realize the rent, but I have not a cowry to pay them. My maternal uncle also came the day before yesterday and when I asked him for some money he flatly refused. Mine is only an instance of the saying, 'I was beaten at home and went to the jungle. When I got there the jungle took fire.'

¹ Out of the frying-pan into the fire.

The District of Saran lies on the north of the Ganges, opposite the east side of Shahabad, and the west side of Patna. I have already stated, *ante*, p. 186, that the language of the portion of Saran which borders on the Ganges is Standard Bhojpurī. This statement, however, requires a certain amount of modification.

A reference to the map will show that the language of Muzaffarpur, which lies to the east of Saran, across the river Gandak, is western Maithilī, which, as has been shown, is largely infected with Bhojpurī, and is in fact, a border form of speech between the two dialects. Again, the language of Patna, opposite the south-east corner of Saran, is Magahī. Hence, as might be expected, the language of the east of Saran is tinged with Maithilī peculiarities, and that of the south-east with Magahī ones. To give specimens of all such mixed forms of speech would extend the volumes of the Survey beyond reasonable limits. It must suffice, in the case of Saran, to deal, in detail, with the two main forms of speech, that of the south, and that of the north. For a more minute account of the various forms of speech current in the District, see *Notes on the Vernacular Dialects spoken in the District of Saran*, by Babu Girindra-nāth Dutt, in the *Journal* of the Asiatic Society of Bengal, Vol. lxvi, 1897, Part I, pp. 194 and ff. It is to this gentleman that I am indebted for the specimens here given, which represent the Standard Bhojpurī spoken in the south of the district, over against Shahabad.

[No. 41.]

INDO-ARYAN FAMILY.

EASTERN GROUP.

BIHĀRĪ.

BHOJPURĪ DIALECT.

(DISTRICT SARAN.)

SPECIMEN I.

(*Rabu Girindra-nath Dutt, 1898.*)

५५ — ०८ ६११ — ११३ — १२ — ५१५१ —

५३१॥ — ५२॥ — १५ — ५१२२॥ — ५१५ — २१

ମାହାଳୀ — ଶୁକ୍ରବାର — ୧୨ — ଚନ୍ଦ୍ର — ୧୩ —

मा०५६—५०६—५१२१—५१५—५१—

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ବିନୟ — ନିଧିଆ — ପଦ — ପଦ — ପଦ

470—दाइ—दश—मा—गणक—शर—

ཨྲྀ—ལའཔ—ཨྲྀཀྱཱ—ཨྲྀ—ཀྱཱ—ལྷཱཱྱཱ
 ཨྲྀ—མཱཱཱཱ—ལྷཱཱྱཱ—ལྷཱཱྱཱ—ལྷཱཱྱཱ—
 ལའཔ—ཨྲྀ—ཀྱཱཱྱཱ—ཕྱཱཱཱཱཱཱ—ཀྱཱྱཱྱཱ
 ཀྱཱྱཱྱཱ—ལའཔ—ཨྲྀ—ཨྲྀ—ཀྱཱཱྱཱ—
 ལྷཱཱྱཱ—ཨྲྀ—ཀྱཱྱཱ—ཨྲྀ—ལྱཱ—ཨྲྀ—ལྷཱཱྱཱ
 ལྷཱཱྱཱ—ཀྱཱཱྱཱ—ལྱཱ—ཨྲྀཀྱཱ—ཨྲྀ—ཨྲྀ
 ལའཔ—ཨྲྀ—མྱཱཱྱཱ—ཨྲྀ—ལྱཱཱ—
 ཀྱཱྱཱྱཱ—ལྱཱཱྱཱ—ལྱཱ—ཨྲཱྀྱཱྱཱ—ཀྱཱྱཱྱཱ—
 ལྱཱཱྱཱ—ལའཔ—ཨྲཱྀྱཱྱཱ—ལྷཱཱྱཱ—ཨྲྀ—
 ཀྱཱྱཱྱཱ—ལྱཱྱཱ—ཨྲཱྀྱཱྱཱ—ཀྱཱྱཱྱཱ—ལྱཱ—
 ཀྱཱྱཱྱཱ—ཨྲཱྀྱཱྱཱ—ལྱཱཱྱཱ—ལའཔ—ཨྲཱྀྱཱྱཱ
 ལྱཱཱྱཱ—ཨྲྀ—ཨྲྀ—ལྱཱཱྱཱ—ཨྲཱྀྱཱྱཱ—
 ལྱཱཱྱཱ—ཨྲྀ—ལྱཱྱཱྱཱ—ཨྲྀ—ལྱཱ—ཀྱཱྱཱྱཱ

॥ ३१ — ଦାଧ — ନମନ — ନାମନ — ନୂଆଁଠି

ଫୁଲୁଆଁନ — ଗ — ଘୁଆଁ — ଶାଧ — ଶା — ଶାଁଠି

ଠେଲ — ଓ — ଖାଆଁ — ଧ — ଧା — ଧା —

ଘାଁଠି — ଫୁଲୁଆଁନ — ଓନାଁ — ଧ — ଦାଧ —

ଦାଧ — ଶାଧ — ନାମନ — ଠାଁଠି —

ଓ — ଶାଧ — ଦାଧ — ଶା —

ଘାଁଠି — ଧ — ଧା — ଧା — ଶା — ॥ ३१

ଶାଧ — ଧାଁଠି — ॥ ३१ — ଦାଧ — ଧ — ଧା

ଠାଁଠି — ଧା — ॥ ३१ — ଧା — ଧା

ଧା — ଧାଁଠି — ଧ — ଧା — ଧା —

ଧା — ଧାଁଠି — ଧା — ଧା — ॥ ३१ —

ଧା — ଧା — ଧା — ଧା — ଧା —

ଧା — ଧା — ଧା — ଧା — ଧା —

५।-गैशु-गण-गण-गण-गण-
 ५।-उगु-वा-प-प-५-५-५-५-५-
 ५-ग-ग-ग-ग-ग-ग-ग-ग-
 ग-ग-ग-ग-ग-ग-ग-ग-
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[No. 41.]

INDO-ARYAN FAMILY.

EASTERN GROUP.

BIHARĪ.

BHOJPURĪ DIALECT.

(DISTRICT SARAN.)

SPECIMEN I.

TRANSLITERATION AND TRANSLATION.

(Babu Girindra-nāth Dutt, 1898.)

Ek ad^amī kōi rahē. Ok^arā dui-gō bēṭā rahē. Choṭ^akā bāp-sē ap^anā
A man certain was. To-him two sons were. The-younger the-father-to his-own
 kah^alas kī, 'dhan hamār ādhā bāṭ-dā.' Ōkar bāp dhan
said that, 'the-wealth my half dividing-give.' His father the-wealth
 bāṭ-dihal. Thōrē din-mē chhoṭ^akā babuā dhan ekatṭhā kar-ke
dividing-gave. A-few days-in the-younger son the-wealth together having-made
 bah^arā chal-gailē. Ohā gailē luchābāji-mē sajē dhan
forth went-away. There he-went in-riotous-living the-entire wealth
 urāe-dih^alē. Sajē dhan un-kar sadh-gail, tab barā
he-squandered. The-entire wealth his spent-was, then a-great
 akāl paral oh dēs-mō. Garib hōe-gailē, ō jini-kēhu kīhā
famine fell that country-in. Poor he-became, and somebody near
 rahe lag^alē. Ihē kah^alē kī, 'khēt-mē sūar charāwā.' Suariā-ke
to-dwell began. This-one said that, 'the-field-in swine feed.' The-swine-of
 dhēṭhī jē khāe-kē rahē, sē ap^ane lag^alē khāe.
the-husks which eating-for were, those he-himself began to-eat.
 Kēhu kuchhu dēt nā rahē. Tab un-kā akil khulal, ū kah^alē
Anyone anything giving not was. Then his senses opened, he said
 kī, 'ham^arā bāp-ke majūrā-lōg-ke dhēr rōṭi bāch jā-lā. Ab ham
that, 'my father's servant-people-of much bread surplus goes. Now I
 bhūkhē muat-bānī. Ham ap^anā bāp kīhā uṭh-ke jāib. Un-kā-sē
of-hunger dying-am. I my-own father near having-risen will-go. Him-to
 jāe-ke kahab kī, "ham barā pāp kaīlī Baikunth-kā, adhikā raūrā
having-gone I-will-say that, "I great sin did Heaven-of, moreover Your-Honour
 sām^anē. Rāur bēṭā kahāwe lāek naīkhī. Hē bāp,
before. Your-Honour's son to-be-called fit I-am-not. O father,
 ham^arā-kē ē-gō banihārē-kē sāmān jānī." ' Tab ap^anā bāp-kanē
me one servant-to equal consider." ' Then his-own father-near
 gailē. Phaīlāwā rah^alē tāis-hī bāp-kē chhōh lāgal.
he-went. At-a-distance he-was then-even the-father-to compassion was-attached.

Dawar-ke kōrā-mē dhaī-ke chūmā dēwe lag^lē. Bēṭā kah^lan kī, 'hē bāp, ham
Running lap-in seizing kisses to-give he-began. The-son said that, 'O father, I
 sar^g-ke kām raūrā āgē nā kailī-hā, raūrā āgē
heaven-of duty Your-Honour's before not have-done, Your-Honour's before
 pāp kailī-hā. Ab pher raūrā bēṭā kahāwe lāek nā rah^lī.
sin have-done. Now again Your-Honour's son to-be-called fit not I-was.'
 Lēkin ō-kar bāp kah^lan nōkar-kē kī, 'nīman kap^rā
But his father said the-servants-to that, 'excellent clothes
 nikāl-ke pahire-kē dā : logⁿi in-kā-ke hāth-mē āguṭhī
having-brought-out wearing-for give : you-people his hand-on a-ring
 pahirā-dā, gōr-mē jutā pahirā-dā. Hamⁿi khāī, khusī karī. Kāhe
put-on, feet-on shoe put-on. (Let) us eat, happiness make. Because
 kī hamār bēṭā mar-gail-rah^lē-hā, tā jī-gailē-hā ; bhulā-gail-rah^lē-hā,
that my son had-died, indeed has-lived ; had-been-lost,
 sē milal-hā.' Tab khusī kare lag^lē-hā.
he has-been-found.' Then happiness to-make they-began.

Un-kar jēth bēṭā khēt-mē rah^lē. Ghar-kā nagich ailē, tab
His elder son field-in was. The-house-of near he-came, then
 nāch bājā un-kā kār-sē sunāil. Apⁿā nōkar-mē-sē
dancing music his ears-by were-heard. His-own servants-in-from
 balāe-ke puchh^lē kī, 'hō, i kawan tamāsā hōt-bāṭē ?' Ū
having-called he-asked that, 'ho, this what strange-thing is-occurring ?' He
 kah^lan kī, 'rāur bhāī ailē-hā. Rāur bāp nīman
said that, 'Your-Honour's brother has-come. Your-Honour's father excellent
 bhōjan karaulē-hā, ehi-wāstē jē khusī sāth sē ailē
dinner has-caused-to-be-made, this-on-account-of that happiness with he has-
 hā.' Lēkin ū khisiā-ke gharē nā gailan. Ehi-wāstē
come.' But he being-angry in-the-house not went. This-on-account-of
 unhi-ke bāp bāhar ā-ke manāwe lag^lē. Ū apⁿā bāp-sē
his father outside having-come to-appease began. He his-own father-to
 bol^lē kī, 'dēkhī, barisan-sē rāur sēwā kailī-hā ; raūrā
said that, 'see, years-from Your-Honour's service I-have-done ; Your-Honour's
 bāt-kē kab^hi ṭar^lī-hā nā. Raūā ē-gō paṭharu-ō nā di^hī.
word ever I-have-disobeyed not. Your-Honour a-single kid-even not has-
 hā, kī apⁿā iār-kē khilāī. Lēkin ihē rāur
given, that my-own friends-to I-may-give-to-eat. But this Your-Honour's
 bēṭā jē bārē, raṇḍī-kā sāth sajē dhan nok^sān kar-dih^lē, jaisē
son who is, harlots-of with the-entire wealth destruction has-made, just-as
 ailē-hā tāis^hi nīman bhōjan karaulī-hā.
he-has-come at-that-very-time an-excellent dinner thou-hast-caused-to-be-made.'
 Un-kar bāp kah^lē-hā kī, 'tū tō barōbar saṅgē bar^lē-bārā ;
His father said that, 'thou indeed always with-(me) remainest ;

jē-kuchhu hamār hāwē, sē sajē tohār hā. Lēkin tohār
whatever mine is, that entire thine is. But thy
 bhāi mar-gail-rah¹lē-hā, sē jī-gailē-hā, ab anand khusī kar²nā
brother had-died, he has-lived, now rejoicing happiness making
 chāhī.
is-proper.'

[No. 42.]

INDO-ARYAN FAMILY.

EASTERN GROUP.

BIHARĪ.

BHOJPURĪ DIALECT.

(DISTRICT SARAN.)

SPECIMEN II.

(Babu Girindra-nāth Dutt, 1898.)

एगो सिआन रहै, एगो गाए रखै रहै । ए ठनकन जाए ठोग पुच्छ
 ए नाई कैसे मोटास वाढ़, कहन की हम छिजने का बेना मुँह बौड़ै, एक गाँ
 नोजो आँकन खाईवे, गंगाजी के पानी एक छिनुआ पीवे, दाँव नहनाओ । सिआन ठोग
 कहै की दाँव हमान पून हिलन । यँ ओहनीकनो के मारी । गैठ ठोग तो वा
 भेटास । बोकन जागिआ गैस के मुआ दीहै ।

TRANSLITERATION AND TRANSLATION.

Ē-gō siār rah^alē. Ē-gō gāe rakh^alē-rah^alē. Tā un-kar
A jackal there-was. A cow he-used-to-keep. Then his
 jāṭ-lōg puchhal, 'ē bhāī, kaisē moṭāil bārā?' Kah^alan kī, 'ham
caste-people asked, 'o brother, how fattened are-you?' He-said that, 'I
 phajire-kā bēṛā mūh dhōi-lē, ēk gāl rōj-ō ākar chabāi-lē,
morning-of at-the-hour face wash, one mouthful daily-also gravel I-chew,
 Gaṅgā-jī ke pānī ēk chiruā pī-lē, dāt bhah^arā-gail.' Siār-lōg kah^alē
Ganges of water one handful I-drink, teeth have-fallen-out.' The-jackal-people said
 kī, 'dāt hamār tūr-dih^alan. Chalā chodanikarō-kē mārī.' Gail lōg. Tō
that, 'teeth of-us he-broke. Come the-vile-one let-us-kill.' Went the-people. Then
 nā bhētāil. Ō-kar jatiā gailē-kē muā-dih^alē.
not they-found-him. His caste-fellows the-cow killed.

FREE TRANSLATION OF THE FOREGOING.

There was once upon a time a jackal who kept a cow (and lived upon its milk). Then the other jackals, his caste-fellows, asked him, saying, 'O brother, how have you got so fat?' He replied, 'every morning I wash my face. Every day I also chew a mouthful of gravel, and drink a handful of Ganges water. The result is that my teeth have all dropped out.'¹ The other jackals said, 'this fellow has broken our teeth.'² Come, let us kill the base one.' They went (to look for him), but could not find him. So the jackals, his caste-fellows, killed the cow.

¹ The jackal is chaffing them. His tribe is notorious for impiety. He pretends that he has got so fat, not by drinking the milk of the cow, but by pious practices. He lives upon the purest food, and as he no longer requires to eat flesh, his teeth have dropped out as useless incumbrances. The absence of his teeth he puts forth as an additional proof of his piety.

² *Anglice*, he has pulled our legs.

NORTHERN STANDARD BHOJPURĪ.

This form of speech slightly differs from the true Standard Bhojpurī with which we have just been dealing. It may be called the speech of the Doab of the Gandak and the Gogra, omitting the tract of country immediately opposite Shahabad. This Doab includes the Districts of Saran, Gorakhpur and Basti, and the language varies slightly as we go north-west. The language of Central and North Saran, and of a portion of Tahsil Deoria in Gorakhpur, may be considered the model of the south-eastern part of this tract.

It has well-marked peculiarities which deserve notice. As we go further north, into Gorakhpur, we find two distinct sub-dialects, that to the east being commonly known as Gorakhpurī; and that to the west as Sarwariā. The latter extends still further to the west, and covers the whole of the Basti District, being, if we except the Thārū dialects of Gonda and Bahraich, the extreme north-western outpost of Bihārī. The eastern dialect of Gorakhpur, or Gorakhpurī, differs only slightly from that of Central and Northern Saran. All these various forms of speech will be found on the map facing page 1.

The following are the approximate figures for the population speaking the various forms of Northern Standard Bhojpurī :—

Name of District.	Approximate population speaking Northern Standard Bhojpurī.
Saran	1,404,500
Gorakhpur, Northern Standard Bhojpurī of Deoria, about	100,000
„ Gorakhpurī	1,307,500
„ Sarwariā	1,569,307
Basti, Sarwariā	1,783,844
Total	6,165,151

The dialect spoken in Central and North Saran is fully explained in the Bhojpurī Grammar of the present writer. It will suffice to mention a few of the principal points in which it differs from the Standard Bhojpurī of Shahabad.

I.—NOUNS—

The plural is sometimes formed by adding the syllable *sā*. Thus *ghōṛā-sā*, horses. In Standard Bhojpurī it is more usual to employ this suffix with verbs than with nouns.

II.—PRONOUNS—

Besides *ham*, I, *hamē* is also used. Besides the standard forms for ‘this’, Saran has also *haī*, genitive *hē-kar*, oblique form *hē* or *hekārā*. Similarly, for ‘that’, we find *haū*, *heū*, *haūē*, *heuhē*, or *ūhē*, with a genitive, *hō-kar*, and an oblique form *hō* or *hokārā*. For ‘anyone’, we sometimes meet *kōī*, and for the adjective ‘what’ *kauan*.

III.—VERBS—

A.—Auxiliary Verbs.

The Verb Substantive *bārē*, he is, often takes the form *bāṭē* in all districts north of the Ganges, though the form *bārē* is also used. We thus get forms like *bāṭē*, or *bānē*, I am; *bāṭā*, you are, and so on.

B.—Finite Verbs.

Simple Present.—Optional forms used in Saran are, 2nd Sing., *dekhue*, *dekhues*; 3rd Sing., *dēkhuē*, *dēkhai*; 3rd Plur., *dēkhen*.

Past.—This, as has been remarked in the case of the Palamau specimens, besides having a form whose characteristic letter is *l*, has also a form whose characteristic letter is *u*. The following are the optional forms of this tense in use in Saran. 2nd Sing., *dekh'les*, *dekhue*; 3rd Sing., *dekhue*; 1st Plur., *dekhui*; 2nd Plur., *dekhua'h*, *dekhua*; 3rd Plur., *dekh'len*, *dekhuan*.

The following forms in use in Saran are due to the influence of the Maithili spoken to the east of the Gaṇḍak.

1st person,—*ham dekh'liya'n*. Only used when the object of the verb is in the third person and special respect is shown to it. Thus, *ham rājā-kē dekh'liya'n*, I saw His Majesty the King.

Ham dekh'liyāwā. Only used when the object of the verb is in the second person, and special respect is shown to it. Thus, *ham rāurā-kē dekh'liyāwā*, I saw your Honour.

2nd person, *tū dekh'lahus*. Only used when contempt is shown to the object in the third person. Thus, *tū maliyā-kē dekh'lahus*, you saw the wretched gardener.

Tū dekh'lahun. Only used when respect is shown to the object in the third person. Thus, *tū rājā-kē dekh'lahun*, you saw His Majesty.

Past Conditional.—2nd Sing., *dekh'tes*. 3rd Plur., *dekh'ten*.

Generally speaking, Saran uses the suffixes *hā*, *hā*, *hā*, *hā*, etc., much more freely than Shahabad. They appear in all the Past tenses, and not only in the Perfect and Pluperfect. Thus, the Imperfect may be *ham-dēkhat rak'li hā*, I was seeing.

The characteristic feature of the Saran dialect is the use of the Past Tense with *u*, instead of that with *l*. This peculiarity extends to the Deoria Tahsil of Gorakhpur, but is not met with elsewhere in that district.

The following specimen comes from Deoria; note the frequent use of this *u*-Past. One or two forms may also be noted which properly belong to the Western Bhojpuri spoken across the Gogra. Such are the Instrumental in *an* as in *bhūkhan*, by hunger, and the third person in *aĩ*, as in *rahuaĩ*, they were. It has not been thought necessary to give an interlinear translation.

[No. 43.]

INDO-ARYAN FAMILY.

EASTERN GROUP.

BIHARĪ.

BHOJPURĪ DIALECT.

(DEORIA, GORAKHPUR DISTRICT.)

(Pandit Murli-dhar Nāgar, 1898.)

एक अदिमी के दुइ छँवड़ रहूँ। उन्हन में से लहुरका कहूँ की ए काका घर के धन में जवन हमरा बखरा होखे तवन दे दीं। ऊ आपन सगरी धन उन्हन के बाँटि दिहूँ। थोरे दिन भउए की लहुरका छँवड़ा सगरी धन अपने पाले ले-के बड़े लम्बे बहुरा चलि गउए। उहवाँ सगरी धन बदमासी में लुटा दिहूँ। जब सगरी धन ओरा गउए त ओ देस में अकाल पड़ए। गरीब हो गउए। त ओ देस के एगो बसिन्ना केहाँ रहे लगुए। ऊ ओकरा के सूअरि चरावे के अपना खेत में भेजि दिहूँ। ओकरा मन में अउए की सूअरि जवन छाल खातारी ओही से आपन पेट भरती। अवर केहु ओकरा के खाये के ना देत रहूँ। त ऊ होस कहूँ आ कहूँ की हमरा बाप कीहाँ दुकेतना बनिहार के खाये से अधिक रोटी मिलतारै आ हम भूखन मरतानी। हम अपना बाप के लगे उठि के जाव आ उनका से कहबि की हे बाप हम भगवान आगे आ तोहरी हजूर में बाउर काम कइले बानीं। हम तोहरी छँवड़ कहावे लायक ना बानीं। हमरा के अपने बनिहारन में एक के तरे राखीं। तब उठि के अपने बाप के लगे चलुए। अबहीं फर-कहीं रहूँ की उन के बाप के उनका देखि के कोह लगुए। आ दवरि के घर में गर मिला लिहूँ। चुसुए चटुए। त छँवड़ा कहूँ की हे बाप हम अपने भगवान के उलटा आ तोहरी अगाड़ी बाउर काम कइले बानीं। अब ए लायक ना बानीं की तोहरी छँवड़ कहाई। लेकिन बाप अपने नोकर चाकर से कहूँ की खूब बढ़ियाँ कपड़ा निकाारि इनकरा के पहिराव आ हाथ में अँगूठी और गोड़ में जूता पहिराव अवर सुख से खाई। काहे से की हमरा बेटा मूअल रहूँ अब जी गउए। भुलाइल रहूँ मिलि गउए। तब सब केहु खुसी करे लगुए।

उन के बड़का छँवड़ा खेत में रहूँ। जब घर के लग अउए त बाजा आ नाँच के अवाज सुनूँ। आ ऊ अपने नोकर में से एगो के बुला के पुकूँ, ई का है। त लोग बतलै की तोहरी भाई अइलै हैं। तोहरी बाप आच्छा २ खियललै हउअनि। काहे की उनका सब तरे आच्छा पल्लै। लेकिन ऊ खिसिया गउए आ भीतर ना आवे चहुँ। त उनका बाप बहुरा हो के मनावे लगुए। ऊ बाप के जबाब दिहूँ की देख हम एतना दिन से तोहार खिजमति करतानी आ कवनो तोहरी हुकुम ना टरुई। बाकी तू कबहीं एको भेरी के बाचा ना दिहूँ की अपने संवतियन के संगे खुसी खइती पियती। लेकिन तोहरी बेटा जे हरजाइन में तोहरी धन माटी मिला दिहूँ जवना घरी ऊ अउए ओही घरी रवाँ आच्छा भोजन करुई। बाप कहलनि की तू सब दिना हमरा लगे बाड़ आ जवन हमरा है तवन तोहरी है। लेकिन खुसी करे के अवर खुस होखे के जरूर चाही काहे से की ई तोहार भाई मूअल रहूँ से जी गउए भुलाइल रहूँ से मिलि गउए ॥

[No. 43.]

INDO-ARYAN FAMILY.

EASTERN GROUP.

BIHĀRĪ.

BHOJPURĪ DIALECT.

(DEORIA, GORAKHPUR DISTRICT.)

TRANSLITERATION.

(Pandit Murli-dhar Nāgar, 1898.)

Ēk adimī-kē dui chhāwār rahuaĩ. Unhan-mē-sē lahur^akā kahuē kī ‘ē kākā, ghar-ko dhan-mē jawan hamār bakh^arā hōkhai tawan dē-dī.’ Ū āpan sag^arī dhan unhan-kē bāñi dihuē. Thōrai din bhaūē kī lahur^akā chhāw^arā sag^arī dhan ap^ane pālē lē-ke baṛē lammē bah^arā chali gaūē. Uh^awā sag^arī dhan bad^amāsī-mē luṭā dihuē. Jab sag^arī dhan orā gaūē, tā ō dēs-mē akāl paruē; garīb hō gaūē. Tā ō dēs ke ēgō basinnā kehā rahe laguē. Ū ok^arā-kē sūari charāwe-kē ap^anā khēt-mē bhēji dihuē. Ok^arā man-mē aūē kī ‘sūari jawan chhāl khātārī ōhī-sē āpan pēt bhar^atī.’ Awar kēhu ok^arā-kē khāye-kē nā dēt rahuē. Tā ū hōs karuē, ā kahuē kī ‘ham^arā bāp kihā duket^anā banihār-kē khāye-sē adhik rōṭī mil^atāraĩ ā ham bhūkhan mar^atānī. Ham ap^anā bāp-ke lagē uṭhi-ke jāb ā un^akā-sē kahabi kī, “hē bāp ham Bhag^awān āgē ā toh^arī hajūr-mē-bāur kām kailē-bānī. Ham toh^arā chhāwār kahāwe lāyak nā bānī. Ham^arā-kē ap^ane banihāran-mē ēk-ke-tarē rākhī.”’ Tab uṭhi-ke ap^ane bāp-kē lagē chaluē. Ab^ahī phar^akahī rahuē kī un-ke bāp-kē un-kā dēkhi-ke chhōh laguē. Ā dāwarī-ke gar-mē gar milā lihuē, chumuē chaṭuē. Tā chhāw^arā kahuē kī, ‘hē bāp ham ap^ane Bhag^awān-ke ul^atā ā toh^arā agārī bāur kām kailē bānī. Ab ē lāyak nā-bānī kī toh^arā chhāwār kahāĩ.’ Lēkin bāp ap^ane nōkar chākar-sē kahuē kī ‘khūb baṛhiyā kap^arā nikāri in-karā-kē pahirāwā ā hāth-mē āgūthī aur gōr-mē jūtā pahirāwā, awar sukh-sē khāĩ kāhe-sē kī ham^arā bēṭā mūal rahuē, ab jī gaūē; bhulāil rahuē, mili gaūē.’ Tab sab kēhu khusī kare laguaĩ.

Un-ke baṛ^akā chhāw^arā khēt-mē rahuē. Jab ghar ke lag aūē tā bājā ā nāch ke awāj sunuē ā ū ap^ane nōkar-mē sē ēgō-kē bulā-ke puchhuē, ‘ī kā hai?’ Tā lōg bataūlāĩ kī ‘toh^arā bhāĩ aīlāĩ-hā. Toh^arā bāp āchhā āchhā khiyaūlāĩ haūani kāhe-kī un-kā sab tarē āchhā paūlāĩ.’ Lēkin ū khisiyā gaūē ā bhitar nā āwe chahuē. Tā un^akā bāp bah^arā hō-ke manāwe laguē. Ū bāp-kē jābāb dihuē kī ‘dēkhā ham et^anā dīn-sē tohār khij^amati kar^atānī ā kaw^anō toh^arā hukum nā ṭaruĩ. Bāki tū kab^ahī ēkō bhēri-ke bāchā nā dihuā kī ap^ane sāgh^atiyan ke saṅgē khusī khaitī piyatī. Lēkin toh^arā bēṭā jē har^ajāin-mē toh^arā dhan māṭī milā dihuē, jaw^anā gharī ū aūē, ōhī gharī rawā āchhā bhōjan karuĩ.’ Bāp kah^alani kī ‘tū sab dīnā ham^arā lagē bārā, ā jawan ham^arā hai tawan toh^arā hai. Lēkin khusī kare-kē awar khus hōkhe-kē jarūr chāhī kāhe-sē kī ī tohār bhāĩ mūal rahuē, sē jī gaūē; bhulāil rahuē, sē mili gaūē.’

GORAKHPURĪ.

Although the preceding specimen comes from the Gorakhpur District, it should not be taken as a sample of its language. It is only spoken in the south-east corner, in a small portion of Tahsil Deoria, and is really an example of the dialect of the north-west of Saran. As we go north and west from this point, the use of the letter *u* in the Past Tense of verbs is abandoned, and we find a return to the letter *l* as in the South Saran and Shahabad. Omitting from consideration this small overflow of dialect from Saran, we find two kinds of Bhojpuri spoken in Gorakhpur, separated by a line running nearly north and south through the centre of the District. To the east of that line, the language is the ordinary Bhojpuri of North-West Bihar, except that the *u*-form of the Past Tense is not used. To the west of that line, the local dialect is that known elsewhere as Sarwariā which is also spoken in the adjoining District of Basti, and which will be dealt with later on.

As regards the Bhojpuri of the east of the District, it is, to speak more definitely, the language of the two Tahsils of Padrauna and of Deoria and of about two-thirds of the Tahsil of Hata. The language of the rest of the District is Sarwariā. The population figures of the District may be estimated as follows:—

Northern Standard Bhojpuri	1,407,500	(including about 100,000 speakers of the Saran Dialect.)
Sarwariā	1,569,307	
Eastern Hindi (spoken by middle class Musalmans)	9,989	
Urdū (spoken by educated Musalmans)	6,204	
Other languages	1,057	
TOTAL	2,994,057	

These figures take no account of the secret languages spoken by wandering tribes of Dōms and Naṭs, which have not been separated out in the local return. The languages spoken by Dōms and Naṭs are not of importance, and specimens will be given from other Districts.

AUTHORITIES—

A brief sketch of the local form of Bhojpuri will be found on p. 372 of the District Gazetteer. The language is generally described by Dr. Buchanan Hamilton, in vol. II of Montgomery Martin's *Eastern Indian* on p. 429.

Two specimens of the dialect spoken in Eastern Gorakhpur are here given. The first is a version of the Parable of the Prodigal Son. It is printed in the Kaithī character, and is a facsimile of the writing in current use in the District. A transliteration has also been given, but, after the other translated specimens, it has been considered useless to give an interlinear translation. The second specimen is a piece of folk-lore showing how the jackal outwitted the alligator. It is interesting to note that the incidents closely correspond to the adventures of 'Brer Tarpin' and of 'Brer Rabbit and Brer Wolf' in the Negro stories of Uncle Remus. In this case an interlinear translation as well as a free paraphrase has been given.

As might be expected, there are a few local peculiarities in the dialect. The one which most prominently strikes the eye is the method adopted for writing the broad *ā*-sound, which is so marked a feature of Bhojpuri. It is represented by writing the letter *a* twice. Thus *aa*. Examples are *daa* for *dā*, *laa* for *lā*, *pahirāwaa* for *pahirāwā*, and many others. The only other point regarding pronunciation which is worthy of note is that the letter *r* is preferred to *ṛ*. Thus we have *paraḷ*, it fell, instead of *paṛaḷ*.

Instead of *tek^arā*, the oblique form of *sē*, he, we find *sek^ara*. Instead of *kachhu*, we find *kuchh*.

As usual in the North-Gangetic Districts, forms like *bāṭē* and the like are preferred to the southern *bāṛē*, he is. The form with *r*, is, however, also used. There is a third person plural *bānē*, they are, or, honorifically, he is, which is based on the optional form of the first person, *bānē*.

There is a third person plural in *ē*, which has been borrowed from the trans-Gogra *aī* previously alluded to, see p. 225. Thus, *rah^alē*, they were. It has a feminine in *ī*, as in *kah^alē*, she said, used honorifically. It should be noted that, in the second specimen, *nāki*, the word translated 'alligator,' is feminine. Hence the verbs which it governs are in the feminine gender.

Another instance of borrowing from the trans-Gogra dialect is the use of the Instrumental case in *an*, in *bhūkhan*, by hunger.

(*Pandit Murlī-dhar Nāgar*, 1898.)

[illegible]

INDO-ARYAN FAMILY.

EASTERN GROUP.

BIHARĪ.

BHOJPURĪ DIALECT.

(EAST OF DISTRICT GORAKHPUR.)

SPECIMEN I.

TRANSLITERATION.

(Pandit Murlī-dhar Nāgar, 1898.)

Ēk adimī-kē dui bēṭā rah^llē. Unhan-mē-sē chhoṭ^akā kah^alas kī, ‘ē dādā ghar-ke dhan-mē jawan hamār bakh^rrā hō-lā tawan ham-kē dē-dā.’ Ū dhan unhan-mē bāṭ di^hlas. Thor^akī din pāchhē chhoṭ^akā put^wā sag^ri dhan baṭōri-ke baṛi dūr bah^rrā nikari gail. Ā uh^wā sagari dhan bad^māsī-mē luṭā di^hlas. Jab sag^ri dhan orā gail tab ō dēs-mē akāl paral ā ū garib hō-gail. Tab ō dēs-ke ēgō baṛē adimī kihē chali gailē. Ū unkā-kē sūari charāwe-kē apⁿā khēt-mē bhēj di^hlas. Ōkar man karē kī sūari jawan chhāl khātārī ōhī-sē āpan pēt bhar^tī. Kēhū ō-kē khāe-kē nāhī dēt rahal. Tab hōs kailas, ā kah^alas kī, ‘ham^rā bāp kehā du-ketⁿā majūr-kē khāe-sē adhikā rōṭi mil^tārē ā ham bhūkhan mar^tārī. Ham apⁿā bāp-ke lagē uṭhi-ke jāib ā ō-sē kahab kī “ham Bhag^wān ā tohārī hajūr-mē bāur kām kailī, ā ē lāek nāikhī kī tohār bēṭā kahāī. Ham^rā-kē apⁿā majūran-mē rākhi-lā.”’ Tab uṭhi-ke apⁿā bāp-ke lagē chal^llē. Ab-hī phar^kahī rah^llē kī un-kā bāp-kā un-kē dēkhi-ke chhōh lāgal ā dauri-ke gar-mē gar milā lih^llē, ā baṛi bēṛ lē chum^llē chuṭ^llē. Bēṭā kah^llē kī, ‘hē bāp ham Bhag^wān kā ā toh^rā mokābil bāur kām kailī ab ē lāek nāikhī kī tohār bēṭā kahāī.’ Bāp apⁿā nōkar chākar-sē kah^llē kī, ‘khūb baṛhiā kap^rrā nikārī lē-āwā ā in^kē pahirāwā. Jā hāth-mē āgūthī ā gōṛē-mē jūtā pahirāwā, awar sukh-sē khāī. Kāhe-sē kī hamār bēṭā mūal rahal hā, ab jī gail; bhulāil rahal, ab mil gail.’ Tab sab kēhū khus hō gailē.

Un-kā¹ baṛkā put^wā khēt-mē rahal. Jab ghar-ke lagē āil tā bājā nāch sune-mē āil. Tā apⁿē nōkar-mē-sē ēgō-kē bulā-ke puchh^llas kī ‘ī kā hai?’ Tā lōg bataulē kī, ‘tohār bhāī āilē hāī. Tohār bāp achhā achhā khiaulē-hē, kī un-kā achhā paulē-hē.’ Ū chī par bigari gailē ā bhitar nāhī āwe chah^llē. Tā un-kā bāp bah^rrā ā-ke manāwe lag^llē. Ū bāp-kē jabāb la(gaū)lē kī, ‘dēkhā, ham etⁿā din-sē tohār khid^mat kar^tānī ā kawⁿō tohār hukum nāhī ṭar^lī, bāki tū kab^hī ēkō bhēṛi-ke bāchā nāhī di^hā-lā kī apⁿā sāghatīan-ke sāngē khusī-sē khāitī piatī. Ā jab ī tohār bēṭā āil-hē jē tohār dhan khēl kūd-mē māṭi milāy di^hlas sek^rā-kē jawⁿā gharī ū āil taunā gharī raūā achhā bhōjan karaulī.’ Bāp kah^llan kī, ‘sunā, tū sab dinā ham^rā lagē bārā ā jawan hamār-hē tawan tohār-hē. Lēkin khus hōkhe-kē jarūr chāhī, kāhe-sē kī ī tohār bhāī mūal rahal-hē, sē jī gaūlan; bhulāil rah^llē-hē, sē mili-gailē.’

¹ Mistake for *un-ke*.

[No. 45.]

INDO-ARYAN FAMILY.

EASTERN GROUP.

BIHARĪ.

BHOJPURĪ DIALECT.

(EAST OF DISTRICT GORAKHPUR.)

SPECIMEN II.

(Pandit Murli-dhar Nāgar, 1898.)

एगो सियार आ एगो नाकि में बड़ी संघत रहल। रात दिन बरब्बर एक संगे लोग रहे। ना उन के ऊ बिसारे ना उन के ऊ छाड़े। कुछ दिन एही तरे बीत गइल। एक बेर कवनो बात में बिगार हो गइल, आ बिगारो अइसन भइल की एक के देखे में एक नअ। नाकि कहली की हे सियार तू हम से का लपटियाइल बाड़अ, तोहरे अइसन हम बीस जने के ठाढ़े लील जाईले। सियार भरना दिहले की तू का हअऊ। हम बड़े बड़े के देख लेइब। तोहारा देहि के जोर बा हमरा अकिल के बा। तोहारा से जवन बने तवन करिहअ। हम तोहारा के मना नइखी करत। हमरा के राम बाने। फिर एही तरे दूनो जने कलह कइ के आपन आपन राह लिहले। नाकि नही में चलि गइली सियार बन में ॥

नही के तीरे एगो पीएर के पेड़ रहे। ओकर सोरि कुछ दूरि ले पानी में चलि गइल रहल आ कुछ ऊपर रहे। एक दिन सियार राम ओही सोरि पर बइठ के पानी पीयत रहले। तब लेक नाकि देख लिहलस आ डुबले डुबल आ के उन के गोड़ धइलस। सियार अपने मन में कहलस की नाकि तअ आपन दाँव लिहलसि अब कवन उपाय करी। फेर कहले की, हे नाकि तू भल बाडू। धरे के गोड़ तअ धइल हअ सोरि। बस नाकि गोड़ छोड़ि के सोरि हउहा के धइ लिहली। सियार मुँह रिगावत भागि गइले आ नाकि हाथ मलि के रहि गइली ॥

अब बयर अउरी बढ़ि गइल। एक दिन नाकि सियार के मानि में जा के बइठि गइली। सियार अवते महुँकि से बूझि गइले की नाकि बइठल बाड़ी। कहले की हे भया हमार मानि गुंगुआत रहलि हअ। आजु काहे नइखी गुंगुआत। तब लेक नाकि गुंगुअइली। सियार कहले की अब हमार मानो लेहलू। अच्छा एही में रहअ आ ई कहि के चलि दिहले आ मानि में के रहल छाँड़ि दिहले ॥

तब एगो पतई के गाँज में जे गोड़ बटोरेलन से रहे लगले। नाकि जोह लगा के गाँजो में पहुँचलि। पीछे सियार अइले। तअ गाँज के पतई खड़बड़ देखि के बूझि गइले की एह में नाकि आ गइल बाटी। कहले की हे भया आगे तअ हमार गाँज खरखरात रहल। आजु काहे नइखी खरखरात। तब ले नाकि पत्ता खरखरइवे तअ कइली। सियार कहले, अच्छा तअ बूझि गइली। बस करअ, दउरल चलि-गइल। तनिकी एक आगि ले आ के गाँज फूँक दिहले। नाकि ओही में भसम हो गइली ॥

अकिल के आगे जोर कुछ ना काम करेला ॥

[No. 45.]

INDO-ARYAN FAMILY.

EASTERN GROUP.

BIHARĪ.

BHOJPURĪ DIALECT.

(EAST OF DISTRICT GORAKHPUR.)

SPECIMEN II.

TRANSLITERATION AND TRANSLATION.

(Pandit Murlī-dhar Nāgar, 1898.)

Ēgō siyār ā ēgō nāki-mē̃ baṛī saṅghat rahal. Rāt din barabbar
One jackal and one alligator-in great friendship was. Night day always
 ēk-saṅgē lōg rahē. Nā un-kē ū bisārē nā un-kē ū chhārē. Kuchh
together (these-)people lived. Not her he forgets not him she leaves. Some
 din ēhī tarē bit-gail. Ēk bēr kaw^{nō} bāt-mē̃ bigār
days in-this-very way passed. One time some thing-in enmity
 hō-gail. Ā bigār-ō aisan bhaīl kī ēk-kē
took-place. And the-enmity-also of-such-a-nature became that one
 dēkhe-mē̃ ēk nā. Nāki kah^{lī} kī, 'hē siyār, tū
seeing-in the-other not.¹ The-alligator said that, 'O jackal, you
 ham-sē kā lap^{tiyāil} bārā? Toh^{r-ē} aisan ham bīs janē-kē thārhē
me-with why entangled are?² Thee like I twenty individuals standing
 līl-jāi-lē.³ Siyār bhar^{nā}-dih^{lē} kī, 'tū kā
(i.e. entirely) am-accustomed to-eat-up.' The-jackal staked-the-word that, 'you what
 hāū? Ham baṛē baṛē-kē dēkh-lēib.³ Toh^{rā} dēhi-ke jōr bā, ham^{rā} akil-
are? I great-men great-men will-see. Thine body-of strength is, mine wisdom-
 ke bā. Toh^{rā}-sē jawan banē tawan karihā. Ham toh^{rā}-kē manā
of is. You-by what can-be-done that you-may-do. I you-to forbidding
 naikhī karat. Ham^{rā}-kē Rām bānē.³ Phir ēhī tarē dūnō janē
not am-doing. Me-to Rām is.' Again in-this-very way both-even people
 kallah-kaī-ke āpan āpan rāh lih^{lē}. Nāki naddi-mē̃ chali gailī,
quarrelling their-own their-own way took. The-alligator river-into went away,
 siyār ban-mē̃.
the-jackal forest-in.

¹ This means 'one could not brook the sight of the other', i.e., each desired the annihilation of the other.² *Lap^{tiyāil} bārā* is spoken when one bears a long grudge against another on account of imaginary wrongs. The other sense in which it is used is 'when one lies in wait for the other to do wrong or injury to him.' Here the phrase has been used in the latter sense. The sentence therefore means, 'It is of no avail to you to lie in wait for me.'³ *Tū kā*, etc.—*dēkh lēib*, you are nothing to me. I can face those who are really great in cunning and power.

Naddi-ke tirē ēgō pipar-ke pēr rahē. Ō-kar sōri kuchh dūri-lē
River-of bank-on one pipal-of tree was. Its root some distance-to
 pāni-mē chali-gail-rahā, ā kuchh ūpar rahē. Ēk din siyār-Rām¹ ōhī
water-into had-gone, and some above was. One day jackal that-very
 sōri-par baith-ke pāni piyat rah^alē. Tab-lek nāki dēkh-
root-on sitting water drinking was. In-the-meantime the-alligator happened-
 lih^alas ā ḍub^alē-ḍubal ā-ke un-ke gōṛ dhailas. Siyār ap^ane
to-see (him) and diving coming his foot caught. The-jackal his-own
 man-mē kah^alas kī, 'nāki tā āpan dāw lih^alasi, ab kawan
mind-in said that, 'the-alligator to-be-sure her-own turn² took, now what
 upāy karī?' Pher kah^alē kī, 'hē nāki, tū bhal³ bārū; dhare-kē
device may-I-do?' Again he-said that, 'O alligator, you good are; [holding-for
 gōṛ tā dhailū-hā sōri.' Bas⁴ nāki gōṛ chhōri-ke] sōri
feet to-be-sure you-have-caught the-root.' Enough the-alligator feet letting-go the-root
 haūhā-ke dhai-lih^alī. Siyār mūh rigāwat bhāgi-gailē, ā
eagerly⁵ caught. The-jackal with-face making-(him)-angry ran-away, and
 nāki hāth mali-ke rahi-gailī.
the-alligator hand rubbing remained.

Ab bayar aūr-ī baṛhi-gail. Ēk din nāki siyār-ke māni-mē
Now the-enmity more-even increased. One day the-alligator the-jackal-of den-in
 jā-ke baithi-gailī. Siyār aw^atē mahāki-sē būjhi-gailē kī nāki
going sat-down. The-jackal on-coming the-scent-from understood that the-alligator
 baithal-bārī. Kah^alē kī, 'hē bhayā, hamār māni gūguāt-rahali-hā,
is-seated. Said-he that, 'O brother, my den was-making-a-sound-like-gū-gū,
 āju kāhe naikhī gūguāt?' Tab-lek nāki
to-day why is-not making-a-sound-like-gū-gū?' In-the-meantime the-alligator
 gūguailī. Siyār kah^alē kī, 'ab hamār mān-ō leh^alū.
made-a-sound-like-gū-gū. The-jackal said that, 'now my den-also you-took.
 Achchhā, ēhī-mē rahā.' Ā ī kahi-ke chālī-dih^alē, ā māni-mē-ke
All-right, this-very-in live.' And this saying he-went-away, and den-in-of
 rahal chhāri-dih^alē.
living gave-up.

Tab ēgō patai-ke gāj-mē jē Gōṛ baṭōre-lan sē rahe lag^alē.
Then one leaves-of pile-in which Gonds collect he to-live began.
 Nāki jōh-lagā-ke gājō-mē pahūchali. Pichhē siyār
The-alligator search-applying the-pile-also-into went. Afterwards the-jackal

¹ In relating a tale the heroes of it are sometimes jokingly given the title of *Rām*, especially when they are cunning animals of the pattern of a jackal or a fox. But *Rām* is only added to the name of a male hero. To the name of a heroine *Rānī* is added, or sometimes *Dēi*.

² *Dāw lēb*, to take revenge upon.

³ *Tū bhal bārū* means 'you are a great fool.'

⁴ *Bas*=thereupon suddenly.

⁵ *Haūhā ke* is used when one makes a mess of a thing by too great haste.

ailē ; tā gāj-ke pataī khar^abar dēkhi-ke būjhi-gailē kī
came ; then pile-of leaves upset seeing understood that
 ēh-ū-mē nāki ā-gail-bāī, Kah^alē kī, 'hē bhayā, āgē tā
this-also-in the-alligator has-come. He-said that, 'O brother, formerly to-be-sure
 hamār gāj khar^akharāt-rahā. Āju kāhe nāikhī khar^akharāt ?' Tab-lē
my pile was-rustling. To-day why not-is rustling ?' In-the-meantime
 nāki pattā khar^akharāibē tā kaīlī. Siyār kah^alē,
the-alligator leaves to-rustle actually made. The-jackal said,
 'achchhā, tā būjhi-gailī. Bas-karā.' Daurāl chali-gail tani-kī-ēk
'well, then I-have-understood. Put-a-stop-to-it.' Running he-went a-little
 āgi lē-ā-ke gāj phūk-dih^alē. Nāki ōhī-mē bhasam hō-gailī.
fire bringing the-pile set-fire-to. The-alligator that-very-in ashes became.
 Akil-ke āgē jōr kuchh nā kām kare-lā.
Wisdom-of before brute-force any not work does.

FREE TRANSLATION OF THE FOREGOING.

Once upon a time there lived a jackal and a she-alligator in great friendship. Night and day lived they together; neither did he forget her, nor she leave him. In this way they lived for some time, till all of a sudden they quarrelled. So hot became the strife between them, that one could not bear the sight of the other. Said the alligator, 'O jackal, what is the use of your lying in wait for me? Why, my regular meal is twenty people like you.' Said the jackal, 'what are you? I am not afraid of any big animal. Your body may be strong, but it is I who have the brains. Do what you please. I don't ask you to stop. God will take care of me.' So wrangling in this way each went off on his own way. The alligator took to the river, and the jackal to the forest.

Now, on the bank of the river there was a fig-tree, with a root which projected over the stream, partly in the water, and partly out. One day master jackal was sitting on this root having a drink, when the alligator caught sight of him, and with a dive seized hold of his foot. Then said the jackal to himself, 'I faith, the alligator has got her revenge now. What is the best thing for me to do?' Then he added aloud 'hulloa, alligator, you're a genius, you are. You thought you were going to catch my foot, and you have only caught hold of the root of the tree.' That was enough for the alligator. She let go his foot and grabbed at the root, while the jackal marched away making faces at her. All that she could do was to rub her hands together in disgust at the trick.

So the enmity increased more and more, and one day the alligator set out, and sat down in the jackal's den. When he came home, he perceived her scent, and guessed that she was sitting inside. To make sure, he said, 'well, upon my word. My den alway said 'gū gū,' and to-day it says nothing at all.' Then the alligator cried out 'gū gū,' and the jackal knew she was there. Said he, 'so you've taken my den too,' and went off and gave up living in it.

Then he made a home in a heap of dry leaves which had been collected by the Gonds. Here, too, the alligator traced him out, and one day hid herself in the pile

to wait for him. When he came home, he found the leaves all upset, and guessed that she was there. Said he, 'I' faith, my heap of leaves always rustled before. Why it is not rustling to-day?' So the alligator made the leaves rustle, and the jackal said to himself, 'all right, now I know what's up. This must be stopped.' So off he ran, and fetched a little fire, with which he lit the pile of leaves, so that the alligator was burnt to ashes.

The moral of this is that brute force is of no avail against mother-wit.

SARWARIĀ.

Sarwariā, properly means the language of the Saruār country, but the name is not quite accurate, for the dialect which it connotes is not spoken over the whole of the Saruār tract, and is, moreover, spoken in parts of the country to which the name Saruār does not properly apply. Sarwariā is, however, a name sanctioned by the Census Report, and is a convenient one. I hence use it with the above explanation.

The word 'Saruār' is a corruption of *Sarayū-pāra*, or Trans-Sarayū; that is to say, the tract of country on the far side of the Sarayū or Gōgrā River, looking from the city of Ajudhiā, the ancient Ayōdhyā, near the modern town of Fyzabad. Strictly speaking, it therefore includes the whole of the districts of Bahraich, Gonda, Basti, Gorakhpur, and Saran, but, owing to a local tradition, it now-a-days only means the country on the left bank of the Gogra between Ajudhiā in Fyzabad, and Majhauri in Gorakhpur. The story runs that when Rāma-chandra returned to Ayōdhyā from his exile the local Brāhmaṇs refused to sacrifice for him, on the ground that he was guilty of killing Rāvaṇa who was himself a member of their caste. He then imported some Brāhmaṇs from Kanauj, who performed the sacrifice, but who were promptly put out of caste for doing so by their brethren. They appealed to Rāma, who stood on the bank of the Gōgrā at Ayōdhyā, and shot an arrow across the river towards the east. It fell near Majhauri in the south-east of the Gorakhpur District, and he declared that all the land from the Sarayū, i.e., the modern Gōgrā, to the place where the arrow fell should belong to these Brāhmaṇs and their heirs for ever. Hence arose the well-known caste of Sarwariā Brāhmaṇs, and the country held by them is considered the true Saruār country to the present day.

The Sarwariā sub-dialect of Bhojpurī is spoken all over the district of Basti, and over the western half of Gorakhpur. A glance at the map will show that only a small portion of the Basti district falls within the traditional Saruār tract, while on the other hand, the latter extends, in Gorakhpur, beyond the limits of the Sarwariā sub-dialect, and into the area in which the Northern Bhojpurī of Eastern Gorakhpur is spoken.

The population speaking Sarwariā is estimated as follows :—

Name of District.	Number of persons estimated as speaking Sarwariā.
Basti	1,783,844
Gorakhpur	1,569,307
TOTAL .	3,353,151

Taking the form of the dialect spoken in Basti, as the most extreme variety, we find that it differs from the Bhojpurī of East Gorakhpur principally in vocabulary. The words for things in common use frequently differ considerably. This will be observed in the two following specimens, and it is not necessary to draw attention to specific instances.

There are also, however, some differences of Grammar. The principal are the following. With them, I shall also mention the points in which the Basti dialect differs from Standard Bhojpuri.

We see the same reluctance to use the cerebral *ṛ* in Basti that we observed in Gorakhpur. Thus, we find *paral*, it fell, used instead of *paṛal*. The termination of the genitive is *kāĩ*, with an oblique form *kē*. This is borrowed from Western Bhojpuri. Thus, *daĩu-kai*, of God, but *bāp-kē lagē*, near the father. As in Gorakhpur, the instrumental singular ends in *an*, as in *bhūkhan*, by hunger. Adjectives sometimes change for gender. Thus, we have *fasil achchhī-hai*, the harvest is good.

There are several peculiarities in the declension of pronouns. The oblique form of the genitive always ends in *ē* instead of *ā*. Thus *hamrē bāp-kē ihā*, near my father. So, *tukrē*, *okrē*, *in-kē*, *apnē*; and similarly, *taunē-sē*, from this. For the second personal pronoun honorific, instead of *rawā*, etc., Sarwariā has *tū*, genitive *tuhār*, obl., *tuhē* or *tukrē*. The third personal pronoun is *ū*, with an oblique form *ō* or *wah* instead of *oh*. The relative and correlative pronouns are *jaun* and *taun*, instead of *jē* and *sē*. Their oblique forms are *jaunē* and *taunē*. *Kāw* is 'what?', *kuchh* is 'anything', and *kitnā* is 'how many.' Most of these pronominal peculiarities are also shared in common with Western Bhojpuri.

In verbs, the most noteworthy peculiarity of the Basti dialect is that the third person singular of the Past ends in *is* instead of in *as*. Thus, *kahlis*, he said; so also, *dihlis*, *lihlis*, *pūchkhis*, *kālis*, and others. In one instance, we have the Eastern Hindī *urāis*, he squandered, instead of *uraulis*. The Respectful Imperative ends in *au* as in *rākhau*. The Past Conditional may be the same in form as the present participle, here, too, following Eastern Hindī. Thus, we have *manāit*, for *manaitē*, might have made. The termination of the Conjunctive Participle may be *ke*, as in *jāy-ke*, having gone, or *kāi*, as in *dēkhī-kāi*, having seen. The oblique case of the verbal noun ends in *āĩ*, instead of in *e*. Thus, *charāwāĩ-kē*, for feeding.

It is important to notice that the Potential Passive is formed by adding *wā* and not *ā* to the root of the verb; thus, *kahwāĩ*, I may be called, instead of the standard Bhojpuri *kahāĩ*.

The form of the Verb Substantive with *ṭ* is, as usual north of the Ganges, preferred to that with *ṛ*. Thus, *bāṭē*, he is, and so on.

Of the two following specimens of the Sarwariā of the Basti District, the first is a version of the Parable of the Prodigal Son, and the second a letter written by one native of the district to another.

[No. 46.]

INDO-ARYAN FAMILY.

EASTERN GROUP.

BIHARĪ.

BHOJPURĪ DIALECT.

SARWARIĀ SUB-DIALECT.

(DISTRICT BASTI.)

SPECIMEN I.

एक मनई के दुइ बेटवा रहलें। वह में से छोटका बेटवा बाप से कहलिस कि बाप धन में जौन हमार बखरा होय तीन हम के मिलै। तब बाप ओ के बाँटि दिहलिस। और थोरिक दिन बितलें छोटका बेटवा सब जौन कुछ रहल तीन लै के एक दूर देस में गइल और उहाँ आपन माल सब बदमाशी में उड़ाय दिहलिस। जब सब आराय गइल तब वह देस में अकाल परल और ऊ गरीब हो गइल। तब ऊ एक बड़ मनई के इहाँ गइल। तब ऊ बड़ मनई ओ के सूअर चरावै के कहि दिहलें। और ओकरे मन में रहल कि जौन बोकला सूअर खाति बाय तौने से आपन पेट भरल करी कि केहू ओ के कुछ नाहीं देत रहल। तब ऊ होस में आय गइल कि हमरे बाप के इहाँ कितना मजूर जीअत खात बाटें और हम भूखन मरत बाटें। हम अपने बाप के लगे जाय के कहब कि हम दइउ के ओ तुहार कौन कसूर कइलीं। अब अइसन नाहीं बाटें कि तुहार बेटवा कहवाई। अब तू हम के अपने मजूरन में राखौ। तब ऊ अपने बाप के पास गइल और ऊ इतने लामे रहल तब्बइ ओकर बाप देखि के मोह में आय के गटई लगाय लिहलिस ओ चुम्मा-लिहलिस। और बेटवा बाप से कहलिस कि हम दइउ के ओ तुहरे कसूर कइलीं और एहि जोग नाहीं बाटें कि तुहार बेटवा कहवाई। तब बाप अपने मनई से कहलिस कि नीक से नीक कपड़ा निकामि के इन के पहिराव और इन के हाथ में सुनरी गोड़ में जूता पहिराव जौने में हम खाई ओ खुस होई। काहें कि हमार ई बेटवा मनो मरल रहल जीअल ओ हेराइल रहल मिलल। ऊ सब खुस भइल ॥

तब बड़का बेटवा जौन खेत में रहल ऊ जब घर के लगे आइल और गाइब बजाइब सुनि के एक मनई के बोलाय के पुँछलिस कि ई काव होत बाय। तब ऊ कहलिस कि तुहार भाई आइल है और तुहार बाप बहुत खातिर कइलें हैं काहें से कि भला चंगा पउलें हैं। तब ऊ रिसिआय के घर में नाहीं गइल। तब ओकर बाप बहराँ आय के मनुहार कइलिस। तब ऊ बाप से कहलिस कि देखीं इतने दिन से हम तुहार खिदमत करत बाटें और कब्बों तुहरे मन के बाहर नाहीं चललीं। तौन कब्बों एक्की छेगड़ी के बच्चो हम के नाहीं दिहल कि अपने बेआहरिकन के साथे खुसी मनाइत और जब तुहार ई बेटवा आइल जौन तुहार धन दोलत पतुरिअन में उड़ाइस तेकर बहुत खातिर कइल। तब ऊ कहलिस कि ए बेटवा तू सदाँ हमरे साथ बाट। और जौन हमार है तौन सब तुहार होय। और खुसी मनावै ओ खुस होवै के चाही काहें कि तुहार छोट भाई मरल रहल जीअल है और हेराय गइल रहल और मिलल है ॥

[No. 46.]

INDO-ARYAN FAMILY.

EASTERN GROUP.

BIHARĪ.

BHOJPURĪ DIALECT.

SARWARIĀ SUB-DIALECT.

(DISTRICT BASTI.)

SPECIMEN I.

TRANSLITERATION AND TRANSLATION.

Ēk manai-kē dui beṭwā rah^alaī. Wah-mē-sē chhoṭ^akā beṭwā
One man-to two sons were. Them-in-from the-younger son
 bāp-sē kah^alis ki, 'bāp, dhan-mē jaun hamār bakh^arā hōy, taun
the-father-to said that, 'father, the-wealth-in what my share may-be, that
 ham-kē milai.' Tab bāp ō-kē bāṭi di^alis. Āūr thōrik
me-to be-given.' Then the-father him-to having-divided gave. And a-few
 din bit^alē chhoṭ^akā beṭwā sab jaun kuchh rahal, taun
days on-passing the-younger son all what any-thing was, that
 lāī-kē ēk dūr dēs-mē gail, āūr uhā āpan māl sab
having-taken a far country-in went, and there his-own property all
 bad^amāśi-mē urāy-di^alis. Jab sab orāy-gail tab wah dēs-mē akāl
debauchery-in squandered. When all was-squandered then that country-in a-famine
 paral, āūr ū garib hō-gail. Tab ū ēk baṭ-manai-ke ihā gail. Tab ū
fell, and he poor became. Then he a rich-man-of near went. Then that
 baṭ-manai ō-kē sūar charāwāi-kē kahi-di^alaī, āūr ok^arē man-mē rahal ki,
rich-man him swine feeding-for told, and his mind-in it-was that,
 'jaun bok^alā sūari khāti-bāy, taunē-sē āpan pēṭ bharal karī,'
'what husks the-swine are-eating, those-with my-own belly filled I-may-make,'
 ki kēhū ō-kē kuchh nāhī dēt-rahāl. Tab ū hōs-mē āy-gail ki,
for any-one him-to any-thing not giving-was. Then he sense-in came that,
 'ham^arē bāp-kē ihā kit^anā majūr jīat khāt bāṭaī, āūr ham
'my father's near how-many servants living eating are, and I
 bhūkhan marat bāṭī. Ham ap^anē bāp-kē lagē jāy-ke kahab ki,
by-hunger dying am. I my-own father-of near having-gone will-say that,
 "ham daīu-kāī o tuhār kaun kasūr kaīlī. Ab āisan nāhī bāṭī ki
"I God-of and of-thee what fault did. Now such not I-am that
 tuhār beṭwā kah^awāī. Ab tū ham-kē ap^anē majūran-mē rākhau."'
thy son I-may-be-called. Now thou me thine-own servants-among keep."
 Tab ū ap^anē bāp-kē pās gail āūr ū it^anē lāmē rahal tabbaī ō-kar
Then he his-own father-of near went and he when far was then-even his

bāp dēkhi-kāi mōh-mē āy-ke gataĩ lagāy lih^hlis,
father having-seen pity-in having-come embracing having-applied took,
 o chummā lih^hlis. Āūr bet^hwā bāp-sē kah^hlis ki, ‘ham Daū kāi o
and kisses took. And the-son the-father-to said that, ‘I God of and
tuh^hrē kasūr kaĩlī, āūr ehi jōg nāhī bāṭī ki tuhār bet^hwā
of-thee fault did, and this worthy not I-am that thy son
kah^hwāī.’ Tab bāp ap^hnē manāi-sē kah^hlis ki, ‘nik-sē nik
I-may-be-called.’ Then the-father his-own men-to said that, ‘good-than good
kap^hrā nikāsi-ke in-kē pahirāwā, āūr in-kē hāth-mē
clothes having-brought-out this-person-to put-on, and this-person’s hand-on
mun^hri, gōr-mē jūtā pahirāwā, jaunē-mē ham khāī o khus hōī;
a-ring, feet-on shoes put-on, so-that we may-eat and happy be;
kāhē ki hamār i bet^hwā manō maral-rahāl, jāl; o herāil-rahāl,
because that my this son as-it-were had-died, lived; he had-been-lost,
milal.’ Ū sab khus bhāil.
was-found.’ They all happy became.

Tab bar^hkā bet^hwā jaun khēt-mē rahāl, ū jab ghar-
Then the-elder son who the-field-in was, he when the-house-
kē lagē āil, āūr gāib bajaib suni-ke, ēk manāi-kē
of near came, and singing music having-heard, one man-to
bolāy-ke pūchh^hlis ki, ‘i kāw hōt-bāy?’ Tab ū kah^hlis ki,
having-called he-asked that, ‘this what is-being?’ Then he said that,
 ‘tuhār bhāi āil-hai, āūr tuhār bāp bahut khātir kaīlāi-hai;
‘thy brother come-is, and thy father much affection has-made;
kāhē-sē ki bhalā changā paūlāi-hai.’ Tab ū risiāy-ke
because that good healthy he-has-found-(him).’ Then he having-become-angry
ghar-mē nāhī gail. Tab ō-kar bāp bah^hrā āy-ke manuhār
the-house-in not went. Then his father outside having-come remonstrating
kailis. Tab ū bāp-sē kah^hlis ki, ‘dēkhī, it^hnē din-sē
did. Then he the-father-to said that, ‘see, so-many days-from
ham tuhār khid^hmat karat-bāṭī, āūr kabbō tuhār man-kē bāhar
I thy service doing-am, and ever thy mind-of outside
nāhī chalī; taun kabbō ekkō chheg^hri-kāi bachch-ō
not went; still ever a-single she-goat’s young-one-even
ham-kē nāhī dihlā ki ap^hnē beoharikan-kē sāthē khusī
me-to not thou-gavest that my-own friends-of with happiness
manait. Āūr jab tuhār i bet^hwā āil, jaun tuhār
I-might-have-made. And when thy this son came, who thy
dhan daulat paturian-mē uṛais, tē-kar bahut khātir
wealth property harlots-on has-squandered, his much affection
kailā.’ Tab ū kah^hlis ki, ‘ē bet^hwā, tū sadā ham^hrē
you-made.’ Then he said that, ‘O son, thou always me

sāth	bāṭā,	āūr	jaun	hamār	hai,	taun	sab	tuhār	hōy.
<i>with</i>	<i>art,</i>	<i>and</i>	<i>what</i>	<i>mine</i>	<i>is,</i>	<i>that</i>	<i>all</i>	<i>thine</i>	<i>is.</i>
Āūr	khusī	manāwāi	o	khus	hōwāi-kē			chāhī,	
<i>And</i>	<i>happiness</i>	<i>making</i>	<i>and</i>	<i>happy</i>	<i>being-for</i>			<i>is-to-be-wished,</i>	
	kāhē-ki	tuhār	chhōṭ	bhāi	maral-rahal,			jīal-hai ;	
	<i>because-that</i>	<i>thy</i>	<i>younger</i>	<i>brother</i>	<i>had-died,</i>			<i>has-lived ;</i>	
āūr	herāy-gāl-rahal,	āūr	milal-hai.'						
<i>and</i>	<i>had-been-lost,</i>	<i>and</i>	<i>has-been-found.'</i>						

INDO-ARYAN FAMILY.

EASTERN GROUP.

BIHĀRĪ.

BHOJPURĪ DIALECT.

SARWARIĀ SUB-DIALECT.

(DISTRICT BASTI.)

SPECIMEN II.

स्वस्ति श्री शिवकुमार लाल जीव के लि० जगत नरायन लाल के सलाम । कुसल आराम दोनों तरफ़ के नेक चाही । आगे इहाँ के हाल अस है कि खेत बारी सब बोइ गइल ओ फ़सिल अच्छी है ओ कटे के जून आय गइल । से देखत चिट्ठी के तू दुइ हरवाह लै के इहाँ तक आइ जाव, जौने से सब खेत कटि जाय । ओ असौं जवन पत्थर गिरल है तवने से भगवान हमार गाँव बँचाय दिहलें ओ फ़सिल में कवनो रोग दोख नाहीं लगल है । ओ और हाल सब अच्छा है । जियादे शुभ । मि० फागुन सुदी १३ सन १३०५ साल ॥

TRANSLITERATION AND TRANSLATION.

Swasti.	Śrī	Śiv-kumār	Lāljiw-kē	li(khitam ¹)	Jagat-narāyan
<i>It-is-well.</i>	<i>Śrī</i>	<i>Śiv-kumār</i>	<i>Lālji-to</i>	<i>are-written</i>	<i>Jagat-narāyan</i>
Lāl-kāi	salām.	Kusal	ārām	dōnō	taraf-kāi nek chāhī.
<i>Lāl's</i>	<i>compliments.</i>	<i>Welfare</i>	<i>comfort</i>	<i>both</i>	<i>sides-of good are-to-be-wished.</i>
Āgē,	ihā-kāi	hāl	as	hai	ki khēt bārī sab bōi-gail,
<i>Moreover, here-of</i>	<i>affairs</i>	<i>such</i>	<i>are</i>	<i>that</i>	<i>fields farms all are-sown,</i>
o	fasil	achehhi	hai,	o	kaṭāi-kāi jūn āy-gail.
<i>and the-harvest</i>	<i>good</i>	<i>is,</i>	<i>and</i>	<i>cutting-for</i>	<i>the-time has-come.</i>
Sē	dēkhat	chitṭhī-kē	tū	dui	har ^a wāh lāi-ke ihā tak
<i>Therefore</i>	<i>seeing</i>	<i>the-letter</i>	<i>you</i>	<i>two</i>	<i>labourers taking here to</i>
āi-jāw,	jaunē-sē	sab	khēt	kaṭi-jāy.	O asō jawan
<i>come,</i>	<i>so-that</i>	<i>all</i>	<i>fields</i>	<i>may-be-cut.</i>	<i>And this-year what</i>
patthar	giral-hai	taw ^a nē-sē	Bhag ^a wān	hamār	gāw bāchāy-dih ^a lāi.
<i>hail</i>	<i>has-fallen</i>	<i>from-that</i>	<i>God</i>	<i>my</i>	<i>village has-preserved.</i>
O	fasil-mē	kaw ^a nō	rōg	dōkh	nāhī lagal-hai. O
<i>And the-harvest-in</i>	<i>any</i>	<i>disease</i>	<i>defect</i>	<i>not</i>	<i>has-attached. And</i>
āūr	hāl	sab	achehhi	hai.	Jiyādē śubh. Mi(tī) Phāgun
<i>other</i>	<i>affairs</i>	<i>all</i>	<i>good</i>	<i>are.</i>	<i>Further blessings. Date Phāgun</i>
sudi 13,	san	1305	sāl.		
<i>light-half 13,</i>	<i>East-year</i>	<i>1305</i>	<i>year.</i>		

FREE TRANSLATION OF THE FOREGOING.

It is well. The compliments of Jagat-narāyan Lāl to Śiv-kumār Lāl. May both the writer and the recipient of this letter be prosperous. Moreover, the state of affairs

¹ A Sanskrit Past Participle Neuter, commonly used at the beginning of letters.

here is that all the fields have been sown, and have borne a fine harvest, which is now ready for reaping. Therefore, immediately on receipt of this letter, come here with two labouring men, so that all the fields may be cut. God Almighty has protected my village from the hail which fell this year, and there is no disease or defect in the crop. Everything else is prospering. Further blessings. Dated the 13th of the bright half of Phāgun, 1305 F. S.

The following version of the Parable of the Prodigal Son is in the dialect spoken in South-West Gorakhpur, which forms a portion of the true Saruār tract. It has been made by Pandit Rām-gharīb Chaubē, who is a native of that part of the country. As might be expected, while in the main closely corresponding with the dialect of Basti, it has some points of resemblance with the language of Eastern Gorakhpur. The most striking point of difference from the language of Basti, is that the third person singular of the Past Tense of Transitive verbs, ends in *as*, as in Standard Bhojpuri, and not in *is*, as in the dialect of that district. Thus, *kah^alas*, not *kah^alis*, he said. Among minor points, we may notice the occasional use of *rāūr*, instead of *tuhār*, for the genitive of the second personal pronoun honorific, the latter being the Sarwariā, and the former, the Standard Bhojpuri form. Instead of *un*, the usual plural oblique form of the third personal pronoun, we have the slightly different *on*, while the singular oblique form is *ohi*, and not *wah*, as in Basti. The only other point worthy of special note is that the Potential Passive is formed, as in Standard Bhojpuri, by the addition of *ā* to the root, and not, as in Basti, by the addition of *wa*. Thus, *kahāⁱā*, not *kah^awāⁱ*, I may be called.

The specimen is printed in the Dēva-nāgarī character, and a transliteration is given of it.

INDO-ARYAN FAMILY.

EASTERN GROUP.

BIHARĪ.

BHOJPURĪ DIALECT.

SARWARIĀ SUB-DIALECT.

(SOUTH-WESTERN GOBAKHPUR.)

(Pandit Rām-gharīb Chaubē, 1899.)

एक जने के दुइठौं बेटा रहैँ। ओहि में से छोटका अपने बाप से कहलस, को हे बाबू जी घर के धन दौलति में जवन हमार बखरा होय तवन हम के बाँटि द । तब ओकर बाप ओकर बखरा ओ-के बाँटि दिहलस । थोरिक दिन में छोटका बेटा आपन कुलि धन एकट्ठा के के परदेस निकसि गइल, और उहाँ आपन कुलि धन कुकरम में उड़ा दिहलस । जब ऊ आपन सर्वस उड़ा चुकल तब ओहि देस में बड़ा अकाल पड़ल । तब ऊ बड़ा दलिहर हो गइल । तब ऊ ओहि देस के एक धनी अदिमी के इहाँ जा के रहै लागल । ऊ धनी अदिमी ओ के अपने खेतें सूअरि चरावै के भेजि दिहलस । उहाँ ओकर मन ओहि घास पात के देखि के जवन सूअरि खाति रहलीं डोलि गइल और मन में कहै लागल की हम के जो ईहो मिलत त खातीं । लेकिन ओ के केहू किछु नाहीं देत रहल । तब ओकरे सूभल और ऊ अपने मन में कहलस की देख हमरे बाप के केतना मजूरन के प्रतना खाये के मिलत बा की ऊ भरि पेट खइवो करै-लैँ अवर बचइवो करै-लैँ । अवर हम इहाँ सुक्खन मरत बाटीं । आर्व चलीं अब अपने बापे किहाँ आ उन से कहौं की हे बाबू जी हम भगवान के परतिकूल अवर तोहरे अगाड़ीं पाप के चुकलीं, अब हम एह लायक नाहीं बाटीं की तोहार बेटवा कहाई । से अब तू हम के अपने एक चकरिहा के तरे राख । एइसन सोचि के ऊ अपने बाप के लगे चलल । जब लामहीं रहल तब ओकर बाप ओ के देखि के मारे छोह के दौरि के ओकरे लगे गइल और भेट अँकवारि लिहलस और चुम्मा चाटे लागल । तब बेटा कहै लागल की हे बाबू जी हम भगवान के परतिकूल अवर तोहरे अगाड़ीं पाप के चुकलीं अवर अब एह लायक नाहीं बाटीं की तोहार बेटा कहाई । से अब हम के अपने एक मजूर के तरे राख । ओकर बाप ई सुनि के अपने एक नोकर से कहलस की सब से नीक कपड़ा निकारि ले आर्व और इन के पहिराव । अवर इन के हाथ में अँगुठी अवर गोड़े में पनहीं पहिराव । अवर चल सभे खाई पीई अवर खुसी करीं । तब सब जने खुसी मनावै लगलें ॥

ओकर बड़का बेटा खेत में रहल । जब घर के लगे आइल त नाचि अवर बाजा के भनक ओकरे काने पड़ल । तब ऊ अपने एक नोकर के बुलाय के पुछलस की ई का होत हवै । नोकर कहलस की राउर भाई जी अइलें हैं अवर राउर बाबू जी ओन के निमित्तिक भोज करत बाटें । काहे से की ओन के आँगे देहे अवर कुसल अनन्द से पउलें हैं । ऊ ई सुनि के रिसिया गइलें अवर घर के भितर जाये के मन नाहीं कइलें । तब ओन के बाप बहरा अइलें अवर ओन के मनावै लगलें । तब ऊ अपने बाप से कहलें हे बाबू जी देख हम प्रतना दिन से तोहार सेवा सुबित करत चलि आवत हईं और कबो तोहार एको हुकुम नाहीं टरलीं । तबो तू हम के एको भेड़ी के बच्ची नाहीं दिहल की हम अपने संघतिन के साथे आनन्द करीं । बाकी ज्योंही तोहार ई बेटा आइल त्योंही तू ओन के खातिर भोज कइल ह । ई नाहीं सोचल की ई तोहार उहे बेटउआ हउअे जे तोहार धन कुकरम में नष्ट कै दिहलें । तब बाप बीछल

की है बेटा तू हमरे संगे सदाँ से बाटँ अवर जवन कुछ हमार है तवन तुहार है । और ई तोहार माई मानों मरि के जीअल है अवर मुला के मिलल है ए से हमरन के चाही की खुसी करीँ अवर आनन्द मनाई ॥

TRANSLITERATION.

Ēk janē-kē dui-ṭhō bēṭā rahaĩ. Ohi-mē-sē chhoṭṭā apⁿē bāp-sē kahⁿlas kī ‘hē bābū-jī ghar-kē dhan daulati-mē jawan hamār bakhⁿrā hōy tawan ham-kē bāṭi dā.’ Tab ō-kar bāp ō-kar bakhⁿrā ō-kē bāṭi diḥⁿlas. Thōrik din-mē chhoṭṭā bēṭā āpan kuli dhan ekaṭṭhā kāi-ke parⁿdēs nikasi-gaĩl, āūr uhā āpan kuli dhan kukaram-mē urā diḥⁿlas. Jab ū āpan sarbas urā chukal tab ohi dēs-mē barā akāl parāl. Tab ū barā daliddar hō-gaĩl. Tab ū ohi dēs-kē ēk dhanī adimī-kē ihā jā-ke rahāĩ lāgal. Ū dhanī adimī ō-kē apⁿē khētē sūari charawāi-kē bhēji diḥⁿlas. Uhā ō-kar man ohi ghās pāt-kē dēkhi-ke jawan sūari khāti-rahⁿlī ḍoli gaĩl, āūr man-mē kahāĩ lāgal kī ham-kē jō ihō milat tā khātī. Lekin ō-kē kēhū kichhu nāhī dēt rahal. Tab okⁿrē sūjhal āūr ū apⁿē man-mē kahⁿlas kī, ‘dēkhā, hamⁿrē bāp-kē ketⁿnā majūran-kē etⁿnā khāye-kē milat bā, kī ū bhari pēt khaibō karāi-laĩ awar bachaibō karāi-laĩ. Awar ham ihā bhukkhan marat bāṭī. Āwā chalī ab apⁿē bāpai kihā ā un-sē kahī kī, “hē bābū-jī ham Bhagⁿwān-kē paratikūl awar tohⁿrē agārī pāp kāi chukⁿlī, ab ham eh lāyak nāhī bāṭī kī tohār beṭⁿwā kahāĩ. Sē ab tū ham-kē apⁿē ēk chakarihā-kē tarē rākhā.” Eisan sōchi-ke ū apⁿē bāp-kē lagē chalal. Jab lāmⁿhī rahal tabbai ō-kar bāp ō-kē dēkhi-ke mārē chhōh-kē dauri-ke okⁿrē lagē gaĩl āūr bhēt ākⁿwāri lihⁿlas āūr chummāi chāṭāĩ lāgal. Tab bēṭā kahāĩ lāgal kī, ‘hē bābū-jī, ham Bhagⁿwān kē paratikūl awar tohⁿrē agārī pāp kāi chukⁿlī awar ab eh lāyak nāhī bāṭī kī tohār bēṭā kahāĩ. Sē ab ham-kē apⁿē ēk majūr-kē tarē rākhā.’ Ō-kar bāp ī suni-ke apⁿē ēk nōkar-sē kahⁿlas kī, ‘sab-sē nik kapⁿrā nikāri lāi āwā āūr in-kē pahirāwā. Awar in-kē hāth-mē āguṭhi awar gōrē-mē panⁿhi pahirāwā. Awar chalā, sabhē khāī pīī awar khusī karī.’ Tab sab janē khusī manāwāĩ lagⁿlaĩ.

Ō-kar bāp kē bēṭā khēt-mē rahal. Jab ghar-kē lagē āil tā nāchi awar bājā kāi bhanak okⁿrē kānē parāli. Tab ā apⁿē ēk nōkar-kē bulāy-ke puchhⁿlas kī ‘ī kā hōt hāwai?’ Nōkar kahⁿlas kī ‘rāur bhāi-jī āilāi-haĩ, awar rāur bābū-jī on-kē nimittik bhōj karat bāṭāĩ. Kāhē-sē-kī on-kē āgē dēhē awar kusal anand sē paūlāi-haĩ.’ Ū ī suni-ke risiyā gaīlāĩ awar ghar-kē bhittar jāye-kāi man nāhī kailāĩ. Tab on-kāi bāp bahⁿrā āilāĩ awar on-kē manāwāĩ lagⁿlaĩ. Tab ū apⁿē bāp-sē kahⁿlaĩ, ‘hē bābū-jī, dēkhā, ham etⁿnā din-sē tohār sēwā subit karat challi āwat hāĩ, āūr kabbō tohār ekkō hukum nāhī ṭarⁿlī. Tabbō tū ham-kē ekkō bhēri kāi bachch-ō nāhī diḥⁿlā kī ham apⁿē sāghⁿtin-kē sāthē ānand karī. Bākī jyō-hī tohār ī bēṭā āil tyō-hī tū on-kē khātir bhōj kailā-hā. Ī nāhī sochⁿlā kī ī tohār uhai beṭⁿwā haūāĩ jē tohār dhan kukaram-mē nashṭ kāi diḥⁿlaĩ. Tab bāp bōlal kī, ‘hē bēṭā, tū hamⁿrē saṅgē sadā-sē bāṭā awar jawan kuchh hamār hai, tawan tuhār hai. Āūr ī tohār bhāi mānō mari-ke jīal hai; awar bhulā-ke milal hai; ē-sē hamⁿran-kē chāhī kī khusī karī awar ānand manāĩ.’

WESTERN BHOJPURĪ OR PŪRBĪ.

The Bhojpurī spoken in the Districts of Fyzabad, Jaunpur, Azamgarh, and Benares, in the centre of Mirzapur, and the West of Ghazipur differs in many particulars from the Standard Bhojpurī of Shahabad. The most striking point is the abandonment of the oblique form of nouns and pronouns which ends in *ā*, and which is so characteristic of all the dialects of Bihārī, and the substitution of an oblique form in *ē*, such as we meet in Standard Hindī. Western Bhojpurī is, in fact, the most Western outpost of the Eastern group of the Indo-Aryan family of languages, and possesses some of the features of its cousins to its West.

Western Bhojpurī has been admirably and most fully illustrated by Mr. J. R. Reid, and also forms the foundation of Dr. Hoernle's Gaudian Grammar. We thus possess more full information regarding it than we have about any form of the Bihārī language except, perhaps, Maithilī. It is a pity that Mr. Reid's grammar should be buried in a comparatively inaccessible settlement report.

The following is the estimated number of speakers of Western Bhojpurī :—

Name of District.	Number of Speakers.
Azamgarh	1,594,500
Fyzabad	250,000
Jaunpur	80,000
Benares	736,000
Ghazipur	469,000
Mirzapur	810,000
TOTAL	3,939,500

AUTHORITIES—

HOERNLE, A. F. R., C.I.E.,—*A Comparative Grammar of the Gaudian Languages*. London, 1880.

Contains a grammar of Western Bhojpurī, under the name of 'Eastern Hindī.'

REID, J. R., I.C.S.,—*Report on the Settlement Operations in the District of Azamgarh*. Allahabad, 1881.

Appendix II contains a complete account of the dialect of the District. Appendix III, which has been separately printed, consists of a full Vocabulary of the same.

In Jaunpur and Fyzabad the dialect is spoken only in the extreme east of the District. In the rest of these two districts a form of Eastern Hindī is spoken. Regarding Ghazipur, *vide ante*, p. 201, and regarding Mirzapur, *post*, p. 264.

The following are the principal points in which Western Bhojpurī differs from the Standard form of the dialect. For further particulars, the student is referred to Mr. Reid's grammar from which most of these notes are taken.

I.—NOUNS—

The Plural is usually the same as the Singular, the typical termination *an*, being seldom used.

The postposition for the genitive is *ka* or *kāṛ* (instead of *kē*) with an oblique form *kē* (instead of *kā*). It may be stated as a general rule that, while in Standard Bhojpurī the oblique form of many nouns and pronouns ends in *ā*, in Western Bhojpurī it ends in *ē*.

Thus—

Standard Bhojpurī—

Kapṛī kā marṛlā-ke kuchhu-ō dōkh nāhī;

Western Bhojpurī—

Kapṛī kē marṛlē kār kichha-ū dōkh nāhī, there is no sin in (*lit.* of) slaying a deceiver.

Standard Bhojpurī—

Apṛnā bāp-sē kahṛlan;

Western Bhojpurī—

Apṛnē bāp-sē kahṛlāṛ, he said to his father.

Standard Bhojpurī—

Oh dēs-kā ēk sahar-kā rahṛwaiyā-kā pās;

Western Bhojpurī—

Oh dēs-kē ēk sahar-kē rahṛwaiyā-kē pās, near an inhabitant of a city of that country.

Nouns have the usual Locative Singular in *ē*, as *gharē*, in a house, and also an Instrumental Singular in *an*, as *bhūkhan*, by hunger. Both the long and the redundant form of the noun are frequently used. Thus, *beṛwā* or *beṛauā*, the son. The redundant form sometimes ends (in the west of the District) in *aunā* or *iwā*. Thus, *ghoṛaunā*, the horse; *panīwā*, the water. The long and redundant forms usually give the force of the definite article, as above translated. For instance, *ēk nōkar-kē bulā-ke*, having called a servant; *nōkarṛwā kahṛlas*, the servant said.

II.—ADJECTIVES—

Adjectives change for gender and case as in Standard Hindī. Thus, *barē bēṛē kār ghar*, the house of the elder son; *barī bēṛī*, an elder daughter; *bis barē barē ghar*, twenty very big houses.

III.—PRONOUNS—

	I		Thou		Your Honour.	He, she (near).	He, she (remote).	It (near).	It (remote).
	Inferior.	Superior.	Inferior.	Superior.					
Sing.									
Nom.	maĩ, mō	ham, hamē	taĩ,	tũh, tũ	raurē, raurā, rauā	ĩ	ũ	itthũ, ithuā	otthũ, othuā.
Obl.	mō, mō	ham, hamē, hammaĩ	tō,	tũh, tōh	raurē, raurā, rauā	ē, ehi, in, inhaĩ	ō, ohi, un, ¹ unhaĩ	itthũ, ithuā	otthũ, othuā.
Gen.	mōr,	hamār	tōr,	tuhār, tohār	raurē-kāi, etc.	ē-kar, in-kar	ō-kar, un-kar	itthũ-kāi, etc.	otthũ-kāi, etc.
Plur.									
Nom.	{ hamman, ham ^a han ham ^a nē	{ ham ^a rē ham ^a ran	{ tũhan tũhanē	{ tuh ^a rē tuh ^a ran	{ rauran rauan	{ inhan, inh ^a nē in-k ^a rē, in-k ^a ran	unhan, unh ^a nē un-k ^a rē, un-k ^a ran	ithuan	othuan
Obl.	Ditto.	Ditto.	Ditto.	Ditto.	Ditto.	Ditto.	Ditto.	Ditto.	Ditto.
							¹ or on, and so throughout.		

	This	That	Self	Who	Like jē are declined tē or sē, he (correlative), and kē, who? The Nominative Singular of the first is tē, sē, taun. Its obl. plur. is tinhan, sinhan, or taunan.
Sing.					
Nom.	haĩ	haũ	{ āp, āpũ, apuē { ap ^a nā, ap ^a nē	jē, jaun	
Obl.	hē, hin	hō, hun	āpan, ap ^a nē	jē, jehi, jin, jaunē, jāhē	
Gen.	hē-kar, hin-kar	hō-kar, hun-kar	āpan	jē-kar, jin-kar, jaunē-kāi, jāhē-kāi	
Plur.					
Nom.	hinhan, inh ^a nē hin-k ^a rē, hin-k ^a ran	hunhan, unh ^a nē hun-k ^a rē, hun-k ^a ran	apuan, ap ^a nan	jīnhan, jīnh ^a nē, jin-k ^a rē, jin-k ^a ran jaunan, jaunhan, jāũn ^a nē, jāũnh ^a nē	
Obl.	Ditto.	Ditto.	Ditto.	Ditto.	

In all the above, the Genitive Singular has a feminine in *ĩ*, as *mōrĩ bēļĩ*, my daughter. The oblique form ends in *ē*, as *mōrē bāp-kē*, to my father. As usual, the oblique genitive can be used as a declensional base. Thus *mōrē-kē*, and so on. The oblique form of *hamār* is *ham^arē*, of *tuhār*, *tuh^arē*, of *ē-kar*, *e-k^arē*, and so on.

The relative and correlative pronouns have neuter forms, viz., *jitthũ* or *jithuā*, *sitthũ* or *sithuā*, *titthũ* or *tithuā*, which are declined exactly like *itthũ*. The neuter Interrogative Pronoun is *kā*, *kitthũ*, or *kitāuā*, what? obl., *kāhē*, *kitthũ* or *kithuā*. Any one is *kew*, *kehu*, or *kaunō*. Anything is *kichh*, *kichchhũ*, or *kichhaũ*. In both of these two last, the oblique form is the same as the nominative.

IV.—VERBS—

We find the first person singular much more generally used than in Standard Bhojpuri.

The Verb Substantive is as follows :—

Present, I am, etc.—

	FORM I.				FORM II.			
	Sing.		Plur.		Sing.		Plur.	
	Masc.	Fem.	Masc.	Fem.	Masc.	Fem.	Masc.	Fem.
(1)	<i>bāṭṭ</i>	<i>bāṭṭi</i>	<i>bāṭṭi</i>	.....	<i>hauṭ</i>	<i>hauṭi</i>	<i>hauṭ</i>	.....
(2)	<i>bāṭṭē</i>	<i>bāṭṭi, bāṭṭis</i>	<i>bāṭṭā</i>	<i>bāṭṭū, bāṭṭiū</i>	<i>hauṭē</i>	<i>hauṭi, hāṭi, hāṭis</i>	<i>hauṭā</i>	<i>hauṭū, hauṭiū</i>
(3)	<i>bā</i> <i>bāy</i>	<i>bāi</i>	<i>bāṭṭāṭ</i>	<i>bāṭṭiṭ</i>	<i>hau, hāw</i>	.....	<i>hauṭāṭ</i>	<i>hauṭiṭ, hāṭiṭ</i>

In the first form *ṛ* may be substituted for *ṭ*. Thus *bāṛṭ*, and so on throughout. This is principally in the east of the District. Note that, in Western Bhojpurī the first person plural throughout ends in *i*, not in *ī*.

The Past tense is *rahṭṭ*, I was, which is conjugated regularly like the past tense of a neuter verb.

The following are the principal tenses of the Finite verb. Only Masculine forms are given. The Feminine forms are formed on the analogy of *bāṭṭ*, above.

	Simple Present and Present Conditional, I see; (if) I see.		Present Indicative, I see, etc.	
	Sing.	Plur.	Sing.	Plur.
(1)	<i>dēkhṭ</i>	<i>dēkhṭi</i>	<i>dēkhṭi-lṭ</i>	<i>dēkhṭi-lṭ</i>
(2)	<i>dēkh</i>	<i>dēkhā</i>	<i>dēkhṭi-lē</i>	<i>dēkhṭi-lā</i>
(3)	<i>dēkhai, dēkhō</i>	<i>dēkhāṭ</i>	<i>dēkhṭi-lā</i> (fem. <i>dēkhṭi-li</i>)	<i>dēkhṭi-lāṭ</i>
	Past, I saw, etc.		Future, I shall see, etc.	
	Sing.	Plur.	Sing.	Plur.
(1)	<i>dēkhṭṭ</i>	<i>dēkhṭṭi</i>	<i>dēkhṭṭ</i>	<i>dēkhṭṭ, dēkhṭṭāṭ</i>
(2)	<i>dēkhṭṭē</i>	<i>dēkhṭṭā</i>	<i>dēkhṭṭṭ</i>	<i>dēkhṭṭṭ</i>
(3)	<i>dēkhṭṭas, dēkhṭṭes</i> (fem. <i>dēkhṭṭasi</i>)	<i>dēkhṭṭāṭ, dēkhṭṭan</i>	<i>dēkhṭṭi</i>	<i>dēkhṭṭiṭ</i>

<i>Past Conditional, (if) I had seen.</i>			<i>Imperative—Present—Sing. dēkh, dēkhu ; Plur. dēkhā, Future—Sing. dekhīhē ; Plur. dekhīhā. Present Definite—dēkhat bāḷā, or dekh^alāḷā, or dēkhat hauḷ. Imperfect—dēkhat rah^alō. Perfect—dekh^alē bāḷā (or hauḷ). Pluperfect—dekh^alē rah^alō. </i>
	Sing.	Plur.	
(1)	dekh ^a tō	dekh ^a tī, dēkhit	
(2)	dekh ^a tē	dekh ^a tā	
(3)	dēkhat	dekh ^a taḥ	
<i>Past Tense of a Neuter verb, I fell, etc.</i>			<i>Perfect—giral bāḷā. Pluperfect—giral rah^alō. </i>
	Sing.	Plur.	
(1)	gir ^a lō	gir ^a lī	
(2)	gir ^a lē	gir ^a lā	
(3)	giral (Fem. girali)	gir ^a laḥ, gir ^a lan	

The rest of the Conjugation is as in Standard Bhojpuri, except that the oblique forms of the Verbal nouns are as follows :—

- (1) *dēkh*, — oblique form, *dēkhe*, or *dēkhāi*.
- (2) *dēkhat*, — oblique form, *dekh^alē*.
- (3) *dēkhab*, — oblique form, *dekh^abāi*.

The Perfect sometimes has forms like *aīlāḥ-hāḥ*, he (hon.) has come; *kaīlāḥ haī*, he (hon.) has done.

As regards the irregular verbs they are as in Standard Bhojpuri, except that beside the form *dih^alas*, he gave, I have noted *dek^alas*, as also used. The verb for 'to begin' is *lagal*, not *lāgal*. 'I will go' is *jāb*.

The two following specimens are in the dialect illustrated in the foregoing grammatical sketch. The only thing to note is the attempt made to represent the peculiar *ā* sound by a long *ā*. Thus *dā*, give, is written दā. In transcribing such cases, I shall write *ā* not *ā*. The specimens are printed in Kaithī type. The first is a version of the Parable of the Prodigal Son, and the second is a statement made by a person accused in a criminal case and recorded in his own language.

They were written in Azamgarh, and may be taken as specimens of the dialect of that District and of Fyzabad. The western boundary of Bhojpuri in the latter district may be taken to be a line drawn from Tanda to the trijunction point of the Districts of Fyzabad, Sultanpur, and Azamgarh.

[No. 49.]

INDO-ARYAN FAMILY.

EASTERN GROUP.

BIHĀRĪ.

BHOJPURĪ DIALECT.

WESTERN SUB-DIALECT.

(DISTRICT AZAMGARH.)

SPECIMEN I.

(Babu Rama Smaran Lal, 1898.)

एक अम्मी के दू बेटा रहल। ओ में से छोटका अपने बाप से कहलस की
 ए बाप हमने बचपन के जवन माँ असवाव हो गवन हम के दा, एही पन बपवा
 दूनों बेटन के आपन बन बाँट देलस। बहुत दिन ना बीतै पावल की छोटका बेटा
 कुँआ आपन बन बटोन के कउनो दून देस के निकल गइल औन आपन बन बचपन
 याँ में उड़ा पुड़ा उल्लस। जब कुँआ ओकन बन ओना गइल तब ओह देस में
 बहुत काँआ पड़ल, ओ उ दाना के मोहणाँ होवै गइल। तब ज जा के ओह देस के
 एक शहन के नहरेशा के पास पहुँचल। ज अम्मी ओ के अपने बेटे में सूवन यनावै
 के वासने भेज देलस। ओकन ई दसा हो गइल की जवन सुअरिआ मुसी ब्याग
 रहल जेही जो ओ के भिँगा तो ज ओही से आपन पैठ ब्यूसी से मनग, ठेकिन रहो
 ना ओ के केव देग रहल। जब ओ के येग मरल तो ज अपने मन में कहलस की
 केवना नोकनिहा मजदुनिहा हमने बाप के बाँटें भेजने ब्याए के बहुत हल बढिक
 बय जाँआ ओ हम नूयन मनग हई। हम यँव अपने बाप किहाँ जाव ओ कहव की
 ए बाप हम गोहने आगे ओ दरुँ के पाप करी, एह ठाँक नश्यो की अब हम के
 केव गोहान बेटा कहै। अपने नोकनिहा मजदुनिहा में से हम के समुह के नक्या।
 रहै कह के ज उँआ ओ अपने बाप किहाँ आइल। जब दूनों रहल तब ओकन बाप ओ के
 देखलस। ओ के दनद मरल, दउड़ के गइल, ओकने गठे गइल ओ ओ के चुनलस। तब
 बेटाओ अपने बाप से कहलस की ए बाप हम गोहने हजून ओ दरुँ के पाप
 करी, अब गोहान बेटा कहावै ठाँक नश्यो। ठेकिन बपवा अपने नोकन से कहलस
 की जवन अक्का से अक्का कपड़ा हो गवन ठिआ के ओन के पहिनावन जा ओ उन
 के हाथ में अंगूठी ओ पैर में जूना पहिनावा ओ सब केहु आवा ब्याग जाइ ओ
 ब्यूसी कनी, काहे से की ई हमान बेटा मन के खेन जोअल है, हेनाए के खेन
 भिँगा है। एही पन सब केहु ब्यूसी कने गइल ॥

वड़का वेटा ओह वड़ो ध्येगे नहो । जब आरठ घने के गजोये पहुंयठ गो
 देवठस की वाजा वजण हव नाय होण हव । एव एक नोकन के वोठा के पुच्छठस
 ई का होण हव । एव नोकनवा कहठस को, गोहान मारि अरौ हैं ओही पन गोहान
 वाप सब जन नेवणा करौ हैं की गोहने मारि से सही सठामण मूठ मरठ है ।
 ए पन वड़का वेटा के नांज गारठ, ओ जे घन में जरवै न जनै । एव ओकन
 वाप आरठ ओ यिनवनी भिनगो कने ठगठ । एव वड़का वेटा अपने वाप के जवाव
 देहठस, मठा देवा एगना दिन करउ वनस एक हम गोहान धिदमण करी,
 कवनो गोहान कहना ना टनो ओ गूँ कवों हम के एक गो वक्तो कै वय्यो ना
 देहठा की हम अपने संगिन के ठे के धुसो कान । अब गोहान ई वेटा जैसे आरठ
 है जे गोहान यन दउठण कस्वी पगुनिआ में शूँक उठठस, नसे 'गूँ दावण ओकने
 वदे करठा है । एव वपवा वड़के वेठौआ से कहठस की ए वेटा गूँ गो हनमै
 हमने साथ वाठा और जवन कुछ हमान हव, सब गोहान हव । ई गोहान मारि
 मन के जीअठ है, हेनाए के सेन भिठठ है, गो मोनासिव ईहै नहठ की हम ठोग
 धुसो कनी ओ धुस होई ॥

[No. 49.]

INDO-ARYAN FAMILY.

EASTERN GROUP.

BIHARĪ.

BHOJPURĪ DIALECT.

WESTERN SUB-DIALECT.

(DISTRICT AZAMGARH.)

SPECIMEN I.

TRANSLITERATION AND TRANSLATION.

(Babu Rama Smaran Lal, 1898.)

Ēk ad^amī-kē dū bēṭā rahal. Ō-mē-sē chhoṭ^akā ap^anē bāp-sē
One man-of two sons were. Them-in-from the-younger his-own father-to
 kah^alas kī, 'ē bāp, ham^arē bakh^arā-kāi jawan māl as^abāb hō tawan ham-kē
said that, 'O father, my share-of what property goods may-be that me-to
 dā.' Ehi-par bap^awā dūnō bēṭan-kē āpan dhan bāṭ deh^alas.
give.' This-upon the-father both sons-to his-own property dividing gave.
 Bahut din nā bitāi pāwal kī chhoṭ^aka bēṭā kul āpan dhan
Many days not to-pass were-allowed that the-younger son all his-own property
 baṭor-ke kaūnō dūr dēs-kē nikal-gaīl, aur āpan dhan kharāb chāl-mē
collecting some far-off country-to went-out, and his-own fortune bad conduct-in
 urā-purā-dal^alas. Jab kul ōkar dhan orā-gaīl tab oh dēs-mē bahut
squandered. When all his fortune was-exhausted then that country-in much
 kāl parāl, o ū dānā-kāi moh^atāj hōwāi lagal. Tab ū jā-ke oh
famine fell, and he grain-of poor to-be began. Then he going that
 dēs-kē ēk sahar-kē rah^awaīā-kē pās pahūchal. Ū ad^amī ō-kē ap^anē khēt-mē
country-of one city-of inhabitant-of near reached. That man him his-own field-in
 sūar charāwāi-kē-wāstē bhēj-deh^alas. Ō-kar i dasā hō-gaīl kī jawan suariā
swine to-feed sent-away. His this condition became that what swine
 bhūsi khāt-rah^alī ūh-ō jō ō-kē milat tō ū ōhī-sē āpan
husks used-to-eat that-even if him-to was-given then he that-very-with his-own
 pēt khusī-sē bharat, lēkin ih-ō nā ō-kē kew dēt-ralhal.
belly pleasure-with would-have-filled, but this-even not him-to anybody used-to-give.
 Jab ō-kē chēt bhaīl, tō ū ap^anē man-mē kah^alas kī, 'ket^anā
When him-to senses became, then he his-own mind-in said that, 'how-many
 nokarihā maj^adurihā ham^arē bāp-kē bāṭāi, jek^arē khāe-kē bahut
servants day-labourers my father-of are, with-whom (food) for-eating much

hāw, balik bach-jā-lā, o ham bhūkhan marat-hāi. Ham chalab,
is, and-also is-saved, and I by-hunger dying-am. I will-start,
 ap^{nē} bāp kihā jāb o kahab kī, “ē bāp, ham toh^{rē} āgē
my-own father near I-will-go and I-will-say that, “O father, I thee before
 o Daū-kāi pāp kailī; eh lāek naīkhī kī ab ham-kē kew
and God-of sin have-done; this-(for) fit not-am that now me any-body
 tohār bētā kahai. Ap^{nē} nokarihā maj^{dur}ihā-mē-sē ham-kē samujh-ke
thy son may-call. Thy-own servants day-labourers-in-from me knowing
 rakkhā.” Ihai kah-ke ū uṭhal o ap^{nē} bāp kihā āil. Jab
keep.” This (very) saying he arose and his-own father near came. When
 dūrai rahal, tabai ō-kar bāp ō-kē dekh^{las}. Ō-kē darad
far-off-even he-was, then-even his father him saw. Him-to compassion
 bhail. Daūr-ke gail. Ok^{rē} galē lagal, o ō-kē chum^{las}. Tab
became. Running he-went. His neck-on applied,¹ and him kissed. Then
 beṭavā ap^{nē} bāp-sē kah^{las} kī, ‘ē bāp, ham toh^{rē} hajūr o Daū-
the-son his-own father-to said that, ‘O father, I thy presence-in and God-
 kāi pāp kailī. Ab tohār bētā kahāwāi lāek naīkhī.’ Lēkin bap^{wā}
of sin did. Now thy son to-be-called worthy I-not-am.’ But the-father
 ap^{nē} nok^{ran}-sē kah^{las} kī, ‘jawan achchhā-sē achchhā kap^{rā} hō,
his-own servants-to said that, ‘what good-than good clothes there-may-be,
 tawan liā-ke on-kē pahirāwat-jā, o on-kē hāth-mē āguṭhī o
those having-brought him-to cause-to-be-clothed, and his hand-on a-ring and
 pair-mē jūtā pahirāwā, o sab-kehu āwā, khāt-jāi o khusī karī.
feet-on shoes put-on, and every-one come, let-us-eat and merriment let-us-make.
 Kāhē-sē-kī i hamār bētā mar-ke phēr jīal-hai; herāe-ke
Because this my son having-died again become-alive-is; having-been-lost
 phēr milal hai.’ Ehi-par sab kehu khusī karāi lagal.
again found is.’ This-upon all persons merriment to-make began.

Bar^{kā} bētā oh gharī khētē rahal. Jab āil gharē-kē
The-elder son (at)-that hour the-field-in was. When he-came the-house-of
 nagichē pahūchal, to dekh^{las} kī bājā bajat-hāw,
near he-arrived, then he-saw that musical-instruments are-being-played-upon,
 nāch hōt hāw. Tab ēk nōkar-kē bolā-ke puchh^{las}, ‘i kā
dance being(-carried-on) is. Then one servant calling he-asked, ‘this what
 hōt hāw?’ Tab nokar^{wā} kah^{las} kī, ‘tohār bbāi āilāi-hai. Ohī-par
being-(done) is?’ Then the-servant said that, ‘thy brother come-has. That-very-upon
 tohār bāp sab-kar new^{tā} kailāi-hai; kī toh^{rē} bbāi-sē sahī-salāmat
thy father all-of invitation made-has; that thy brother-with with-safety
 bhēt bhail-hai. Ē-par bar^{kā} bētā-kē rañj gail, o ū ghar-
meeting has-taken-place. This-upon the-elder son-to anger went, and he house-

¹ i.e., Pressed neck to neck, the equivalent of embracing. A custom common among women when welcoming their returned relatives.

mẽ jāibāī na karai. Tab ō-kar bāp āil o chiraūrī-min^{ti} kare
into going not would-do. Then his father came and entreaties to-make
 lagal. Tab baṛ^akā bēṭā ap^{nē} bāp-kē jabāb deh^{las}, ‘bhalā! dēkhā,
began. Then the-elder son his-own father-to answer gave, ‘well! see,
 et^{nā} din kaū baras tak ham tohār khid^{mat} kaīlī, kaūnō tohār
so-many days how-many years for I thy service did, any thy
 kah^{nā} nā ṭar^{li}, o tū kabb-ō ham-kē ek-ṭhō bak^{ri}-kāī bachch-ō
saying not transgressed, and thou ever-even me-to one goat-of young-one-even
 nā deh^{lā}, kī ham ap^{nē} sāgin-kē lē-ke khusī karit. Ab
not gavest, that I my-own companions taking merriment might-make. Now
 tohār ī bēṭā jāisē āil-hai, jē tohār dhan-daūlat kas^{bi} paturiyā-mẽ
thy this son as-even he-come-is, who thy fortune harlots dancing-girls-in
 phūk-dal^{las}, tāisē tū dāwat ok^{rē} badē kaīlā-hai. Tab bap^{wā} baṛ^{kē}
burnt-down, so-even thou a-feast him for . made-hast. Then the-father the-elder
 beṭauā-sē kah^{las} kī, ‘ē bēṭā, tū, to, har dam-ai ham^{rē} sāth
son-to said that, ‘O son, thou, to-be-sure, every moment-even me with
 bāṭā āūr jawan-kuchh hamār hāw, sab tohār hāw. Ī tohār bhāī mar-
art and whatever mine is, all thine is. This thy brother having-
 ke jīal-hai, herāe-ke phēr milal hai, tō monāsib ihai
been-dead has-become-alive, having-been-lost again found is, then proper this
 rahal kī ham lōg khusī karī o khus hoī.
was that we people merriment might-make and glad might-be.’

[No. 50.]

INDO-ARYAN FAMILY.

EASTERN GROUP.

BIHARĪ.

BHOJPURĪ DIALECT.

WESTERN SUB-DIALECT.

(DISTRICT AZAMGARH.)

SPECIMEN II.

(Babu Rama Smaran Lal, 1898.)

मैं महुआने वनधा थनोदै जसों । एव थेनापट्टी जसों । महुआने वनधा ना
 भिठ । थेनापट्टी में वनधा ना भिठ । ठवठ आत्रण नहो । पठथो में साह
 हो जस । वनिआ के दुकान पर वजान में रहन जसो । नाम वनिआ के बाहीं जानिग ।
 सवेना मैठ एव सब ठोग सोन करै की नाजा के रहीं योनो नस । सवेना के
 जून हम सड़क यरठे जाण नहो । नाजा के गोन यउकीदान हम के पकड़ ठिहैं । गोनो
 अदमो ठपठ के मनवें । वासस जुपेया हमने पास नहो और अंगौआ मोनजर दुपट्टा
 हमने पास नहो । से कोन ठिहैं । एक थोणी नहो उलो थिन ठिहैं । जुपेआ नी
 कोन ठिहैं हम अकेठे नहो । ठाण मुका से मनवें और उगा वैग के दे मनवें । सजानो
 वदन में योठ ठगठ है । गठ बाहीं हो जाण । मैं ना योनो कने जस नहो । थण पर
 से हम बाहीं जानी थण पर से जानिग गो कपान छोट जाण । वीखे के दिन गात्र
 से यठ नहो । जुपेआ हम एक वनिआ से कनजा ठिहो नहो । बाहीं । वनिआ
 से हम जुपेआ ना ठिहो, वन से जुपेआ ठे के यठ नहो । गोन वनधा हमने
 धने हा । एक हम और थनोदै जस नहो ।

[No. 50.]

INDO-ARYAN FAMILY.

EASTERN GROUP.

BIHARĪ.

BHOJPURĪ DIALECT.

WESTERN SUB-DIALECT.

(DISTRICT AZAMGARH.)

SPECIMEN II.

TRANSLITERATION AND TRANSLATION.

(Babu Rama Smaran Lal, 1898.)

Maĩ Mahuārē bar^{dhā} kharidāi gailō. Tab Khētā-paṭṭi gailō.
I Mahuārā-to ox to-buy went. Then Khētā-paṭṭi-(to) I-went.
 Mahuārē bar^{dhā} nā milal. Khēt-ō-paṭṭi-mē bar^{dhā} nā milal. Laūṭal
In-Mahuārā ox not was-found. Khētā-paṭṭi-also-in ox not was-found. Back
 āwat rah^{li}, Pal^{thi}-mē sājh hō-gail. Baniā-kē dukān-par bajār-mē
coming I-was, Pal^{thi}-in evening became. A-shopkeeper-of shop-at market-in
 ṭahar-gaili. Nām baniawā-kāi nāhī jānit. Sabērā bhail tab sab
I-stayed. The-name the-shopkeeper-of not I-know. The-dawn became then all
 lōg sōr kaīlāi, kī Rājā-kē ihā chōri bhail. Sabērā-kē jūn
people a-noise made, that the-Rājā-of near a-theft has-occurred. Dawn-of time
 ham sarak dhaīlē jāt rah^{li}. Rājā-kāi tin chaūkidār ham-kē pakar lih^{la}ī.
I road holding going was. Rājā-of three watchmen me hold-of took.
 Tinō ad^{mi} lapat-ke mar^{la}ī. Bāis rupeā ham^{rē} pās rahal, āur
The-three men closing-with(-me) beat(-me). Twenty-two rupees me with were, and
 āgauchhā mir^{ja}ī dupaṭṭā ham^{rē} pās rahal, sē chhōr-lih^{la}ī. Ēk
body-cloth a-waist-coat double-wrapper me with were, those they-seized-by-force. One
 dhōṭī rahal; uhō chhin-lih^{la}ī. Rupeā bhī chhōr-lih^{la}ī. Ham
loin-cloth was; that-too they-seized-by-force. Rupees too they-seized-by-force. I
 akēlē rah^{li}. Lāt mūkā-sē mar^{la}ī, āur uṭhā bāiṭhā-ke
alone was. Kicks fists-with they-beat(-me), and taking(-me)-up (and)-making(-me)-sit
 dē-mar^{la}ī. Sag^{rō} badan-mē chōṭ lagal-hau. Ṭhārh nāhī
threw(-me)-down. The-entire body-in wounds have-been-produced. To-stand not
 hō-jāt. Maĩ nā chōri-kare gail rah^{lō}. Chhat-par-sē ham nāhī gir^{li}.
I-am-able. I not to-do-theft gone had. The-roof-on-from I not fell.
 Chhat-par-sē girit tō kapār phāt-jāt.
The-roof-on-from (if)-I-had-fallen then (my)-skull would-have-been-fractured.

Biphē-kē din gāw-sē chalal-rah^{li}. Rupeā ham ek baniyā-sē
Thursday-of day the-village-from I-started-had. Rupees I one shopkeeper-from
kar^{jā} lih^{lē}-rah^{li}. Nāhī, baniyā-sē ham rupeā nā lih^{li}. Ghar-sē
loan had-taken. No, a-shopkeeper-from I rupees not took. House-from
rupeā lē-ke chalal-rah^{li}. Tīn bar^{dhā} ham^{rē} gharē hau. Ēk ham āūr
rupees taking I-had-started. Three oxen my house-at are. One I more
kharide gaīl rah^{li}.
to-buy gone had.

FREE TRANSLATION OF THE FOREGOING.

I went to the village of Mahuārā to buy a bullock. Then I went on to Khēta-paṭṭī, as I could not find one at Mahuārā. Nor could I find one in Khēta-paṭṭī either. Evening fell when I was at Palthī, on the way home; so I stopped for the night in a shop in the *bāzār*. I do not know the name of the shopkeeper. As soon as it was morning the people raised a cry that a theft had been committed in the Rājā's palace. Just then I was going home along the road, and three watchmen of the Rājā's came and caught hold of me. They all closed upon me and beat me. I had twenty-two rupees upon me, and they forcibly took from me not only these, but also my body cloth, my waistcoat, and my double-wrapper. I was wearing a loin-cloth, too, and that also they seized by force. They even took my money from me. I was quite alone, and they kicked me and struck me with their clenched fists, and lifted me up and threw me down.¹ My whole body is covered with wounds, so that I cannot stand up. I never fell from the roof. If I had done that I should have fractured my skull.

I started from my village on Thursday last, after borrowing the money from a shopkeeper. No, I did not borrow it from a shopkeeper. I had the money with me in my house, and took it and started. I have three bullocks at home, and had set out to buy one more.

Western Bhojpurī is also spoken by some 80,000 people in the east of the District of Jaunpur, mainly in Taluka Dobhi of Pargana Chandwak. In the rest of the District a form of Eastern Hindī, locally known as Banaudhī, is spoken. The former dialect is practically the same as that of Azamgarh, as will be evident from the following specimen of the Parable of the Prodigal Son. The following peculiarities may be noticed. The broad Bhojpurī *ā* is represented in writing by *ā*. Thus *dyā* for *dyā*, give. The oblique form of the pronoun of the third person is usually written *wahī* instead of *ohī*, and, in the conjugation of verbs, the two vowels *ai* are usually, but not always, written *aya*. Thus, *gayal*, *bhayal*, instead of *gaīl*, *bhaīl*, etc. These are all mere varieties of spelling. Among verbal forms, we may note *dyā*, above mentioned, which is the second person plural Imperative, instead of the more usual *dā*.

The specimen comes from Pargana Chandwak, Tahsil Keraket.

¹ This is a technical term for a kind of assault. The victim is first made to sit down, and the aggressor then lifts up his legs and throws him on his back.

[No. 51.]

INDO-ARYAN FAMILY.

EASTERN GROUP.

BIHARĪ.

BHOJPURĪ DIALECT.

WESTERN SUB-DIALECT.

(DISTRICT JAUNPUR.)

एक जने के दुइ बेटवा रहलें। लहुरका बेटवा अपने बाप से कहलेस की बाप धन में से जवन हमार बखरा होय तवन हमें देइ या। बाप बखरा देइ दिहलेस। किछु दिन पाछे लहुरका बेटवा जवन बखरा पउले रहल तवन लेइ के बिदेस गयल। उहाँ अपने चाल चलन के खराबी से कुल जहनुम कइ दिहलेस। और जब सब खरिच होय चुकल तब वहि देस में काल पड़ल। जब दाना बिना मरै लगलें तब कीनेउ भला अदमी के इहाँ गयलें। ऊ उन्हे खेतारी में सूअर चरावै के रखलेस। उहाँ ऊ चहलें की जौन छिकुला सूअर खात रहलें ऊहो हमें मिलत तो खाइत। बाकी ऊहो नाहीं मिलल। जब पेट जरै लागल तब घर के चेत भयल की हमरे बाप के इहाँ नोकर चाकर खात पहिरत और बचावत हउएँ और हम इहाँ दाना बिना मरत हई। तब ओन के जिय में भयल की अब हम अपने घरे चलो और बाप से कही की हम से कसूर भयल और ईसर के इहाँ से हम बेजाँय कयल और चल के कहव की अब हम तोहार बेटवा बन के रहै लायक नाँहीं बाटी। जैसे और मजूर बाटें तइसे हमहूँ से मजूरी करावा। उहाँ से अपने मन में ऐसन गुन के चलल और बाप के इहाँ आयल। जब बेटवा लामें रहल तब बाप देखलेस की हमार बेटवा उहै आवत हो। देख-के मोह बढ़ल मारे छोह के आगे होइ के अँकवारी भर धड़ के चूमै लगलें। तब बेटवा कहलेस की बाप हम तोहार कसूर कइली और परमेसर के इहाँ से बेजाँय कइली। अब हम तोहार बेटवा कहावै लायक नाँहीं बाटी। नोकरन से बाप कहलेस की बढ़ियाँ कपड़ा ले आवा पहिरावा और अँगुरी में मुनरो और गोड़े में पनहीं पहिरावा और रजगज होइ या काहे से की जनुक बेटवा हमार मर के नीअल और हेरायल रहल फेर मिलल है। और रजगज होइ लागल ॥

जठ बेटवा कतहूँ खेतारी में रहलें। ऊ जब घरे अइलें तब ई सब खुसिहाली के बात देख के एक नोकर से पुछलेस की का भयल है। नोकर कहलेस की तोहार लहुरका भाय आयल हो और उन के कुसलकारी से लउटले के संती तोहार बाप खिआवत पिआवत हउएँ। ई सुन के जेठरे बेटवा के जिव में खुन्स आयल और बखरी में नाँहीं गयल। जब ई सुन के बाप बाहर आयल और मनावै लागल तब बेटवा कहलेस की तोहार धंधा ढेर दिन ले कइली और तोहरे कहले मतिन चलली। आगे तोहार जी कबहूँ नाँहीं भयल की एक खसी मार के लेइ अउता की अपने संगिन के खिआइत पिआइत। और ई तोहार बेटा जवन तोहार धन और दौलत बाँट के रंडो मुंडी के दिहलेस जैसे लौट के आयल तइसे प्रतवत भोज दिहला। बाप कहलेस की बेटवा तू हमरे संगी सब दिन रहाला। जवन किछु धन और ईस्वरज हो तवन तोहरे हो। ई बेटवा हम जनली की मुइ गयल अब हम पउली तवने से ई जलसा करै के चाहत रहल ॥

INDO-ARYAN FAMILY.

EASTERN GROUP.

BIHARĪ.

BHOJPURĪ DIALECT.

WESTERN SUB-DIALECT.

(DISTRICT JAUNPUR.)

TRANSLITERATION AND TRANSLATION.

Ēk janē-kē dui beṭ^awā rah^alaĩ. Lahur^akā beṭ^awā ap^anē bāp-sē
One man-to two sons were. The-younger son his-own father-to
 kah^ales kī, 'bāp, dhan-mē-sē jawan hamār bakh^arā hōy tawan
said that, 'father, property-in-from what my share may-be that
 hammaĩ dei-dyā.' Bāp bakh^arā dei-dih^ales. Kichhu din pāchhē
to-me give.' The-father share gave-away. Some days after
 lahur^akā beṭ^awā jawan bakh^arā paülē-rahāl tawan lei-ke bidēs
the-younger son what share had-got that taking (to-)a-foreign-land
 gayal. Uhā ap^anē chāl-chalan-kē kharābi-sē kul jahannum kaĩ-dih^ales.
went. There his-own conduct-of wickedness-with all (to-)hell he-made (sent).
 Āur jab sab kharich hōy-chukal tab wahi dēs-mē kāl paṛal. Jab
And when all spent had-been then that country-in famine fell. When
 dānā binā marāĩ lag^alaĩ tab kauneu bhalā ad^amī-kē ihā gay^alaĩ. Ū
grain without to-die he-began then a-certain well-to-do man-of near he-went. He
 unhaĩ khetāri-mē sūar charāwāĩ-kē rakh^ales. Uhā ū chah^alaĩ kī,
him fields-in swine to-feed kept. There he wished that,
 jaun chhikulā sūar khāt-rah^alaĩ, 'ūhau hammaĩ milat,
what husks swine used-to-eat, 'those-also to-me (if)-they-had-been-given,
 tau khāit.' Bākī ūhau nāhī milal. Jab pēt
then I-would-have-eaten (-them).' But those-even not were-given. When belly
 jarāĩ lāgal tab ghar-kāĩ chēt bhayal kī, 'ham^arē bāp-kē ihā
to-burn began then house-of the-remembrance became that, 'my father-of near
 nōkar-chākar khāt pahirat, āur bachāwat haūaĩ āur ham ihā
servants eating wearing (clothes) and saving (money) are and I here
 dānā binā marat-hāĩ.' Tab on^akē jiy-mē bhayal kī, 'ab ham
grain without dying-am.' Then his heart-in became that, 'now (let)-me
 ap^anē gharē chālī, āur bāp-sē kahī kī, "ham-sē kasūr
my-own in-house go, and the-father-to let-me-say that, "me-by fault

bhayal, āūr Īsar-kē ihā-sē ham bejāy kayal," āūr chal-ke
has-come-to-pass, and God-of near-from I evil did," and going
 kahab kī, "ab ham tohār beṭwā ban-ke rahāi lāyak nāhī bāṭi.
will-say that, "now I thy son becoming to-live worthy not am.
 Jaisē āūr majūr bāṭai tāsē ham-hū-sē majūri karāwā." Uḥā-sē
As other labourers are so me-also-by labour cause-to-be-done." There-from
 ap^{nē} man-mē aisan gun-ke chalal, āūr bāp-kē ihā āyal. Jab
his-own mind-in so thinking he-started, and father-of near came. When
 beṭwā lāmē rahal, tab bāp dekh^{les} kī, 'hamār beṭwā uhai
the-son far-off was, then the-father saw that, 'my son there-yonder
 āwat hau.' Dēkh-ke mōh baṭhal. Mārē chhōh-kē āgē-hōi-ke āk^{wāri}-
coming is.' Seeing pity arose. Goaded-by pity advancing the-lap-
 bhar dhai-ke chūmāi lag^{la}ī. Tab beṭwā kah^{les} kī, 'bāp, ham tohār
in holding to-kiss began. Then the-son said that, 'father, I thy
 kasūr kaīli aur Par^{mēsar}-kē ihā-sē bejāy kaīli. Ab ham tohār beṭwā
fault did and God-of near-from evil did. Now I thy son
 kahāwāi lāyak nāhī bāṭi.' Nok^{ran}-sē bāp kah^{les} kī, 'baṭhiyā
to-be-called fit not am.' Servants-to the-father said that, 'good
 kap^{rā} lē-āwā, pahirāwā, āūr āguri-mē munarī āūr gōrē-mē pan^{hī}
clothes bring, put-on-(him), and finger-in a-ring and feet-on shoes
 pahirāwā; āūr raj-gaj hōe-dyā, kāhē-sē-kī januk beṭwā hamār
put; and rejoicings be-made-let, because as-if son my
 mar-ke jāl; āūr herāyal rahal, phēr milal-hai.' Āūr
having-been-dead came-to-life; and lost was, again found-is.' And
 raj-gaj hōe lāgal.
rejoicings to-be-made began.

Jēṭh beṭwā kat^{hū} khetārī-mē rah^{la}ī. Ū jab gharē
The-elder son somewhere fields-in was. He when into-house
 āilāī, tab ī sab khusihālī-kāī bāt dēkh-ke ēk nōkar-sē puchh^{les} kī,
came, then these all rejoicings-of matters seeing one servant-from asked that,
 'kā bhayal-hai?' Nōkar kah^{les} kī, 'tohār lahur^{kā} bhāy āyal-hau,
'what has-occurred?' The-servant said that, 'thy younger brother come-is,
 āūr un-kē kusal-kārī-sē laūt^{le}-kē santī tohār bāp khiāwat
and his safety-with returning for thy father feeding (his-people)
 piāwat haūāī.' Ī sun-ke jēṭh^{rē} beṭwā-kē jiw-mē
causing-to-drink (his-people) is.' This hearing the-elder son-of heart-into
 khuns āyal āūr bakh^{ri}-mē nāhī gayal. Jab ī sun-ke bāp
anger came and the-house-into not went. Then this hearing the-father
 bāhar āya. āūr manāwāi lāgal, tab beṭwā kah^{les} kī, 'tohār
outside came and to-appease (him) began, then the-son said that, 'thy

dhandhā dhēr din lē kaīlī, āūr toh^{re} kah^{le} matin chal^{li}. Āgē tohār jī
works many days for I-did, and thy saying according-to went. But thy heart
 kab-hū nāhī bhayal kī ēk khasī mār-ke lei-aūtā,
ever-even not became that one he-goat having-slaughtered thou-mightest-have-brought,
 kī ap^{nē} saṅgin-kē khiāit-piāit. . Āūr ī tohār bēṭā jawan tohār
that my-own companions I-might-have-feasted. And this thy son who thy
 dhan āūr daulat bāt-ke raṇḍī-muṇḍī-kē dih^{les}, jaisē lauṭ-ke
fortune and property dividing harlots-etcetera-to gave, as-even returning
 āyal taisē 'et^{wat} bhōj dih^{lā}. Bāp kah^{les} kī, 'beṭ^{wā} tū
came so-even so-great feast thou-gavest.' The-father said that, 'son thou
 ham^{rē} saṅgē sab din rahā-lā; jawan-kichhu dhan āūr iswar^j hau
me with all days livest; what-even property and prosperity is
 tawan toh^{rai} hau. Ī beṭ^{wā} ham jan^{li} kī mui gayal, ab ham paūli;
that thine-verity is. This son I thought that dead he-was, now I got;
 taw^{nē}-sē ī jal^{sā} karāi-kē chāhat rahal.
owing-to-that this rejoicing to-do proper was.'

The dialect spoken in the District of Benares is Western Bhojpurī, the same as that of Azamgarh. It is locally known as Banār^{si}. The following specimens, which I owe to the kindness of Pandit Mahārāj Nārāyaṇ Śivapurī, Rai Bahādur, are admirable examples of the language spoken of the country portions of the district, as distinct from the dialect of the city. The first is a version of the Parable of the Prodigal Son, for which no interlinear translation is necessary, and the second is the statement made in a criminal court by a man accused of theft.

The only peculiarities which need be noticed are methods of spelling. The peculiar Bhojpurī *ā* is represented by *visarga*, *h*. Thus दः *dā*; लः *lā*, and many others. The two vowels *ai* are often spelt *ae*, or *aya*. Thus *kaīlan*, *gaēl*, *bhayal*. Similarly *au* are usually spelt *awa*. Thus, instead of *bachaūt-ō*, we have *bachaw^t-ō*, and instead of *lagaūles*, *lagaw^{les}*.

The same specimen will also do as an example of the dialect spoken in Western Ghazipur and Central Mirzapur. As already explained on p. 201, we may estimate half the 938,000 speakers of Bhojpurī in the former district as speaking Standard and half as speaking Western Bhojpurī.

As regards Mirzapur, 1,111,500 persons were originally estimated as speaking 'Purbī.' Subsequent enquiry has shown that this is not a correct statement of the case, and that this population must be further sub-divided. Mirzapur District consists of three distinct areas. There is a small portion on the north of the Ganges. There is then the main, central, portion of the District, south of the Ganges and north of the Sone, and finally there is the tract south of the Sone, known as the Sōnpār.

Taking the North-Gangetic area first, it lies immediately to the east of Benares District, and south of that of Jaunpur. It is mainly composed of Pargana Bhadohi,

which is a portion of the Family Domains of the Mahārāja of Benares; but in its south-east corner, on the north bank of the Ganges and close to the Benares border, lie the small tracts of Tappa Kon, Taluka Majhwa, and Pargana Karyat Sikhar. In Bhadohi, the language is a form of Eastern Hindī, similar to that which we shall find in Western Jaunpur and Eastern Allahabad. In Kon, Majhwa, and Karyat Sikhar, it is the Western Bhojpurī which is spoken in Benares District. The same form of Bhojpurī is spoken in the portion of Mirzapur which lies between the Ganges and the Sone. In the Sonpar, on the contrary, it appears that the mixed population there settled speak a form of Eastern Hindī, which, for convenience sake may be called Sōnpārī.

Converting the revised local estimates to round numbers, we find the original 1,111,500 speakers of 'Purbī' sub-divided as follows :—

Eastern Hindī	252,000
Western Bhojpurī	810,000
Sōnpārī	49,500
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TOTAL	1,111,500
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[No. 52.]

INDO-ARYAN FAMILY.

EASTERN GROUP.

BIHARĪ.

BHOJPURĪ DIALECT.

WESTERN, BANĀR'SĪ, SUB-DIALECT.

(DISTRICT BENARES.)

SPECIMEN I.

(Pandit Mahārāj Nārāyan Śivapurī, Rai Bahādur, 1898.)

एक अदमी के दुइठे बेटवा रहलन। ओ में से छोटका अपने बाप से कहलेस हे बाबू जौन कुछ माल असबाब हमरे बखरा में पड़े तीन हम के दे दः। तब ऊ आपन कमाई दूनों के बाँट दिहलेस। थोरिके दिन के बितले लहुरका बेटवा सब माल समेट के बड़ी दूर परदेस चलल गएल और उहाँ सब धन लुचपन में फूँक दिहलेस। जब सब गवाँय चुकल तब ओहि देस में बड़ा काल पड़ल। और ऊ भूखन मरै लगल। तब ओहि देस के एक रहोस से जाय मिलल और ऊ ओ के अपने खेत में सूअर चरावै बदे पठे दिहलेस। और जौन छिकुला भूसी सूअर खात रहलन ओही से ऊ आपन पेट भरै बदे ललचत रहल। केह ओ के न दिहलेस। तब ओ के चेत भयल और मन में सोचलेस की हमरे बाप किहाँ केतना अदमी नोकर बाटन की ऊ लोग पेट भर खाय के कुछ बचवतो होइहैं और हम भूखन मरत बाटी। हम उठौँ और अपने बाप के पास चलीँ और ओन से कहौँ की हे बाबू भगवान के सामने और तोहरे सामने हम बड़ा पाप कइली। तोहार बेटवा कहावै लायक नाहौँ बाटी हमें अपने मजूरन में रख लः। ई बिचार के ऊठल और अपने बाप के पास गयल। बाप बड़ी दूर से बेटवा के आवत देख के मया के मारे दऊर के अपने गरे लगवलेस और चुम्मे लगल। बेटवा बोलल बाबू भगवान के और तोहरे सामने हम अपराधी हई अब हम तोहार बेटवा कहावै लायक नाहौँ बाटी। मुदा बाप अपने नोकरन से कहलेस की बढ़ियाँ से बढ़ियाँ कपड़ा निकाल के हमरे लड़िका के पहिरावः और हाथ में सुनरी और गोड़ में पनहीं पहिरावः और हम लोग खाय पी के खुसी मनाई काहे से की ई लड़िका हमार मर के फिर जीअल है बिबुड़ के फिर मिलल है। तब सब लोग खुसी मनावै लगलन ॥

बड़का बेटवा खेत में रहल जब उहाँ से लौटल और घर के नगीच पहुँचल तब गीत और नाच के धूम सुनाई पड़ल। एक नोकर के बोलाय के पुछलेस की ई सब का होत बाय। ऊ जबाब दिहलेस की तोहार भाई अइलन हैं और सही सलामत उन के बहुरले के खुसी में तोहार बाप जेवनार कइलन हैं। ई सुन के ऊ गुस्सा भयल और भित्तर नाहौँ गयल। तब बाप बाहर निकल अइलें और लड़िका के मनावै लगलें। लड़िका बाप के जबाब दिहलेस बाह्र एतना दिन से तोहार गुलामी करत हई कबहीं तोहार हुकुम नाहौँ टरली तेह पर तू कबहूँ एक खस्सो के बचो नाहौँ दिहलः की हम अपने संगी के संग खाए पी के चैन करित। मुदा अपने छोटका बेटवा के अवतै जौन तोहार सगरो कमाई रंडो बाजी में फूँक दिहलेस तेकरे बदे भीज दिहलः है। बाप बोलल की बेटा तू हमरे लगे सदा रहलः और जौन कुछ हमरे पल्ले बाय तीन सब तोहरे हौ। हम लोगन के खुसी करै के उचित रहल काहें से ई तोहार भाई मर के फिर जीअल है और बिबुड़ के फिर मिलल है ॥

[No. 52.]

INDO-ARYAN FAMILY.

EASTERN GROUP.

BIHĀRĪ.

BHOJPURĪ DIALECT.

WESTERN, BANĀR'SĪ, SUB-DIALECT.

(DISTRICT BENARES.)

SPECIMEN I.

TRANSLITERATION.

(Pandit Mahārāj Nārāyaṇ Śivapurī, Rai Bahādur, 1898.)

Ēk ad^amī-kē dui-ṭhē beṭ^awā rah^alan. Ō-mē-sē chhoṭ^akā ap^anē bāp-sē kah^ales, 'hē bābū, jaun kuchh māl as^abāb ham^arē bakh^arā-mē paṛai taun ham-kē dē-dā.' Tab ū āpan kamāi dūnō-kē bāṭ^a di^ah^ales. Thorikai dīn-kē bit^alē lahur^akā beṭ^awā sab māl samēṭ^a-ke baṛi dūr par^adēs chalal-gael, āūr uhā sab dhan luch^apan-mē phūk^a-di^ah^ales. Jab sab gawāy chukal tab ohi dēs-mē baṛā kāl paṛal, āūr ū bhūkhan marāi lagal. Tab ohi dēs-kē ēk rahīs-sē jāy milal, āūr ū ō-kē ap^anē khēt-mē sūar charāwāi badē paṭhai di^ah^ales. Āūr jaun chhikulā bhūsi sūar khāt rah^alan ōhī-sē ū āpan pēṭ bharāi badē lal^achat-raham. Kēhū ō-kē na di^ah^ales. Tab ō-kē chēt bhayal āūr man-mē soch^ales kī, 'ham^arē bāp kihā ket^anā ad^amī nōkar bāṭan kī ū lōg pēṭ bhar khāy-ke kuchh bachaw^at-ō hōihaī, āūr ham bhūkhan marat-bāṭi. Ham uṭṭhī āūr ap^anē bāp-kē pās chalī āūr on-sē kahī kī, "hē bābū, Bhag^awān-kē sām^anē āūr toh^arē sām^anē ham baṛā pāp kaīlī. Tohār beṭ^awā kahāwāi lāyak nāhī bāṭi. Hamaī ap^anē majūran-mē rakh-lā." I bichār-ke ūṭhal āūr ap^anē bāp-kē pās gayal. Bāp baṛi dūr-sē beṭ^awā-kē āwat dēkh-ke mayā-kē mārē daūr-ke ap^anē garē lagaw^ales āūr chummaī lagal. Beṭ^awā bōlal, 'Bābū, Bhag^awān-kē āūr toh^arē sām^anē ham ap^arādhī hāi. Ab ham tohār beṭ^awā kahāwāi lāyak nāhī bāṭi.' Mudā bāp ap^anē nok^aran-sē kah^ales kī, 'baṛhiyā-sē baṛhiyā kap^arā nikāl-ke ham^arē larikā-kē pahirāwā āūr hāth-mē mun^ari āūr gōṛ-mē pan^ahī pahirāwā, āūr ham lōg khāy-pī-kē khusī manāī; kāhē-sē kī i larikā hamār mar-ke phir jīal-hai; bichhur^a-ke phir milal-hai.' Tab sab lōg khusī manāwāi lag^alan.

Baṛ^akā beṭ^awā khēt-mē rahal. Jab uhā-sē laṭal āūr ghar-kē nagīch pahūchal tab gīt āūr nāch kāi dhūm sunāi-paṛal. Ēk nōkar-kē bolāy-ke puchh^ales kī 'i sab kā hōt bāy?' Ū jabāb di^ah^ales kī, 'tohār bhāi aīlan haī, āūr sahī salāmat un-kē bahur^alē-kē khusī-mē tohār bāp jew^anār kaīlan-haī.' I sun-ke ū gussā bhayal, āūr bhittar nāhī gayal. Tab bāp bāhar nikal aīlāi āūr larikā-kē manāwāi lag^alaī. Larikā bāp-kē jabāb di^ah^ales 'Bāh! et^anā dīn-sē tohār gulāmī karat-hāi, kab^ahī tohār hukum nāhī ṭar^ali; tēhū-par tū kab^ahī ēk khassī-kāi bāchch-ō nāhī di^ah^alā kī ham ap^anē saṅgī-kē saṅg khāe-pī-ke chain karit. Mudā ap^anē chhoṭ^akā beṭ^awā-kē aw^atai jaun tohār sag^ar-ō kamāi raṇḍī-bāji-mē phūk di^ah^ales, tek^arē badē bhōj di^ah^alā-hai. Bāp bōlal kī, 'bēṭā, tū ham^arē lagē sadā rahā-lā, āūr jaun kuchh ham^arē pallē bāy taun sab toh^ar-ai hau. Ham lōgan-kē khusī karāi-kē uchit rahal, kāhē-sē, i tohār bhāi mar-ke phir jīal-hai, āūr bichhur^a-ke phir milal-hai.'

INDO-ARYAN FAMILY.

EASTERN GROUP,

BIHARĪ.

BHOJPURĪ DIALECT.

WESTERN, BANĀR'SĪ, SUB-DIALECT.

(DISTRICT BENARES.)

SPECIMEN II.

(Pandit Mahārāj Nārāyaṇ Śivapurī, Rai Bahādūr, 1898.)

सवाल ॥ अबको सोम्मार अउर मंगर जौन बीतल हौ ओकरे बीच के रात में तू हरगोबिन्द
तिवारी के खेत से रहिला उपरलः ॥

जवाब ॥ पेट जरत रहल पिथीनाथ एक मुट्ठी उपरली ॥

सः ॥ तौह के रमिसर गौड़इत आधो रात के चोरी के रहिला ले जात धइलेस ॥

जः ॥ बेर बिसौले हम रहिला खात घर जात रहली । राम जिआवन गवाह कोल्हू हाँकत
रहलन । हमें देख के पुछलन कहाँ से लिहले आवत हउअः । हम कहली की
दुसरे सिवान से ले अइली हैं । तब राम जिआवन हमें धइ लिहलन ॥

सः ॥ राम जिआवन तो के धइ के फिर का कइलन ॥

जः ॥ धइ के पिथीनाथ गौड़इत बोलाय के अकस बस चलान कइ दिहलन ॥

सः ॥ तौ से अउर राम जिआवन से का अकस हौ ॥

जः ॥ ई अकस हौ राम जिआवन से को हमरे खेते में से लिहले आवत हौवै ॥

सः ॥ तोहार पहिले कबहीं चोरी में सजाय भइल हौ ॥

जः ॥ हाँ बाबू एक दाँड़ पँदरह दिन के चोरी में कइद रहली ॥

[No. 53.]

INDO-ARYAN FAMILY.

EASTERN GROUP.

BIHARĪ.

BHOJPURĪ DIALECT.

WESTERN, BANĀR'SĪ, SUB-DIALECT.

(DISTRICT BENARÉS.)

SPECIMEN II.

TRANSLITERATION AND TRANSLATION.

(Pandit Mahārāj Nārāyan Śivapurī, Rai Bahādur, 1898.)

Sawāl.— Ab^{ki} Sommār aūr Maṅgar jaun bītal-hau, ok^{rē} bīch-kē
Question.—Of-now Monday and Tuesday which have-passed, of-them between
 rāt-mē tū Har-gōbind Tiwārī-kē khēt-sē rahilā upar^{lā}?
the-night-in you Har-gōbind Tiwārī's field-from gram plucked?

Jawāb.— Pēt jarat-ralal, Pirthī-nāth! Ēk mutṭhī upar^{li}.
Answer.—Belly burning-was, Earth-lord! A handful I-plucked.

Sawāl.—Tōh-kē Ramēsar Gōṛait ādhī rāt-kē chōrī-kāi rahilā lē-jāt
Question.—You Ramēsar Gōṛait half night-at theft-of gram taking-away
 dhailes?
arrested?

Jawāb.—Bēr-bisaulē ham rahilā khāt ghar jāt-rah^{li}. Rām-jiāwan
Answer.—At-sunset I gram eating home going-was. Rām-jiāwan
 gawāh kōlhū hākat-rah^{lan}. Hamaī dēkh-ke puehh^{lan},
witness sugar-cane-press driving-was. Me having-seen he-asked,
 'kah^ā-sē lih^{lā}-āwat-haūā?' Ham kah^{li} kī, 'dus^{rē} siwān-sē
'where-from are-you-bringing-it?' I said that, 'other side-from
 lē-aīlī-haī.' Tab Rām-jiāwan hamaī dhaī-lih^{lan}.
I-have-brought-(it). Then Rām-jiāwan me caught-hold-of.

Sawāl.— Rām-jiāwan tō-kē dhaī-ke phir kā kailan?
Question.—Rām-jiāwan you having-seized again what did?

Jawāb.— Dhaī-ke, Pirthī-nāth! Gōṛait bolāy-ke
Answer.—Having-seized, Earth-lord! the-Gōṛait having-called
 akas bas chalān kāi-dih^{lan}.
enmity under-the-influence-of sent-up-for-trial he-made (me).

Sawāl.— Tō-sē aūr Rām-jiāwan-sē kā akas hau?
Question.—You-with and Rām-jiāwan-with what enmity is?

Jawāb.—Ī akas hau Rām-jiāwan-sē, kī ham^arē khētē-mē-sē lih^alē
Answer.—This enmity is Rām-jiāwan-with, that my field-in-from having-taken
 āwat-hauwaĩ.
coming-he-is.

Sawāl.—Tohār pahilē kab^ahĩ chōrī-mē sajāy bhaĩl-hau ?
Question.—Of-you before ever theft-in punishment has-occurred ?

Jawāb.—Hā, bābū, ēk dāĩ pād^arah din-kē chōrī-mē kaid rah^ali.
Answer.—Yes, Sir, one time fifteen days-for theft-in imprisoned I-was.

FREE TRANSLATION OF THE FOREGOING.

Question.—Did you pluck gram from Har-gōbind Tiwārī's field on the night between last Monday and Tuesday ?

Answer.—My Lord of the Earth, my belly was burning. I did pluck one handful.

Question.—Did Ramēsar Gōrait arrest you on the midnight of the theft, as you were going off with the gram ?

Answer.—At sunset I was going home, munching the gram I had plucked. The witness Rām-jiāwan was driving his sugarcane-mill. He asked me where I had taken it from, and I told him that I had taken it from the other side of the village-boundary.¹ He then caught hold of me.

Question.—What did Rām-jiāwan then do ?

Answer.—My Lord of the Earth, he had a grudge against me. And so he called the Gōrait and made me over to him.

Question.—What is the grudge between you and Rām-jiāwan ?

Answer.—It is this. He comes and takes grain from my field.

Question.—Have you ever previously been punished for theft ?

Answer.—Yes, Sir, I was once imprisoned for fifteen days for theft.

The language spoken by the natives of Benares City varies considerably according to the castes of the speakers. For instance, the use of the word *bāṭē* for 'he is' is said to be confined to the Kasērās, or brass-workers, instead of which the Baniyā and other Vaiśya castes use *hau*, while the original inhabitants say *hāwā*. The city is, of course, largely inhabited by people from other parts of India, who speak corrupted forms of their mother-tongues, Panjābī, Gujarātī, Marāṭhī, Bengali, or what not. The influence is felt by the native inhabitants, and the true Benares language is every year becoming more and more uniform. The following specimen, which I owe to the kindness of Babu Śyām Sundar Dās, is a version of the Parable of the Prodigal Son, in the dialect spoken by Kasērās, Ahīrs, and similar castes. I have not thought it worth while to give any analysis of the local peculiarities. Most of them depend on pronunciation, or are mere varieties of spelling. It will be sufficient to draw attention to the representation of the Bhojpurī vowel *ā* by the addition of another *a*, thus *dā*, give, is written दाय *daa*.

¹ Such a theft would be venial compared with stealing crops grown in one's own village. No village is its brother's keeper.

[No. 54.]

INDO-ARYAN FAMILY.

EASTERN GROUP.

BIHĀRĪ.

BHOJPURĪ DIALECT.

WESTERN, BANĀR'SĪ, SUB-DIALECT.

(BENARES CITY.)

(Babu Śyām Sundar Dās, 1898.)

कउनउ मिला के दुइठे बेटवा रहलथँ। उनहन में से लहुरका अपने बाप से कहलेस की ए बाबू अपने कमाई में जउन हमार बखरा होय तउन हमें दे दथ। तब ऊ उनहन के आपन लेई पूंजी बाँट देहलेस। थोरिके दिन में (OR थोरो दिन नाहीं बीतल को) लहुरका बेटवा आपन सब कुछ एकट्ठा कइ के (OR जुहाय के) परदेस चल गयल अउर उहाँ लुचई में दिन बितावै लगल अउर आपन कुल धन फूँक देहलेस। जब ऊ सब किछु उड़ाय चुकल ओही दिन म देस में भारी अकाल पड़ि गयल अउर ऊ कंगाल होय गयल। अउर ऊ जाय के ओहि देस के रहैवालन में से एक के इहाँ रहइ लगल जउन ओ के अपने खेत में सूअर चरावै बदे रखलेस। अउर ऊ ओहि मोथा सोथा से जे के सूअर खात रहलिन आपन पेट भरै चहलेस काहे बदे की कत्तों ओ के अउर कुछ नाहीं मिलत रहल। तब ओकर आँख खुलल अउर ऊ सोचलेस की हमरे बाप के घरे केतना मजूरन के खइले ओ पर अलेल रीटो परल रहइ-ले अउर हम भुखन मूअत बाटी। हम अपने बाप के लगे जाब अउर ओन से कहब की हे बाबू हम दइउ से फिर के तोहरे सोभइ कुपद कइली। हम फिन तोहरे बेटवा कहावइ जोग क नाहीं रहली। हमें अपने मजूरन में से एक के मतिन रखलथ। तब ऊ अपने बाप के लगे चलल अउर लगीं नाहीं पहुँचल की ओकर बाप ओ के देख के छोहाय गयल अउर दउड़ के ओ के गरे लपट के भेटलेस। बेटवा ओहि से कहलेस की ए बाबू हम दइउ से बिसुख अउर तोहरे सोभइ कुपद कइले हई से अब हम तोहार बेटवा कहावइ जोग नाहीं रहली। तब ओकर बाप अपने नोकरवन से कहलेस की सब से नीक कपड़ा काढ़ के ए के पहिरावअ अउर उकरे हाथे में मुंदरी अउर गोड़े में पनही पहिरावअ। अउर आवअ आजु हमन खूब भोज भात करीं, काहे की ई हमार मूअल बेटवा फिन से जीअल हइ, हेराय गयल रहल फिन से मिलल हइ। तब ओनहन खाए पोए चैन करे लगलेन ॥

ओकर जेठरका बेटवा खेत में रहल अउर जब ऊ बखरी के नियरे पहुँचल तब बाजा अउर नाच कइ हउरा सुनलेस अउर नोकरवन में से एक के गोहराय के पुछलेस की ई का हउ। नोकरवा कहलेस की तोहार भाय आयल हइ अउर तोहार बाबू नीक नीक तीवन जेवनार जेववलइ हई; काहे से की ओ के जोयत पउलेन हैं। ई सुन के ऊ खुनसयलेस अउर भितर जाए कइ मन न कइलेस। एहि से ओकर बाप बहरे निकस के ओ के मनावइ लगल। ऊ बाप के जबाब देहलेस की देखअ हम एतने बरिस से तोहार टहल करत हई अउर तोहार हुकुम कब्बड नाहीं टारित बाकी तू हमें कब्बड एकठे छेड़ियउ नाहीं देहलअ की हम अपने संगिन के संगे चैन करित। ई तोहार ऊ बेटवा हइ जउन पतुरियन के संगे तोहार धन उड़ाय देहलेस। जैसही ई आयल तैसही एकरे बदे तू नीक नीक जेवनार बनवलअ हइ। बाप ओ से कहलेस की बचवा तैं ती नितै मोरे संगे बाटे अउर जउन कुछ मोर हउ तउन सब तोरअ हउ। पइ तो की आज खुसी अनन्द करै के चाहत रहल काहे से की तोर मूअल भाय बहुरल हइ ॥

INDO-ARYAN FAMILY.

EASTERN GROUP.

BIHARĪ.

BHOJPURĪ DIALECT.

WESTERN, BANĀR'SĪ, SUB-DIALECT.

(BENARES CITY.)

TRANSLITERATION.

(Babu Śyām Sundar Dās, 1898.)

Kaūnaū milā-kē duiṭhē beṭwā rah^alaṭ. Un^ahan-mē-sē lahur^akā ap^anē bāp-sē kah^ales kī, 'ē bābū, ap^anē kamāi-mē jāun hamār bakh^arā hōy taūn hammaī dē-dā.' Tab ū un^ahan-kē āpan lēi pūji bāṭ deh^ales. Thorikai din-mē (or thōrō din nāhī bital kī) lahur^akā beṭwā āpan sab kuchh ekatṭhā-kaī-ke (or juhāy-ke) par^adēs chal-gayal aūr uhā luchchaī-mē din bitāwāi-lagal aūr āpan kul dhan phūk deh^ales. Jab ū sab kichhu urāy chukal ohī din-mē dēs-mē bhārī akāl paṛi-gayal aūr ū kāgāl hōy-gayal. Aūr ū jāy-ke ohi dēs-kē rahaī-wālan-mē-sē ēk-kē ihā rahaī-lagal, jāun ō-kē ap^anē khēt-mē sūar charāwāi badē rakh^ales. Aūr ū ohi mōthā sōthā-sē jē-kē sūar khāt rah^alin āpan pēt bharāi chah^ales kāhē badē kī kattō ō-kē aūr kuchh nāhī milat-rahāl. Tab ō-kar ākh khulal aūr ū soch^ales kī, 'ham^arē bāp-kē gharē ket^anā majūran-kē khailē-ō par alēl rōṭī paral rahaī-lē aūr ham bhukkhan mūat bāṭī. Ham ap^anē bāp-kē laggē jāb aūr on-sē kahab kī, "hē bābū, ham Daū-sē phir-ke toh^arē sōjhaī kupad kaīli. Ham phin toh^arē beṭwā kahāwāi jōg ka nāhī rah^ali. Hammaī ap^anē majūran-mē-sē ēk-kē matīn rakh-lā." ' Tab ū ap^anē bāp-kē laggē chalal aūr laggō nāhī pahūchal kī ō-kar bāp ō-kē dēkh-ke chhohāy gayal aūr daūr-ke ō-kē garē lapaṭ-ke bheṭ^ales. Beṭwā ohi-sē kah^ales kī, 'ē bābū ham Daū sē bimukh aūr toh^are sōjha-i kupad kaīlē hāi, sē ab ham toh^ar beṭwā kahāwāi jōg nāhī rah^ali.' Tab ō-kar bāp ap^anē nokar^awan sē kah^ales kī, 'sab-sē nik kap^arā kārh-ke ē-kē pahirāwā. Aūr uk^arē bāth-mē mūd^ari aūr gōrē-mē pan^ahi pahirāwā. Aūr āwā āju haman khūb bhōj bhāt karī, kāhē kī i hamār mūal beṭwā phin-sē jīal hāi; herāy-gayal-rahāl, phin-sē milal hāi. Tab on^ahan khāe pīe chain-kare lagalen.

Ō-kar jeṭhar^akā beṭwā khētē-mē rahāl aūr jab ū bakh^ari-kē niyarē pahūchal tab bājā aūr nāch kaī haūrā sun^ales aūr nokar^awan-mē-sē ēk-kē goh^arāy-ke puchh^ales kī 'i kā haū?' Nokar^awā kah^ales kī, 'toh^ar bhāy āyal-hāi aūr toh^ar bābū nik nik tiwan jew^anār jewaw^alāi hāi; kāhē-sē kī ō-kē jīyat paūlen hāi.' I sun-ke ū khun^asay^ales aūr bhittar jāe-kaī man na kaīles. Ehi-sē ō-kar bāp bah^arē nikas-ke ō-kē manāwāi lagal. Ū bāp-kē jabāb deh^ales kī, 'dēkhā, ham et^anē baris-sē toh^ar ṭahal karat-hāi, aūr toh^ar hukum kabbaū nāhī ṭarīt; bākī tū hammaī kabbaū ek-ṭhē chheriyaū nāhī deh^alā kī ham ap^anē saṅgin-kē saṅgē chain karīt. I toh^ar ū beṭwā hāi jāun paturiyan-kē saṅgē toh^ar dhan urāy deh^ales. Jāis^ahi i āyal tāis^ahi ek^arē badē tū nik nik jew^anār ban^awaw^alā-hāi. Bāp ō-sē kah^ales kī, 'bach^awā, tāi tō nittai mōrē saṅgē bāṭē, aūr jāun kuchh mōr haū taūn sab torā haū. Paī tō-kē āj khusī anand karāi-kē chāhat-rahāl kāhē-sē kī tōr mūal bhāy bahural hāi.'

The foregoing specimen may be taken as representing the speech of the middle-classes of the City of Benares. The dialect of the lowest dregs of the populace has many marked peculiarities, and has occupied more than one native scholar. The late Rājā Hariśchandra gives a description of it in his account of the Hindī Language, and a poet, named Tēgh 'Alī, has written a collection of verses in it, which is very popular. Unfortunately, few of them will bear translation. They present a striking instance of the depths to which religious poetry can sink. The book is entitled the *Badmāsh-darpan* or 'Mirror of Sturdy Rogues,' and gives a curious picture of the habits of these gentry. The poems are religious ones in praise of Kṛishṇa, and are couched in the slang, and illustrated with the ideas, of the lewdest of the low. The following is one of the least objectionable. It is really an adoration of the God, but, on the surface, is an address of a city thief to a well-beloved youth.

Two things may be pointed out with regard to the language. One is the mark¹ which means that a final *a* is very lightly pronounced. Thus क¹ is pronounced *kʰ*. The other is the frequency with which the Present Indicative is used in a future sense. Thus *tanāī-lā*, I will get (a tent) pitched.

[No. 55.]

INDO-ARYAN FAMILY.

EASTERN GROUP.

BIHĀRĪ.

BHOJPURĪ DIALECT.

WESTERN, LOW BANĀR'SĪ, SUB-DIALECT.

(BENARES CITY.)

(Tēgh 'Alī.)

का माल असफ़ी हो रुपैया तोरे बदे । हाजिर बा जिउ समेत करेजा तोरे बदे ॥
 मंगर में अब की रेती पै रजवा तोरे बदे । जर-दोजी का तनाईला तमुवा तोरे बदे ॥
 बनवा देईला अबकी देवारी में राम धै । जर-दोजी जूता टोपी डुपट्टा तोरे बदे ॥
 चढ़ जालें कौनो दाँव पै सारे तो लेईला । कञ्चन के गोप मोती के माला तोरे बदे ॥
 हम खर-मिटाव केली हँ रहिला चबाय के । भेवल धरल बा दूध में खाजा तोरे बदे ॥ ५ ॥
 मलिया से कह देली है ले आवल करी रजा । बेला चमेली जूही के गजरा तोरे बदे ॥
 भोला में लेहले पान तोरे संग रहल करी । कह देली है रिखइया तमोलिया तोरे बदे ॥
 अपने के लोई लेहली है कमरी भी बा धइल । किनली है, रजा, लाल दुसाला तोरे बदे ॥
 पारस मिलल बा बीच में गंगा के राम धै । सजवा देईला सोने के बँगला तोरे बदे ॥
 संभा सबरे घूम छलावा बदल बदल । काबुल से हम मँगौली है घोड़ा तोरे बदे ॥ १० ॥
 अत्तर तू मल के रोज नहायल कर, रजा । बीसन भरल धयल बा कराबा तोरे बदे ॥
 जानीला आज कल में भनाभन चली, रजा । लाठी, लोहाँगी, खञ्जर औ बिछुआ तोरे बदे ॥
 बुलबुल बटेर लाल लड़ावैलें दुकाइहा । हम काबुली मँगौली है मेढ़ा तोरे बदे ॥
 कुस्ती लड़ा के माल बना देब राम धै । बैठक में अब खोदीला अखाड़ा तोरे बदे ॥
 कासी, पराग, हारिका, मथुरा और बृन्दावन । धावल करैलें तेग, कंधैया, तोरे बदे ॥ १५ ॥

TRANSLITERATION AND TRANSLATION.

Kā māl asarfī hau rupaiyā tore badē;
 What value gold-coin is rupees thee for;
 Hājir bā jiu samēt karējā tore badē.
 Present is life with liver thee for.
 Mangar-mē ab-kī rēti-pai, raj'wā, tore badē
 The-Mangal-festival-in this-year sands-on, my-king, thee for
 Jar-dōji-kā tanāi-lā tamuā tore badē.
 Embroidery-of I-will-get-set-up tent thee for.
 Ban'wā-dēi-lā ab-kī Dewārī-mē Rām dhāi
 I-will-get-made this-year Diwālī-festival-in Rām taking
 Jar-dōji jūtā, tōpī, dupattā, tore badē.
 Embroidered shoes, cap, double-wrapper, thee for.

Charh-jā-laĩ kaunō dāw-pai sārē to lēi-lā;
(If)-there-rise any turn-on brother-in-law then I-will-take;

Kañchan-k^a gōp, mōti-k^a mālā tore badē.
Gold-of neck-ornament, pearls-of rosary thee for.

5. Ham khar-miṭāw kaili-h^a rahilā chabāy-ke;
I breakfast done-have grām eating;

Bhēwal dharal-bā dūdh-mē khājā tore badē.
Soaked kept-is milk-in khājā-sweets thee for.

Maliyā-sē kah-dēli-hai, 'le-āwal-karī,' rajā,
The-flower-seller-to I-said-have, 'bring-thou-regularly,' my-king,
 'Bēlā, chameli, jūhi-k^a gaj'rā,' tore badē.
'Jasmine, Arabian-Jasmine, Indian-Jasmine-of garland,' thee for.

'Jhōlā-mē leh^alē pān tore saṅg rahal-karī,'
'Bag-in taking betel thee with regularly-remain,'

Kah-dēli-hai Rikhaiyā tamoliyā tore badē.
Have-said-to Rikhai betel-leaves-grower thee for.

Ap^anē-kē lōi leh^ali-hai kam^ari bhī bā dhañl;
Myself-for a-blanket I-have-brought a-coarse-blanket also is kept;

Kin^ali-hai, rajā, lāl dusālā tore badē.
I-purchased-have, my-king, a-red shawl thee for.

Pāras milal-bā bich-mē Gangā-kē, Rām-dhāi;
A-philosopher's-stone found-is the-middle-in the-Ganges-of, Rām-taking;

Saj^awā-dēi-lā sōnē-kāi bāg^alā tore badē.
I-will-get-furnished gold-of a-bungalow thee for.

10. Sañjhā sabērē ghūmā chhalāwā badal badal;
In-the-evening in-the-morning walk-about fashion changing changing;

Kābul-sē ham māgauli-hai ghōrā tore badē.
Kābul-from I sent-for-have a-horse thee for.

Attar tū mal-ke rōj nahāyal-karā, rajā;
Otto-of-roses thou rubbing-on-the-body daily bathe-regularly, my-king;

Bisan bharal dhayal-bā karābā tore badē.
Scores-of filled kept-are glass-pots thee for.

Jāni-lā āj kal-mē jhanā-jhan chali, rajā,
I-know to-day to-morrow-in clashing will-go, my-king,

Lāṭhī, lohāgi, khañjar, au bichhuā tore badē.
Bludgeons, iron-bound-staves, poniards, and stilettos thee for.

Bulbul, baṭēr, lāl, laṛāwāi-lā duk^arahā;
Bulbuls, quails, amadavats, cause-to-fight men-of-straw;

Ham kābuli māgauli-hai mērhā tore badē.
I of-Kābul have-sent-for ram thee for.

Kustī-laṛā-ke māl banā-dēb, Rām-dhāi;
Getting-you-exercised-in-wrestling a-wrestler I-shall-make-thee, Rām-taking;

Baiṭhak-mē ab khōdī-lā akhārā tore badē.
The-sitting-room-in now will-I-get-dug wrestling-ground thee for.

15. Kāsī, Parāg, Dwārikā, Mathurā āūr Brindāban;
Benares, Allahabad, Dwārikā, Mathurā and Brindāban;
 Dhāwal-karāi-lē Tēgh, kādhaiā, tore badē.
Regularly-runs-to Tēgh, O-beloved, thee for.

FREE TRANSLATION OF THE FOREGOING.

What are gold *ashrafīs* and rupees that I should offer them to thee, when my heart and my life are thine.

At the next Maṅgal fair¹ will I have an embroidered tent set up for thee on the sand of the banks of the Ganges, O my Prince.

By Rām I swear that I will have made for thee for the next Diwālī festival embroidered shoes, and hat, and cape.

If by good luck any fool of a rich man falls into my clutches, I will take from him a necklace of gold and a rosary of pearls, all for thee.

5. For my own breakfast I munch a few grains of parched gram, but for thee I have kept sweetmeats soaked in milk.

O my Prince, I have told the florist to supply thee regularly with garlands of all kinds of jasmine.

For thee have I ordered Rikhai, the betel seller, to be always at thy side with betel.

For myself have I bought a blanket, and I have another rough one at home, but for thee, O my Prince, have I purchased a scarlet shawl.

By Rām I swear that I have found a philosopher's stone in the midst of the Ganges, and now will I get furnished a bungalow of gold for thee.

10. Morning and evening saunter thou about with ever varying gait. Lo, I have sent to Kābul for a horse for thee.

My Prince, rub thou otto of roses daily on thy body. Scores of jars of it have I stored for thee in my house.

Well know I that to-day or to-morrow there will be the clash of arms for thee in the streets—the clash of bludgeons and of iron-bound staves, of poniards and stilettos.²

Common people³ get up matches between fighting bulbuls, quails, or amadavats, but I have sent to Kābul for a fighting ram for thee.

By Rām I swear that I will have thee taught wrestling, and make thee a champion athlete, and in my sitting-room will I have dug for thee a wrestling-ground.

15. Tēgh 'Alī, the poet, is ever visiting the sacred shrines of Benares, Allahabad, Dwārikā, Mathurā and Brindāban, for thee, O Krishna.

¹ A well-known fair held at Benares, entitled the *Burh'wā Maṅgal*.

² The *bichhuā* may be described as a kind of curved stiletto.

³ A *duk'raḥā* is a man who is worth only a *duk'rā*, or the fourth part of a pice.

NAGPURIĀ OR SADĀN.

We have seen that on the extreme northern border of the Palamau District the language is Standard Bhojpuri, and that, on the north-east corner of the same district, where it abuts on Gaya, it is Magahi. In the rest of the Palamau District, and over nearly the whole of the Ranchi District, the language of the settled Aryans is a corrupt form of Bhojpuri, which has undergone modifications, partly by the influence of the Magahi dialect which surrounds it on three sides and of the Chattisgarhi spoken to its west, and partly owing to the influx of words into its vocabulary which belong to the languages of the Non-Aryan population. The same language is spoken in the north and east of the Native State of Jashpur. (In the west of that State, the language is the form of Chattisgarhi known as Sargujia, and in the south, Oriya.) It is generally known as Nagpuriā (strictly transliterated 'Nag'puriā'), or the language of Chota Nagpur proper. It is also known as Sadān or Sadri (Sad'ri), and is called by the Non-Aryan Mundās 'Dikkū Kāji,' or the language of the *Dikkū* or Aryans. The word 'Sad'ri' in this part of the country is applied to the language of the settled, as distinct from the unsettled, population. Thus, the corrupt form of Chattisgarhi, which is spoken by the semi-Aryanised Korwās who have abandoned their original Mundā language, is known as 'Sadri Korwā,' as compared with the true Korwā language, belonging to the Mundā family, which is still spoken by their wilder brethren.

A reference to what has already been said under the head of Eastern Magahi on pp. 139 and ff. will remind the reader that the Division of Chota Nagpur contains two main plateaux, known, respectively, as the plateau of Hazaribagh, to the north, and the plateau of Ranchi, to the south,—the two being separated by the river-system of the Damuda. The Ranchi plateau includes nearly the whole of the present Ranchi District, and most of the Gurjat States. To the north-west, it gradually shades off into the lowlands of Palamau, while on the east and south it drops more abruptly into the plain countries of Manbhum and Singhbhum. On the east, a small portion of the sub-plateau tract belongs politically to the District of Ranchi, and here the language is not Nagpuriā, but is the form of Magahi known as Pāch Parganiā. Again, across the south-east corner of Ranchi, a colony of Jains speak the variety of Western Bengali known as Sarākī, while the other Aryan inhabitants of the same tract speak either Nagpuriā or Pāch Parganiā according to the locality. Finally, on the north of the District, a colony of some 20,000 immigrants from Hazaribagh still speak the language of their mother-country, in the midst of a Nagpuriā population.

We may roughly divide up the languages of the two Districts of Ranchi and Palamau, and of the State of Jashpur as follows:—

Name of Language.	SPOKEN BY THE UNDERMENTIONED POPULATION IN			
	Ranchi.	Palamau.	Jashpur.	TOTAL.
Bengali,—				
Sarāki	48,127			48,127
Bihārī,—				
Standard Magahī	20,141	150,000		170,141
Pāch Parganiā Magahī	8,000			8,000
Standard Bhojpuri		50,000		50,000
Nagpuriā Bhojpuri	297,585	250,000	46,672	594,257
Chhattisgarhī,—				
Sargujā			20,000	20,000
Sadri Korwā			4,000	4,000
Oriyā			10,000	10,000
Mundā Languages	406,086	35,200	11,100	452,386
Dravidian Languages	325,860	30,000	20,000	375,860
Other Languages	23,086	81,570	1,864	106,520
TOTAL	1,128,885	596,770	113,636	1,839,291

It will be seen from the above that Nagpuriā is spoken by, altogether, 594,257 people. It is bounded on the north-west by the Standard Bhojpuri of North Palamau, on the north-east and north by the Magahī of Hazaribagh, on the east by the languages of the sub-plateau population of Eastern Ranchi speaking the Pāch Parganiā variety of Magahī, and of the mixed population of Manbhum, some of whom speak Kurmāli Magahī, and others Western Bengali. On the south it is bordered by the Chakradharpur Thana, and by the two Native States, of Singhbhum, the main language of which is Oriyā, but in which a portion of the population speaks Magahī. Further to the west, the southern boundary is the northern frontier of the Gangpur State till it meets Jashpur, which State the language-pale crosses up to its western frontier. South of this line the language is here Oriyā without any admixture of Magahī. At the western boundary of Jashpur, the line turns north across the State, and then continues in the direction of the common frontier of Sarguja and Palamau up to the river Sone. East of this line, the language is Nagpuriā, and west of it the Sargujā form of Chhattisgarhī. The above boundary line will be clearly seen on the map facing p. 1.

Nagpuriā has the advantage of having been well illustrated by the Reverend E. H. Whitley. In order to understand the title of his Grammar, it is necessary to explain that the old District of Lohardaga originally included Palamau. The latter district was separated off, and the remaining portion retained the name of Lohardaga. Finally, in the year 1899, the name of the newly formed District of Lohardaga was changed to that of Ranchi.

AUTHORITY—

WHITLEY, The Rev. E. H., S. P. G., Ranchi, assisted by SALKAR, A.—*Notes on the Gánwāri Dialect of Lohardaga, Chhota Nagpur*. Calcutta, 1896.

The following account of the grammar of the Nagpuriā Sub-dialect is based on Mr. Whitley's Grammar:—

NAGPURIĀ SKELETON GRAMMAR.

I.—PRONUNCIATION.—A final *i* is pronounced, and written in the preceding syllable. Thus *suwari*, a pig, becomes *suwair*. This peculiarity runs right through the language. The influence of the neighbouring Bengali leads the letter *a* to be sometimes pronounced as *ō* or *o*. Thus *sab*, all, becomes *sōb* or *sob*.

II.—NOUNS.—Nouns do not change in the singular. The plural is formed by adding *man*,—a termination borrowed from Chhattisgarhi. The plural termination is seldom used, except in the case of animate nouns.

The cases are formed by the following postpositions,—*kē*, to (also forms Accusative); *k*, *kēr*, or *kar*, of; *mē*, in; *le*, *lāi*, *lagin*, *lagē*, for; *sē*, from.

There is an Instrumental in *ē*. Thus *bhukhē*, by hunger.

To give the idea of definiteness, the Chhattisgarhi suffix *har* is sometimes added to nouns. Thus *bēfā-har*, the son.

III.—PRONOUNS.

	I.		Thou.		Your Honour.	This.	That, he.	Who.	That.	Who?	What?
	Inferior.	Superior.	Inferior.	Superior.							
Sing.											
Nom.	<i>mōē</i>	<i>ham</i> ,	<i>tōē</i>	<i>tōh</i>	<i>rāure</i> , <i>ap^{ne}</i>	<i>ī</i> , <i>ihē</i>	<i>ū</i> , <i>ūhē</i>	<i>jē</i>	<i>sē</i>	<i>kē</i>	<i>kā</i>
Acc.	<i>mō-kē</i>	<i>ham-kē</i>	...	<i>tō-kē</i>	<i>rāur-kē</i> , <i>ap^{ne}-kē</i>	<i>i-kē</i>	<i>ū-kē</i>	<i>jē-kē</i>	<i>sē-kē</i>	<i>kē-kē</i>	<i>kā-kē</i>
Gen.	<i>mōr</i>	<i>hamar</i>	...	<i>tōr</i> , <i>tōhar</i>	<i>rāur-kar</i> , <i>ap^{ne}-kar</i>	<i>ī-kar</i>	<i>ū-kar</i>	<i>jē-kar</i>	<i>sē-kar</i>	<i>kē-kar</i>	<i>kā-kar</i>
Plur.											
Nom.	...	<i>ham^{rē}</i> , <i>ham^{rē}-man</i> , <i>ham^{nī}</i> , <i>ham^{nī}-man</i> , <i>ham^{rin}</i> , <i>hamī</i>.	...	<i>toh^{rē}</i> <i>toh^{rē}-man</i> <i>toh^{nī}</i> , <i>toh^{nī}-man</i>	<i>rāure-man</i> , <i>rāur-man</i> , <i>ap^{ne}-man</i>	<i>ī-man</i>	<i>ū-man</i>	<i>jē-man</i>	<i>sē-man</i>	<i>kē-man</i>	<i>kā-man</i>

'Any one,' 'some one' is *koī* or *keū*. It is thus declined—

Sing.	Plur.
Nom. <i>koī</i> , <i>keū</i>	<i>koī koī</i> , or <i>koī koī-man</i> .
Acc. <i>kēkhō</i>	<i>koī koī-kē</i> .
Gen. <i>kek^{rō}</i>	<i>kek^{rō} kek^{rō}</i> , or <i>koī koī kēr</i> .
Loc. <i>kek^{rō}-mē</i>	<i>kek^{rō} kek^{rō}-mē</i>
and so on.	and so on.

Except in the case of the Accusative of all the above, and in the case of *rāure* or *ap^{ne}*, the postpositions forming cases are added, in the singular, to the Genitive. Thus, *mōr-mē*, in me. *Rāure* or *ap^{ne}* forms the other cases of the singular like the accusative. Thus *rāur-mē* or *ap^{ne}-mē*. In the plural, all postpositions are added to the Nominative form. Note that *rāure* always governs the verb in the first person plural.

Pronominal Adjectives are *jaun*, *taun*, *kaun*, as in Standard Bhojpuri.

'Anything' is *kōnō* which does not change in declension, except that the Plural is *kōnō kōnō*; *kuchh* (obl. *kuchhō*) also occurs. The Indefinite Pronominal Adjective is *kōnō*, any.

The Reflexive Pronoun is *apan*; Acc. *apan-kē* or *ap^{ne}-kē*, and so throughout.

IV.—VERBS.**A.—Auxiliary Verbs and Verbs Substantive.**

Present, I am.		Past, I was	
Sing.	Plur.	Sing.	Plur.
1. <i>ahō</i> , <i>hō</i> , or <i>haū</i> ,	<i>ahī</i> or <i>haī</i>	<i>rahō</i>	<i>rahī</i> or <i>rah^{lī}</i>
2. <i>ahaīs</i> , <i>haīs</i> or <i>his</i>	<i>ahā</i> or <i>hā</i>	<i>rahis</i>	<i>rahā</i> or <i>rah^{lā}</i>
3. <i>ahē</i> or <i>hai</i>	<i>ahaī</i> or <i>haī</i>	<i>rahē</i> or <i>rah^{lak}</i>	<i>rahaī</i> or <i>rah^{lak}</i>

Ahō, etc., are sometimes spelt *āhō*, and so throughout.

The following form of the Present is borrowed from Magahi:—

Sing.	Plur.
1. <i>hekō</i>	<i>hekī</i>
2. <i>heki</i>	<i>hekā</i>
3. <i>hekē</i>	<i>hekaī</i>

Ahaū and *haū* are used as copulas, as in 'the water is hot', when the predicate is an adjective. *Hekō* is used when the predicate is a substantive, as in 'this is water.'

The Negative Verb Substantive is *nakhī*, I am not.

B.—Finite Verb.

Infinitive, *dēkhek*, to see (dative); of seeing (genitive);

Verbal Nouns, *dēikh*, Obl. *dēkhe*; *dēkhal*, Obl. *dekhal*, the act of seeing.

Present Participle, *dēkhat*, seeing.

Past Participle, *dēkhal*, seen.

The *Present Conditional* is the same as the Future, except that the 3rd person is often, singular, *dēkhōk*; plural, *dēkhō*. The Tense, which in other dialects is used for the *Present Conditional*, is used, in *Nagpuriā*, as an optional form of the Perfect.

Present, I see, etc.

Past, I saw, etc.

Imperative.

Sing.	Plur.	Sing.	Plur.	Sing.	Plur.
1. <i>dēkhō-nā</i>	<i>dēkhi-lā</i>	<i>dekḥ'ṭō</i>	<i>dekḥ'ṭi</i>	2. <i>dēkh</i> , <i>dekḥ'bē</i>	<i>dēkhā</i> , <i>dekḥ'bā</i>
2. <i>dēkhisi-lā</i> , <i>dēkhis-lā</i>	<i>dēkha-lā</i>	<i>dekḥ'lis</i>	<i>dekḥ'lā</i>	Respectful, <i>dēkhū</i>	
3. <i>dēkhe-lā</i>	<i>dēkhai-nā</i>	<i>dekḥ'lak</i>	<i>dekḥ'laṛ</i>	3. <i>dēkhōk</i>	<i>dēkhō</i>

Future, I shall see, etc.

Past Conditional, (if) I had seen.

Sing.	Plur.	Sing.	Plur.	
1. <i>dekḥ'bō</i>	<i>dēkhab</i> , <i>dekḥ'bai</i>	<i>dekḥ'ṭō</i>	<i>dekḥ'ṭi</i>	The <i>Definite Present</i> is formed in the usual way. Thus <i>dēkhat-hō</i> , I am seeing. So also the <i>Imperfect</i> , <i>dēkhat-rahō</i> , I was seeing. The Present is usually contracted to <i>dekḥathō</i> or <i>dekḥathō</i> , I am seeing.
2. <i>dekḥ'bē</i>	<i>dekḥ'bā</i>	<i>dekḥ'tis</i>	<i>dekḥ'tā</i>	
3. <i>dēkhī</i> , <i>dekḥ'tai</i>	<i>dekḥ'baṛ</i>	<i>dekḥ'tak</i>	<i>dekḥ'taṛ</i>	

In the above, *dekḥ'tai* and *dekḥ'bai* are borrowed from Magahī.

The *Perfect*, I have seen, has two forms, as follows:—

Sing.	Plur.	Sing.	Plur.
1. <i>dekḥ'ṭō-hō</i>	<i>dekḥ'ṭi-hai</i>	<i>dēkhō</i>	<i>dēkhī</i>
2. <i>dekḥ'ṭē-haṛs</i>	<i>dekḥ'lā-hā</i>	<i>dēkhis</i>	<i>dēkhā</i>
3. <i>dekḥ'lak-hai</i>	<i>dekḥ'laṛ-haṛ</i>	<i>dēkhē</i>	<i>dēkhaṛ</i>

It will be seen that the first form is only the Past Tense, with the Present Tense of the Auxiliary suffixed. This principle of formation is borrowed from Magahī. The second form is the tense which in other dialects is the Present Conditional, and represents the old Sanskrit Present Indicative.

The *Pluperfect*, I had seen, is formed as follows:—

	Sing.	Plural.
1	<i>dēkh rahō</i>	<i>dēkh rahī</i>
2	<i>dēkh rahis</i>	<i>dēkh rahā</i>
3	<i>dēkh rahē</i>	<i>dēkh rahaṛ</i>

Causals and Passives are formed as usual: thus, *dekḥāek*, to cause to see, *dekḥ'wāek*, to cause to cause to see; *dēkhal jāek*, to be seen.

The only irregular verbs noted are *hōek*, to be; Present Participle, *hōat* or *bhēwat*; Past Participle, *hōal* or *bhāl*: *jaēk*, to go; Past Participle, *gēl*: *dēwek*, to give; Present Participle, *dēt* or *dēwat*; Past Participle, *dēl* or *dēwal*.

Note that the Conjunctive participle is *dēikh* or *dēikh-ke*. Comparison with other Bihārī dialects shows that the original form was *dēkhī*, but the final *i* is epenthetically pronounced in the preceding syllable. This *i* sometimes affects a preceding *ā*, so that it is pronounced something like *ō*. Thus *māir*, having struck, is pronounced, and sometimes written, *mōir*.

I am indebted to the Rev. E. H. Whitley for the two following specimens of Nagpuriā. They may be taken as illustrating the form of the dialect spoken in the Districts of Ranchi and Palamau.

[No. 56.]

INDO-ARYAN FAMILY.

EASTERN GROUP.

BIHARĪ.

BHOJPURĪ DIALECT.

NAGPURĪ SUB-DIALECT.

(DISTRICT RANCHI.)

SPECIMEN I.

(Rev. E. H. Whitley, 1898.)

कोनो आदमी केर दूभन बेटा रहै। ऊ मन मधे छोटका बाप के कहलक ए बाप खुरजी मधे जे हमर बटवारा है से हम के दे। तब ऊ ऊ मन के अपन खुरजी बाँइठ देलक। थोरको दिन नइ मेलक कि छोटका बेटा सोब कुछ जमा कइर के दूर देस चइल गेलक और उहाँ लुचपनई में दिन बिताते अपन खुरजी उड़ाए देलक। जब ऊ सोब उड़ाए चुकलक तब ऊ मुलुक में बड़ा अकाल मेलक और ऊ गरीब होए गेलक। और ऊ जाए के ऊ मुलुक केर आदमी मन मधे एक भन ठिन रहे लागलक; जे ऊ के अपन खेत में सुवइर चराएक भेजलक। और ऊ ऊ भुसा से जे के सुवइर मन खात रहै अपन पेट भरे खोजत रहे और केऊ ऊ के कोनो नइ देत रहै। तब ऊ के चेत चढ़लक और ऊ कहलक कि हमर बाप केर केतइ केतइ धाँगर मन के खाएक से पुरे रोटी होए-ला और हम भुखे मोरली। हम उइठ के अपन बाप ठिन जाब और ऊ के कहव ए बा हम सरग केर बिरुध और राउर आगु पाप करली हई। हम फेर राउर बेटा कहाएक लाएक नखी। हम के राउर धाँगर मन मधे एक भन नियर कइर देऊ। तब ऊ उइठ के अपन बाप ठिन चललक। मगर ऊ दूरे रहे कि ऊ-कर बाप ऊ के देख के ऊ कर ऊपर मया करलक और कुइद के ऊ के घेचा में लपइठ के चुमा करलक। बेटा ऊ के कहलक ए बा हम सरग केर बिरुध और राउर आगु पाप करली हई और फेर राउर बेटा कहाएक लाएक नखी। मगर बाप अपन नोकर मन के कहलक; सोब से बेस लुगा निकालाए के ऊ के पिँधावा और ऊ कर हाथ में अँगूठी और गोड़ में जुता पिँधावा और मोटाल बकरू लाइन के मारा और लगे हमरे खाब और आनन्द करब, काहे कि ई हमर बेटा मोइर रहे फेर जिलक है। हेराए जाए रहे फेर मिललक है। तब ऊ मन आनन्द करे लागलै ॥

ऊ कर बड़का बेटा खेत में रहे। और आते आते जब ऊ घर पोहँचलक तब बजना और नाच केर सबद सुनलक। और ऊ अपन नोकर मन मधे एक भन के अपन ठिन बोलाए के पुकलक ई का है। ऊ ऊ के कहलक, तोहर भाई आलक है और तोहर बाप मोटाल बकरू मारलक है, काहे कि ऊ ऊ के बेस बेस पालक है। मगर ऊ खिसालक और भितरे नइ जाए खोजलक। से ले ऊ कर बाप बाहरे आए के ऊ के मनाए बुझाए लागलक। ऊ बाप के जबाब देलक कि देखू हम प्रतइ बकर से राउर सेवा करली और कहियो राउर हुकुम नइ तोरली और राउरे हम के कहियो एकठो पठरओ नइ देली कि हम अपन संगी मन से आनन्द करती। मगर राउर ई बेटा जे छिनाईर मनक संग राउर खुरजी खाए गेलक है; जैसे आलक तैसे राउरे ऊ कर ले मोटाल बकरू मारली हई। बाप ऊ के कहलक ए बेटा तोएँ सोब दिन हमर संगे हइस और जे कुछ हमर है से सोब तोहर है। मगर आनन्द करेक और रिभेक उचित रहे काहे कि ई तोहर भाई मोइर रहे फेर जिलक है; हेराए रहे फेर मिललक है ॥

[No. 56.]

INDO-ARYAN FAMILY.

EASTERN GROUP.

BIHARĪ.

BHOJPURĪ DIALECT.

NAGPURĪ SUB-DIALECT.

(DISTRICT RANCHI.)

SPECIMEN I.

TRANSLITERATION AND TRANSLATION.

(Rev. E. H. Whitley, 1898.)

Kōnō ād^amī-kēr dū jhan bēṭā rahaĩ. Ū-man madhē chhoṭ^akā
A-certain man-of two persons sons were. Them among the-younger
 bāp-kē kah^alak, 'ē bāp, khur^ajī-madhē jē hamar baṭ^awārā
the-father-to said, 'O father, the-property-in what my share
 hai, sē ham-kē dē.' Tab ū ū-man-kē apan khur^ajī bāiṭ
is, that me-to give.' Then he them-to his-own goods dividing
 dēlak. Thor^akō din naĩ bhēlak ki chhoṭ^akā bēṭā sōb kuchh
gave. A-few days not were that the-younger son all anything
 jamā-kair-ke dūr dēs chāiṭ-gēlak, āṛ uhā luch^apanāi-mē din
collecting a-far country-to went-away, and there riotous-living-in days
 bitātē apan khur^ajī urāe-dēlak. Jab ū sōb urāe
passing his-own goods squandered. When he all-things having-wasted
 chuk^alak, tab ū muluk-mē baddā akāl bhēlak, āṛ ū
finished, then that country-in a-great famine happened, and he
 garīb hōe-gēlak. Aṛ ū jāe-ke ū muluk-kēr ad^amī-man madhē ēk
poor became. And he going that country-of men amongst one
 jhan thin rahe lāg^alak; jē ū-kē apan khēt-mē suwaīr
person near to-live began; who him his-own field-in swine
 charāek bhej^alak. Aṛ ū ū bhusā-sē jē-kē suwaīr-man khāt-
to-feed sent. And he that chaff-with which swine eating-
 rahaĩ apan pēṭ bhare khōjat-rahē, āṛ keū ū-kē kōnō naĩ
were his-own belly to-fill seeking-was, and any-one him-to anything not
 dēt-rahāĩ. Tab ū-kē chēt chāṛ^alak, āṛ ū kah^alak ki,
giving-was. Then him-to consciousness arose, and he said that,
 'hamar bāp-kēr ketāi ketāi dhāgar-man-kē khāek-sē purē
'my father-of how-many how-many hired-servants-to to-eat-than more

rōṭi hōe-lā, āūr ham bhukhē mōratthi. Ham uiṭh-ke apan
bread is(there), and I hunger-from am-dying. I arising my-own
 bāp ṭhin jāb, āūr ū-kē kahab, “ē bā, ham Sarag-kēr
father near will-go, and him-to will-say, “O father, I Heaven-of
 birudh āūr rāur āgu pāp kar^ali-hai; ham phēr rāur
against and Your-Honour-of before sin have-done; I again Your-Honour's
 bēṭā kahāek lāek nakhī; ham-kē rāur dbāgar-man
son to-be-called worthy am-not; me Your-Honour's hired-servants
 madhē ēk jhan niyar kaīr-dēū.” Tab ū uiṭh-ke apan bāp
among one person like make.” Then he arising his-own father
 ṭhin chal^alak. Magar ū dūrē rahē ki ū-kar bāp ū-kē dēikh-ke
near went. But he afar was that his father him seeing
 ū-kar ūpar mayā kar^alak, āūr kuid-ke ū-kē ghēchā-mē lapaiṭ-ke
him upon pity made, and running him-to neck-in enfolding
 chumā kar^alak. Bēṭā ū-kē kah^alak, ‘ē bā, ham Sarag-kēr
kissing did. The-son him-to said, ‘O father, I Heaven-of
 birudh āūr rāur āgu pāp kar^ali-hai, āūr phēr rāur
against and Your-Honour-of before sin done-have, and again Your-Honour's
 bēṭā kahāek lāek nakhī.’ Magar bāp apan nōkar-man-kē
son to-be-called worthy am-not.’ But the-father his-own servants-to
 kah^alak, ‘sōb-sē bēs lugā nik^alāe-ke ū-kē pīdhāwā, āūr ū-kar
said, ‘all-than good cloth taking-out him put-on, and his
 hāth-mē āg^aṭhi āūr gōr-mē jūtā pīdhāwā, āūr motāl bachh^arū
hand-on ring and foot-on shoes put-on, and fatted calf
 lāin-ke mārā āūr lagē, ham^arē khāb āūr ānand karab,
bringing slay and come, (let-)us eat and merriment (let-us-)make,
 kāhē-ki ī hamar bēṭā mōir-rahē, phēr jilak hai; herāe-jāe-rahē
because this my son dead-was, again alive is; was-lost
 phēr mil^alak-hai.’ Tab ū-man ānand kare lāg^alāī.
again has-been-found.’ Then they merriment making began.

Ū-kar bar^akā bēṭā khēt-mē rahē. Āūr ātē-ātē jab ū ghar
His elder son field-in was. And coming when he house
 pohōch^alak tab baj^anā āūr nāch-kēr sabad sun^alak. Āūr ū apan
reached then music and dancing-of sound heard. And he his-own
 nōkar-man madhē ēk jhan-kē apan ṭhin bolāe-ke puchh^alak,
servants among one person-to himself-of near calling asked,
 ‘ī kā hai?’. Ū ū-kē kah^alak, ‘tōhar bhāī ālak-hai, āūr
‘This what is?’ He him-to said, ‘thy brother come-is, and
 tōhar bāp motāl bachh^arū mār^alak-hai, kāhē-ki ū ū-kē bēsē-bēs
thy father the-fatted calf has-killed, because he him very-well

pālāk-hai.' Magar ū khisālak, āūr bhit^{rē} nāī jāe khoj^{lak};
has-found.' But he was-angered, and inside not to-go sought;

sē-lē ū-kar bāp bāh^{rē} āe-ke ū-kē manāe bujhāe
therefore his father outside coming him to-appease and-to-explain-to
 lāg^{lak}. Ū bāp-kē jabāb dēlak ki, 'dēkhū, ham etāī bachhar-
began. He the-father-to answer gave that, 'see, I so-many years-

sē rāur sēwā karatthī, āūr kahiyo rāur hukum
since Your-Honour's service am-doing, and ever Your-Honour's command
 nāī tor^{li}, āūr rāure ham-kē kahiyo ēk-thō paṭharū-ō nāī dēli ki ham
not broke, and Your-Honour me-to ever one kid-even not gave that I

apan saṅgī-man-sē ānand kar^{ti}. Magar rāur
my-own companions-with merry-making might-make. But Your-Honour's

ī bēṭā, jē chhināir-manak saṅg rāur khur^{ji} khāe-gēlak-
this son, who harlots with Your-Honour's fortune has-devoured,

hai, jaisē ālak taisē rāure ū-kar-lē motāl bachh^{rū} mār^{li}-hai.'
as he-came so Your-Honour him-for the-fatted calf has-slain.'

Bāp ū-kē kah^{lak}, 'ē bēṭā, tōṣ 'sōb-din hamar-saṅgē hais, āūr jē-kuchh
The-father him-to said, 'O son, thou all-days me-with art, and whatever
 hamar hai, sē sōb tōhar hai. Magar ānand karek, āūr rijhek uchit
mine is, that all thine is. But merriment to-make, and to-be-glad right
 rahē, kāhē-ki ī tōhar bhāī mōir rahē, phēr jilak hai; herāe rahē phēr
was, because this thy brother dead was, again alive is; lost was again
 mil^{lak}-hai.'

has-been-found.'

[No. 57.]

INDO-ARYAN FAMILY.

EASTERN GROUP.

BIHARĪ.

BHOJPURĪ DIALECT.

NAGPURIĀ SUB-DIALECT.

(DISTRICT RANCHI.)

SPECIMEN II.

AN AGRARIAN DISPUTE.

(Rev. E. H. Whitley, 1898.)

- A. बैठू । कने कने आली ?
 B. इनहे भाई, राउर केर मुकदमा सुइन के हम आली हई । जे में जानब कि का मेलक ।
 A. ए भाई का कहब । दुनिया ऐसन अंधेर मेलक । भला देखू तो, हम जोतली कोड़ली बुनली और से में बुधु हमर होअल धान के जबर-जस्ती काइट लेलक ।
 B. राउरे सेखन कहाँ रही, जे ऊ आण के ऐसन जबर-जस्ती काटे लागलक ।
 A. ए भाई, का कहब ; से दिना केर दिन में हम लाह किने ले बाजार जाण रही ।
 B. सेखन का घरे कोई नहीं रहै ।
 A. छुआ मन तो रहै । मगर का करवै । बुझब कि बुधु अपन संगे दस जवान लाठी ले के और पंद्रह बनिहार ले के आण रहे । अड़ बिरिया हम के बाजार में हाल मिललक ।
 B. अच्छा तो अब का करेक चाही । मटियाले रहब कि कोनो करब ।
 A. हाँ वो ऊ मन के हम नहीं छोड़ब । राँची जाण के हम दरखास देब, और जेखन ऊ मन केर समन होई, सेखन इने हम बुधुआ केर धान के कटवाण देब ।
 B. ई बात बहुत बेस है । हम राउर केर मदद में आवब । राउरे राँची में रहब । हम इने धान के कटवाण देब ।
 A. बेस तो ॥

[No. 57.]

INDO-ARYAN FAMILY.

EASTERN GROUP.

BIHĀRĪ.

BHOJPURĪ DIALECT.

NAGPURĪ SUB-DIALECT.

(DISTRICT RANCHI.)

SPECIMEN II.

TRANSLITERATION AND TRANSLATION.

(Rev. E. H. Whitley, 1898.)

AN AGRARIAN DISPUTE.

B comes to see A, whose paddy has been fraudulently cut.

A. Baiṭhū; kanē-kanē āli?
Sit-down; whither have-you-come?

B. In^ahē, bhāi. Rāur-kēr mukad^amā suin-ke ham āli-hai, jē-mē
Hiher, brother. Your-Honour's law-suit hearing I am-come, in-order-that
 jānab ki kā bhēlak.
I-shall-know that what happened.

A. Ē bhāi, kā kahab? Duniyā aisan ādhēr bhēlak!
O brother, what shall (I) say? The-world so outrageous is-become!
 Bhalā, dēkhū tō, ham jot^ali, koṛ^ali, bun^ali, āūr sē-mē Budhu hamar hōal
Well, see now, I ploughed, dug, sowed, and thereupon Budhu my become
 dhān-kē jabar-jastī kait^a-lēlak.
paddy by-force cut-and-took.

B. Rāure sē-khan kahā^a rahī? jē ū āe-ke aisan jabar-jastī
Your-Honour then where was? that he coming thus by-force
 kāte lāg^a-lak.
to-cut began.

A. Ē bhāi, kā kahab? sē dinā-kēr din-mē ham lāh kine-le
O brother, what shall-I-say? that day-of days-in I lac buying-for
 bājār jāe-rahī.
market-to had-gone.

B. Sē-khan, kā, gharē koī nahī rahaĩ?
At-that-time, what, at-home any-one not was?

A. Chhaūā-man tō rahaĩ, magar kā kar^abaĩ? Bujhab ki Budhu
Children surely were, but what could-they-do? Know that Budhu
 apan saṅgē das jawān lāthī lē-ke āūr pandrah banihār lē-ke
himself with ten young-men bludgeons taking and fifteen hired-servants taking
 āe-rahē; aṛ-biriyā¹ ham-kē bājār-mē hāl mil^alak.
had-come; in-the-afternoon me-to market-in news came.

B. Achchā, tō, ab kā karek chāhi? Maṭiyālē rahab ki
Well, then, now what to-do is-proper? Silent will-you-remain or
 kōnō karab?
something will-you-do?

A. Hā, bau, ū-man-kē ham nahĩ chhōrab; Rāchī jāe-ke ham dar^akhās
Yes, brother, them I not will-let-go; Ranchi going I petition
 dēb, āūr jē-khan ū-man-kēr saman hōi, sē-khan inē ham
will-present, and when them-of summons will-be, then here I
 Budhuā-kēr dhān-kē kaṭ^awāe-dēb.
Budhu-of rice will-cause-to-be-cut.

B. Ī bāt bahut bēs hai, ham rāur-kēr madad-mē āwab;
This word very good is, I Your-Honour-of help-in will-come;
 Rāure Rāchī-mē rahab, ham inē dhān-kē kaṭ^awāe-dēb.
Your-Honour Ranchi-in stay, I here the-paddy will-cause-to-be-cut.

A. Bēs tō.
Good then.

¹ This is a phrase borrowed from the Dravidian Orāon.

FREE TRANSLATION OF THE FOREGOING.

B comes to see A, whose paddy has been fraudulently cut.

A. Sit down. Why have you come?

B. I came here, brother, when I heard of your law-suit, that I might learn what has really happened.

A. O Brother, what can I say? So outrageous has the World become! Well, see now, I ploughed, I dug, I sowed, and then came Budhu and reaped my ripe paddy by force.

B. Where were you then, that he should come in this way and reap by force?

A. O Brother, what can I say? On that day of all days, I had gone to market to buy lac.

B. And was there no one in your house at the time?

A. Well, the children were there; but what could they do? You see, Budhu had come with ten young fellows armed with bludgeons and fifteen hired servants. I got the news the same afternoon in the market?

B. Well then, what do you think you should do? Are you going to grin and bear it, or are you going to take any active measures?

A. Yes, indeed, brother. I am not going to let them slip. I am off to Ranchi to file a petition against them, and will have them summoned. Then, while Budhu is away there, I'll have his paddy crop reaped in my turn.

B. That's a very good idea. I'll give you a helping hand. You just stay in Ranchi, and I'll bide here and have the paddy cut.

A. Good!

The following two specimens have been translated by Babu Manmatha-nath Chatterji, Manager of the Jashpur State, and are examples of the language of the 46,672 people inhabiting the eastern portion of that territory. In the western portion the language is the Sargujiā form of Chhattisgarhī, and hence it will be found that the specimens now given present more signs of the influence of that language than do the specimens from Ranchi. The most prominent peculiarity which is borrowed from Chhattisgarhī is the use of the suffix *har* which is added to a noun to give the force of the definite article. Thus *bēṭā*, a son, but *bēṭā-har*, the son. In the second specimen, there occurs the curious form *kah^athēik*, he says, which seems to be a corruption of the Magahī *kahat-hakaṛ*.

[No. 58.]

INDO-ARYAN FAMILY.

EASTERN GROUP.

BIHARĪ.

BHOJPURĪ DIALECT.

NAGPURĪ SUB-DIALECT.

(STATE JASHPUR.)

SPECIMEN I.

(Babu Manmatha-nath Chatterji, 1898.)

કોનો એક હન અદમિનકન દુગોડ વેટા નહૈં । છોટ વેટા હન આપન વુઆ હન સે
 કહૈઠક, ૯ વુઆ સોગનો માઠ જાઠ કન ખે મોન વાંટા હોઇ સે મો કે દે ।
 નવ જ આપન ખોના કે જમન કે વાંટ દેઠક । થોનકો દિન બો વીળ નહે પિસને
 છોટે વેટા હન સોગનો કે ડુનાઠક આનુ ઢેરન દુનિહા મુઠુક વટ ગોઠક આનુ જહાં
 આપન ખોના કે વનવાદ કનઠક । ખવ સોગનો કે સિનાઠક નવ ઓહે મુઠુક માંહે
 વડા અક્કાઠ પનઠક આનુ જ કે નક્કીળ હોવેક ઠાગઠક । આનુ જ ખાય કનિ કે એક
 હન નહવૈયા કન સંગે ખોનાય મેઠક આનુ જ જ કે સૂઅન યનાએક ઠગિન ડાંડે
 મેખઠક । આનુ સૂઅન મન ખે મૂસા કે ધ્યાન નહૈં સેકહોં પાળક નો આપન પેટ
 કે મનપક મગન કોનો બો દેઠે । આનુ ખખવ જ કે હોંસ મેઠક નખન કહૈઠક
 મનને મોન વાપ કન એક એક કનિઆ મન ધ્યાયકહોં પૂને પાવળ હૈં આનુ મોંય
 રહાં મુખે મનથોં । મોંય ડડવોં આનુ વુઆ ડન ખાવોં આનુ જ કન સે' કહવોં, ૯
 વુઆ મોંય મગલાન ડન આનુ પોનો ડન કસૂન કરન પાનઠોં આવ પોન વેટા દેકોં
 સે કા નિઅન કહવોં । સે પોન કનિઆ મન મયે એક હન નિઅન મોકહોં નાખ ।
 આનુ જ ડડઠક આનુ વુઆ હન ખગા આઠક । સેખન વુઆ હન જ કે ઢેરન પાન ઠે
 દેખઠક આનુ જ કે મયા ઠાગઠક, આનુ કૂરદ ગોઠક, આનુ જ કન ઢેંટુ કે પોટાનઠક
 આનુ જ કે ચૂના ઠેઠક । આનુ વેટા હન વાપ હન સે કહૈઠક, ૯ વુઆ મોંય મગલાન ડન
 આનુ પોનો ડન કસૂન કરન પાનઠોં આનુ આવ પોન વેટા કહાવોં સે ઠાએક નિખોં ।
 ઠિકિન વાપ હન કનિઆ મન ડન કહૈઠક, સોગનો ઠે વેસ ઊગા કે નિકઠાવા આનુ
 ૬ કે પિંચાવા આનુ હાંથ માંહા મુંદની દેવા આનુ જ કન ગોડ મન માંહા ખૂળા
 પિંચાવા । અનુ ઠેગે હમે મન ધ્યાવ આનુ ખુસી કનવ । ૬ ઠેગિન કિ ૬ મોન વેટા
 મરન ખાય નહૈઠક આનુ સેન ખી આહે । હેનાય ખાય નહૈઠક, આનુ મેટાઠક ।
 આનુ જ મન ખુસી કનેક ઠાગે ॥

સેયન જ કન વડે વેટા હન ડાંડે નહૅક । આનુ જખન આઠક આનુ ઘન ડન
 નિશાઠક, નખન વખા આનુ નાય કે. સુનઠક । આનુ કમિઓ મન મયે દક હન કે વઠાઠક
 આનુ પુષ્ઠક કિ કા કા હોવથે । આનુ જ જ કે કલઠક ગોન નાર્દ આર હૈ આનુ જ કે
 વેસે વેસ પાઠક સેકને ઠેગિન વાપ ગોન મોજ દેર હૈ । આનુ જ નિશાઠક આનુ
 મોળન વટ ની ખાયક ઠાગઠક । સેયન વાપ હન જ કન નિકરંઠ આઠક આનુ જ
 કે મનાવેક ઠાગઠક । સેયન જ કહિ ઘુનાઠક આપન વાપ હન કે કિ દેખના, દોઢ વઘન
 ગોન ડન કમાઠો આનુ કહિયો ગોન દુકુમ કે ડાય નિખો । સેહો મે કખનો ગોય
 મો કે ગોટેક પડૂ અમાનહો ની દેર હિસ કિ મોય મોન હોન મન સંગે ઘુસી
 કનગો । આવ ૨ વેટા હન ગોન આવો કનઠક કિ ગોય જ કન ઠેગિન મોજ દેવેક
 ઠાગઠે । ગવ જ જ કન સે કલઠક ૯ વેટા ગોય સગન દિન મોન સંગે નહિસઠા આનુ
 મોન ખે કુલ્લ હૈ સે સગનો ગોરે હેકે । હમે મન કે આહા નહે કિ ઘુસી કનગો
 આનુ ઘુસ હોગો ૨ ઠગિન કિ ગોન નાર્દ મરન ખાય નહૅક આનુ સેન ખો
 આહે । આનુ હેનાય ખાય નહે આનુ મેટાઠક ॥

[No. 58.]

INDO-ARYAN FAMILY.

EASTERN GROUP.

BIHARĪ.

BHOJPURĪ DIALECT.

NAGPURĪ SUB-DIALECT.

(STATE JASHPUR.)

SPECIMEN I.

TRANSLITERATION AND TRANSLATION.

(Babu Manmatha-nath Chatterji, 1898.)

Kōnō ēk-jhan ad^amin-kar dū-gōr bēṭā rahaĩ. Chhōṭ bēṭā-har āpan
Some one-person man-of two sons were. The-younger son his-own
 buā-har-sē kah^alak, 'Ē buā, sōg^arō māl-jāl-kar jē mōr bāṭā hōel sē mō-kē
father-to said, 'O father, all property-of which my share will-be that me-to
dē.' Tab ū āpan jīnā-kē ū-man-kē bāiṭ dēlak. Thor^akō din nī
give.' Then he his-own living them-to dividing gave. A-few days not
 bīt-rahē tis-nē chhōṭē bēṭā-har sog^arō-kē ṭhurālak āru dhēir durihā muluk-
had-passed then the-younger son all collected and very distant country-
 baṭ gēlak; āru ubā āpan jīnā-kē bar^abād kar^alak. Jab sog^arō-kē
towards went; and there his-own living wasting did. When all
 sirālak tab ohē muluk-māh barā akāl par^alak; āru ū-kē tak^alit
was-spent then that-very country-in great famine fell; and him-to trouble
 hōwek lāg^alak. Āru ū jāy-kari-ke ēk-jhan rah^awaiyā-kar-sangē jorāy bhēlak;
to-be began. And he going one-person inhabitant-of-with joined became;
 āru ū ū-kē sūar charāek-lagin ḍārē bhej^alak. Āru sūar-man jē bhūsā-kē
and he him swine feeding-for in-fields sent. And swine which husks
 khāt-rah^alaĩ, sē-k-hō patak tō āpan pēṭ-kē bhar^atak;
were-eating that-too had-he-got then his-own belly he-would-have-filled;
 magar kōnō nī dēlaĩ. Āru jakhan ū-kē hōs bhēlak
but any-one not used-to-give. And when him-to senses became
 takhan kah^alak, 'mar-rē! mōr bāp-kar etek etek kamiā-man khāyak-hō-lē
then he-said, 'alas! my father-of so-many so-many servants to-eat-even-than
 pūrē pāwat-haĩ, āru mōy ihā bhūkhē mar^athō. Mōy uṭh^abō āru buā
more get, and I here hunger-from am-dying. I will-arise and father
 ṭhan jābō, āru ū-kar-sē kah^abō, "ē buā, mōy Bhag^awān ṭhan āru
near I-will-go, and him-to I-will-say, "O father, I God near and

tōr-ō ṭhan kasūr kaīr-pāralō āb tōr bēṭā hēkō sē kā-niar kah^abō ?
thee-too near sin have-done now thy son I-am that how shall-I-say ?
 Sē tōr kamiā-man-madhē ēk jhan niar mō-k-hō rākh.” Āru ū
Therefore thy servants-among one person near me-too keep.” And he
 uṭh^alak āru buā-har jag ālak. Sē-khan buā-har ū-kē dhēir tāt-lē
arose and the-father near came. Then the-father him much distance-from
 dekh^alak, āru ū-kē mayā lāg^alak, āru kūid-gēlak, āru ū-kar
saw, and him pity took-possession-of, and running-he-went, and his
 dhēṭu-kē potār^alak, āru ū-kē chūmā lēlak. Āru bēṭā-har bāp-har-sē
neck embraced, and him kiss took. And the-son the-father-to
 kah^alak, ‘ē buā, mōy Bhag^awān ṭhan āru tōr-ō ṭhan kasūr
said, ‘O father, I God near and thee-too near sin
 kaīr-pār^alō, āru āb tōr bēṭā kahābō sē lāek nikhō.’
have-done, and now thy son I-will-be-called that-of worthy I-am-not.’
 Likin bāp-har kamiā-man-ṭhan kah^alak, ‘sog^arō-lē bēs lugā-kē
But the-father servants-to said, ‘all-than better cloth
 nik^alāwā āru i-kē pīdhāwā āru hāth-māhā mūd^ari
cause-to-be-taken-out and this-(person)-to put-on and hand-in a-ring
 dēwā, āru ū-kar gōr-man-māhā jūtā pīdhāwā. Āru legē, hamē-man
give, and his feet-on shoes put-on. And come, we
 khāb āru khusī karab ; i-legin-ki i mōr bēṭā māir-jāy-rah^alak,
will-eat and merriment make ; this-for-that this my son dead-was,
 āru phēr jī-āhē ; herāy-jāy rah^alak, āru bhetālak.’ Āru ū-man khusī
and again alive-is ; lost was, and is-found.’ And they merriment
 karek lāg^alāi.
to-make began.

Sēkhan ū-kar barē bēṭā-har dārē rah^alak. Āru jakhan ālak āru ghar
At-that-time his elder son field-in was. And when he-came and the-house
 ṭhan niarālak takhan bajā āru nāch-kē sun^alak. Āru kamiā-man
near drew-nigh then music and dance heard. And servants
 madhē ēk jhan-kē balālak āru puchh^alak ki, ‘kā kā how^athē ?’
among one person he-called and asked that, ‘what what is-going-on ?’
 Āru ū ū-kē kah^alak, ‘tōr bhāi āi-hai āru ū-kē bēsē-bēs
And he him-to said, ‘thy brother come-is and him well-well
 pālak sek^arē-legin bāp tōr bhōj dēi-hai.’ Āru ū risālak
he-has-found that-for father thy feast has-given.’ And he grew-angry
 āru bhītar-baṭ nī jāek lāg^alak. Sē-khan bāp-har ū-kar nikaīl-ālak
and within-towards not to-go began. Then the-father his out-came
 āru ū-kē manāwek lāg^alak. Sē-khan ū kahi ghurālak āpan
and him to-conciliate began. Then he saying returned his-own
 bāp-har-kē ki, ‘dēkh^anā, etek bachhar tōr ṭhan kamālō āru
father-to that, ‘see, so-many years thee near I have-served and

kahiyo tōr hukum-kē uṭhāy-nikhō. Sē-lō-mē kakh^anō tōy mō-kē
ever thy orders put-off-I-have-not. Nevertheless ever thou me-to
 gotek paṭh^arū an^amān-hō nī dōi-his, ki mōy mōr hīt-man-saṅgē
one kid even not hast-given, that I my friends-with
 khusī kar^atō. Āb, i bēṭā-har tōr āb-ō-kar^alak, ki tōy
merriment might-have-made. Now, this son thy come-even-did, that thou
 ū-kar legin bhōj dēwek lāg^alē. Tab ū ū-kar-sē kah^alak, ' ē bēṭā,
him for feast to-give beganest. Then he him-to said, ' O son,
 tōy sagar din mōr saṅgē rahis-lā, āru mōr jē kuchh hai sē
thou all days me with livest, and mine what ever is that
 sag^ar-ō tōrē hekē. Hamē-man-kē chāhat-rahē ki khusī
all-also thine is. Us-for meet-was that merriment
 kar^atō āru khus hōtō i-lagin-ki tōr
we-should-have-made and glad we-should-have-becom? this-for-that thy
 bhāi maīr-jāy rah^alak, āru phēr jī āhē; āru herāy-jāy-rahē, āru
brother dead was, and again alive is; and lost-was, and
 bhetālak.
is-found.'

[No. 59.]

INDO-ARYAN FAMILY.

EASTERN GROUP.

BIHARĪ.

BHOJPURĪ DIALECT.

NAGPURIĀ SUB-DIALECT.

(STATE JASHPUR.)

SPECIMEN II.

(Babu Manmatha-nath Chatterji, 1898.)

एक शहन रहे। नाजा रहै। पहने बाघ रहन रहे। आदमिन बन बन पान
 रहे। नाजा हंजवा कनै। बाघ बाजक नाजे। वनिया जोटे वैठ बाह के जाण
 रहक। बाघ कहक ए नाई मो के वंयाव। वनिया कहक का निया गो के वंयाव।
 बाघ कहक कि ठाठ में मो के साशन दे आनु वैठा में बाह। वैठ में बाह के वनिया
 जाएक बाजक, कोसेक मुंर जाय रहै। होर कि बाघ वनिया के कहक कि मो के
 निकास दे। वनिया निकास देक। एव गो बाघ जाशन आनु पस जाशन कह-
 क ए वनिया मोय गो के बनवी। वनिया कहक कि का ठेर मो के बनवे। मै
 गो गो के वयाव। बाघ गो नहिय माने कहक कि बनवे कनवी। ठेगे गो के
 प्याव कि गो न वनया के प्याव। वनिया कहक यठ पंथ ऽन जाव। पोपन देवना
 हेके बाहे कहि देई एव गोय मो के प्यावे। गठे पोपन लुप्य गने गेवै। वनिया कहये
 हे पोपन देवना बेकी कनै कन में वदी होए। पोपन कहक होए। गून। मोय
 सगो रह्यो आदमिन मन आरकोहिन मोन वारह गनी वैठै सथार्य आनु जयन
 जाएक बाजै गो मोन उहुना काट्यै आनु पगई टोनयै। एव बाघ कहयेक का ने
 वनिया ठेगे कह गो के प्याव कि गो न वनया के प्याव। वनिया कहक यठ गज वनाम-
 हन हेके ओहे कह देई गठे गोय प्यावे। जोटेक बुढिया जाय पपकन में पपकन रहे
 जे गेकन ऽन पहुंयठ। का गज माना बेकी कनै के वदीओ होए। कहक
 होर गून ॥

[No. 59.]

INDO-ARYAN FAMILY.

EASTERN GROUP.

BIHĀRĪ.

BHOJPURĪ DIALECT.

NAGPURIĀ SUB-DIALECT.

(STATE JASHPUR.)

SPECIMEN II.

TRANSLITERATION AND TRANSLATION.

(Babu Manmatha-nath Chatterji, 1898.)

Ēk sahar rahē. Rājā rah^alaī. Pahārē bāgh rahat-rahē. Ad^amin
One city was. A-king was. On-a-mountain a-tiger used-to-live. Men
 dhar-dhar khāt-rahē. Rājā hāk^awā kar^alaī. Bāgh lāg^alak bhāge.
catching used-to-eat. The-king driving did. The-tiger began to-run-away.
 Baniyā goṭē bail lād-ke jāt-rah^alak. Bāgh kah^alak, ‘ē
Shop-keeper one a-bullock having-loaded going-was. The-tiger said, ‘O
 bhāī, mō-kē bāchāo.’ Baniyā kah^alak, ‘kā-niar tō-kē bāchāw?’
brother, me save.’ The-shop-keeper said, ‘how thee may-I-save?’
 Bāgh kah^alak ki, ‘tāt-mē mō-kē sāij-dē āru bailā mē lād.’
The-tiger said that, ‘bag-in me shut-up and the-bullock on load.’
 Bail mē lād-ke baniyā jāek lāg^alak. Kōsek bhūi
The-bullock on loading the-shop-keeper to-go began. About-a-kos ground
 jāy-rah^alaī-hōi, ki bāgh baniyā-kē kah^alak ki, ‘mō-kē
he-gone-have-might, when the-tiger the-shop-keeper-to said that, ‘me
 nikāil-dē.’ Baniyā nikāil-dēlak. Tab tō bāgh-jāit
let-out.’ The-shop-keeper let-(him-)out. Then indeed the-tiger-kind
 āru pas-jāit kah^alak, ‘ē baniyā, mōy tō tō-kē dhar^abō.’
and animal-kind said, ‘O shop-keeper, I indeed thee will-seize.’
 Baniyā kah^alak ki, ‘kā-lei mō-kē dhar^abē? Maī tō tō-kē
The-shop-keeper said that, ‘why me will-you-seize? I indeed thee
 bachālō.’ Bāgh tō nahich mānē. Kah^alak ki, ‘dhar^abē
have-saved.’ The-tiger indeed not-verity would-listen. He-said that, ‘seizing-even
 kar^abō. Legē, tō-kē khāw ki tōr bar^adhā-kē khāw?’ Baniyā
I-will-do. Come-now, thee shall-I-eat or thy bullock shall-I-eat?’ The-shop-keeper
 kah^alak, ‘chal pañch ṭhan jāb. Pīpar deotā hekē. Ōhē
said, ‘come a-mediator near let-us-go. The-Pīpal-tree a-God is. He-even
 z q

kahi-dēi tab tōy mō-kē khābē.' Ta-lē Pīpar rūkh tarē
will-say then thou me will-eat.' Afterwards the-Pīpal tree under
 gelaī. Baniyā kah'thē, 'hē Pīpar deotā, nēki karal-kar-mē
they-went. The-shop-keeper says, 'O Pīpal God, good doing-in
 badi hōel?' Pīpar kah'lak, 'hōel jūn. Mōy sar'gē rah'thō;
evil becomes?' The-Pīpal said, 'it-becomes surely. I in-the-sky live;
 ad'min-man āi-kohon mōr chhāih-tari baiṭh'thāī, sathāthāī, āru jakhan
men coming my shade-under sit, take-rest, and when
 jāek lāg'thāī tō mōr dahurā kāṭ'thāī āru pataī ṭor'thāī.' Tab
to-go they-begin then my boughs they-cut-off and leaves they-pluck-off.' Then
 bāgh kah'thēik, 'kā! rē baniyā, legē, kah tō-kē khāw ki
the-tiger says, 'what! O shop-keeper, come, say thee shall-I-eat or
 tōr bar'dhā-kē khāw?' Baniyā kah'lak, 'chal gaū B'rāmhan
thy bullock shall-I-eat?' The-shop-keeper said, 'come, the-cow Brahman
 hekē; ohē kaīh dēi, talē tōy khābē.' Goṭek burhiyā gāy
is; she saying will-give, then thou mayst-eat.' One old cow
 khap'kan-mē khapaik rahē, jē tē-kar-ṭhan pahūch'laī. 'Kā! gaū
mud-in sunk was, that her-to they-approached. 'What! cow
 mātā, nēki karat-kē badi-ō hōel?' Kah'lak, 'hōel
mother, good doing-for evil-also does-become?' Said-she, 'it-does-become
 jūn.'
surely.'

FREE TRANSLATION OF THE FOREGOING.

There was once upon a time a city which had a king. On a mountain near by there dwelt a tiger who used to catch and eat the citizens. So the king got up a hunting-drive, and the tiger started off in flight. On his way he met a travelling grain-merchant trudging along with his loaded bullock.

Said the tiger, 'Brother, save me.'

Said the merchant, 'how can I do that?'

'Put me into one of your bags, and tie me on the bullock's back, like a load of grain.'

So the merchant loaded up the tiger on to the bullock's back as he had suggested. When they had gone on a couple of miles the tiger asked to be let out, and the merchant released him. Then, after his own wild-beast nature, said the tiger, 'now, merchant, I am going to kill and eat you.'

Said the other, 'Why should you do that? It is I who have saved your life.'

But the tiger would not listen to his prayers, and said, 'I am certainly going to seize you. Come now, choose whether I shall eat you or your bullock.'

The merchant asked that the matter should be decided by an arbitrator. 'The fig-tree,' said he, 'is a God. If he says that you are to eat me, well and good.' So they

went under a fig-tree. 'O divine Fig-tree,' said the merchant, 'can evil be done in return for good?'

'Certainly,' said the fig-tree, 'I live high up in the sky, and men come and rest under my shade. Then when they are going away, they cut down my branches, and pluck off my leaves.'

'Now,' says the tiger, 'shall I eat you or your bullock?' But the merchant replied, 'Come, the cow is a Brāhman. If she says you are to eat me, well and good.' So they went on and found an old cow sunk in the mire, and went up to her. 'O Mother Cow,' said the merchant, 'can evil be done in return for good?'

'Certainly,' said the cow.

NOTE.—The story, as given above, abruptly ends here. The tale is an old one, and is current all over Northern India. The cow explains that she benefits mankind by her various products, and that in return her owner beats her, and, when she is old, turns her out to die. Then the merchant appeals to the road. The road replies that he makes travelling easy and in return men trample on him, and crush him under cartwheels. Finally the man appeals to a jackal. The latter pretends to be very stupid, and to be unable to understand what has happened. Finally he refuses to believe that the tiger could ever have got into the sack. The tiger gets in to show how it was done, and then the merchant ties him up in it, and goes his way rejoicing.

MADHĒSĪ.

Going to the east from the District of Gorakhpur, and crossing the river Gaṇḍak, we find ourselves in the District of Champaran. This District is to the north of, and separated by, the same river from Saran, with which it has historical and political connections. On the other hand, it forms part of the ancient country of Mithilā. The language spoken in it illustrates this state of affairs. Although it is based in the main on the same stock as that of the Bhojpurī spoken in Saran and East Gorakhpur, it has some peculiarities borrowed from the Maithilī spoken in the neighbouring District of Muzaffarpur. These will be pointed out in the proper place. The Maithilī influence is strongest in the east of the District on the Muzaffarpur border, where Maithilī, and not Bhojpurī, is spoken in a strip of land about two miles wide, and eighteen miles long in Ḍhākā Thānā. As we go west, the influence decreases, till, on the banks of the Gaṇḍak, the language is the same as that spoken in North-east Saran, and in Eastern Gorakhpur. This dialect is locally known as Madhēsī, a word formed from the Sanskrit *Madhya-dēśa*, meaning 'midland,' an appropriate name enough for the language of the country situated between the Maithilī-speaking country of Tirhut, and the Bhojpurī-speaking country of Gorakhpur. Some of the people actually name the form which the dialect takes in the western part of the District 'Gōrakhpurī,' but such minute distinctions are not necessary, and, excepting the small strip in which Maithilī is spoken, it is sufficiently accurate to say that the language spoken over the whole of Champaran is Madhēsī.

The figures originally supplied by the local authorities for Champaran, so far as regards Bihārī dialects, were as follows:—

Madhēsī	1,686,036
Gōrakhpurī	36,000
Maithilī	28,800
Ḍomrā	4,000
TOTAL	<u>1,754,836</u>

Subsequent enquiries show that, under the head of Gōrakhpurī, were erroneously included some, 8,000 Ṭikulihārs, who spoke a form of Eastern Hindī. These will have to be discussed under the head of that language.

On the other hand, the Thārūs of Champaran, who were erroneously shown as speaking a Tibeto-Burman Language, really speak, like their brethren of Bahraich and Gonda, a corrupt form of Bhojpurī. No doubt, the Thārūs of Gorakhpur and Basti do the same, but no information on the subject is available. Farther west, beyond the Gogra, in the District of Kheri, they speak a corrupt form of the local dialect of Eastern Hindī.

After combining the figures for Madhēsī and Gōrakhpurī, and making the above corrections, we arrive at the following revised figures for the dialects of Bihārī spoken in Champaran:—

Madhēsī	1,714,036
Maithilī	28,800
Ḍomrā	4,000
Thārū	27,620
TOTAL	<u>1,774,456</u>

Of the above, Maithilī has been already dealt with, *vide* p. 107 *ante*. Domrā and Thārū will be dealt with in their proper places. I now proceed to give specimens of Madhēsī.¹

The first specimen is a version of the Parable of the Prodigal Son, and the second is a folk-tale. Both are given in the Kaithī character, in facsimile of the original manuscript. They are excellent specimens of the current style of Kaithī writing which obtains in Champaran. They are each accompanied by a transliteration and an interlinear translation. Among the peculiarities to be noted are the following.

The dialect shares with Maithilī a dislike to the cerebral *ṛ*, frequently substituting the dental *r* for it. Thus, we find *paral*, instead of *paṛal*, it fell : *bar^akā*, for *baṛ^akā*, great : *bārā*, for *bāṛā*, you are ; *korhiā*, for *koṛhiā*, a leper. We have noticed the same peculiarity in Gorakhpur and Basti.

The Maithilī form *ok^anī*, current in Muzaffarpur, is used for 'to them.'

For the auxiliary verb, we have both *bārā*, you are, and *bāṭē*, he is. In the Finite verb, note the form *khās*, they used to eat. The third person singular of the Past tense of transitive verbs regularly ends in *ak*, as in Maithilī. Thus, we have *kah^alak*, he said ; *dēlak*, he gave, and many others. The word for 'he came,' is the Maithilī *āel*, not the Bhojpurī *āil*. So also, the Maithilī *kahal^akaī*, she said.

¹ For most of the above information, the writer is indebted to a full and interesting note on the Dialects of Champaran drawn up by Pandit Rama-ballabh Misra, Assistant Settlement Officer, Champaran. Domrā will be discussed when dealing with Gipsy dialects. As for Thārū, see pp. 311 and ff.

EASTERN GROUP.

BHOJPURĪ DIALECT.

(DISTRICT CHAMPARAN.)

SPECIMEN I.

(*Pandit Rama-ballabh Misra, 1898.*)

[illegible]

૨- ૬૫- મનના- ૨૧૫૫૫૫- ૨૧૫- ૫૨૫- ૨૧૫- ૫૧૫-
 ૨- ૧૧૭૧- ૫૨૧- ૧૨ ૫૨૫૫૫૫- ૨૧૫- ૨૧૭૧ ૨૧૫- ૫૨- ૫૧- ૦૧૭૭
 ૨૧- ૫૨૨૧- ૫ ૨૭- ૧૨૨૧૨૧- ૧૭૧- ૫૨૨૧- ૫૧૫૧- ૦૫૫-
 ૧૫૧૫- ૫૨૨૧- ૧૫- ૫૫- ૫૧૫- ૫૨૭૨- ૨૧૫- ૫૧૫૨-
 ૬૫૫- ૨૧૫- ૫૧- ૫૧- ૬૫૧- ૫૨૧૫૧- ૨૧- ૨૧૫- ૧૧૬૧૨
 ૬- ૫૧૫- ૫૧૫- ૬૧૫- ૨- ૫૧૫- ૫૧૫- ૨- ૩- ૧૧૬૧૨- ૫૧૫
 ૫૫૫- ૫૧૫- ૨૧- ૫૫૫- ૬- ૫૧- ૫૧૫૧- ૨૭- ૨૧- ૫૧૫- ૬-

[No. 60.]

INDO-ARYAN FAMILY.

EASTERN GROUP.

BIHĀRĪ.

BHOJPURĪ DIALECT.

MADHĒSĪ SUB-DIALECT.

(DISTRICT CHAMPARAN.)

TRANSLITERATION AND TRANSLATION.

(Pandit Rama-ballabh Misra, 1898.)

Kaw^{nō} ād^{mī}-kā du-gō bēṭā rahē. Chhoṭ^{kā} bāp-sē kah^{lak}
A-certain man-of two sons were. The-younger the-father-to said
 ke, 'ē bābū, dhan-mē jē hamār bakh^{rā} hōkhē, sē hamār
that, 'O father, the-property-in which my share may-be, that mine
 dē-dī.' Tab ū ok^{nī}-kē āpan dhan bāt dēlak. Dhēr din
give-(me).' Then he them-to his-own property dividing gave. Many days
 nāhī bital ke chhoṭ^{kā} bēṭā saji chij jug^{tā}-ke bah^{rā} chal-gail,
not passed that the-younger son all things collecting out went-away,
 ā uhā luch^{pan}-mē āpan saji luṭā-dēlak. Jab ū sab urā-dēlak
and there riotous-living-in his-own all squandered. When he all had-squandered
 tab oh dēs-mē barā akāl paral, ā ū tak^{līph}-mē hō-gail. Tab
then that country-in a-great famine fell, and he misery-in became. Then
 jā-ke uhā^{kā} ēk ād^{mī} kihā rahe lāgal, ā ū ok^{rā}-kē ap^{nā} khēt-
going there-of one man near to-live he-began, and he him his-own field-
 mē sūar charāwe-kē bhej^{lak}. Ā uhā uhē phar jē suariā sab
in swine feeding-for sent. And there that-very fruit which the-swine all
 khās, ohī-sē pēt bhare-kē chah^{lak}. Āur ok^{rā}-kē kēha
used-to-eat, that-very-with belly for-filling he-wished. And him-to any-one
 kuchh nā dē. Tab ok^{rā} sūjhal ā kah^{lak} ke, 'hamar
anything not used-to-give. Then him seeing-came and he-said that, 'my
 bāp kihā banihār-kē khāe-sē adhikā khāek hō-lā, ā ham
father near day-labourers-to eating-than more food is, and I
 bhukhē marat-bānī. Ham-hū ab ap^{nā} bāp kihā jābi ā un-kā-sē
in-hunger am-dying. I-too now my-own father near will-go and him-to
 kahab ke, "ē bābū, Rām-sē bemukh ā toh^{rā} sōjbā pāp kaīlī. Ham
will-say that, "O father, God-from opposed and thee before sin I-did. I
 phēr tohār bēṭā kahāwe lāek naikhī. Ham^{rā}-kē ap^{nā} ēgō jānā nīar
again thy son to-be-called fit am-not. Me thine-own one servant like

būjhī.”’ Tab ū uṭh-ke ap^{nā} bāp kihā chalal. Jab dūrē rahē
consider.”’ Then he arising his-own father near went. When far-off he-was
 ke ō-kar bāp dēkh-ke mayā-kā-mārē daūr-ke gar^{dan}-mē sāt-lēlak ā
that his father seeing love-through running neck-in enfolded and
 chūmā lēwe-lāgal. Tab ō-kar chhāw^{rā} kah^{lak} ke, ‘ē bābū Rām-kā
kisses to-take-began. Then his son said that, ‘O father, God-of
 bemukh o rāurā sām^{nē} pāp kailē-bānī. Ab ham rāur bētā
opposed and Your-Honour before sin I-have-done. Now I Your-Honour’s son
 kahāwe lāek nāikhī.’ Bākī ō-kar bāp ap^{nā} nōkar-sē kah^{lak} ke,
to-be-called worthy am-not.’ But his father his-own servants-to said that,
 ‘sab-sē nīman lūgā lā-ke penhāu ā ok^{rā} hāth-mē aguṭhi
‘all-than good cloth bringing put-on and his hand-on ring
 ā gōr-mē jūtā penhāu; ā ham sabh khāī ā khusī karī; kāhe-ke
and feet-on shoes put; and (let)-us all eat and merriment make; what-for
 i hamār bētā maral rahal, pher jīal-hā; ā bhulāil rahal, sē milal-hā.’
this my son dead was, again alive-is; and lost was, he found-is.’
 Tab phēr sabhē khus bhail.
Then again all merry became.

Ō-kar bar^{kā} chhāw^{rā} khētē rahē. Jab ū āwe lāgal ā ap^{nā}
His elder son in-the-field was. When he to-come began and his-own
 ghar-kā lagē āel tab bājan ā nāch sun-ke ū ap^{nā} nōkar-kē bolā-ke
house-of near came then music and dancing hearing he his-own servant-to calling
 puchh^{lak} ke, ‘i kā hōt-bā?’ Tab ū kah^{lak} ke, ‘rāur
he-asked that, ‘this what is-going-on?’ Then he said that, ‘Your-Honour’s
 bhāi āilan-hā, ā rāur bāp nīman kbāek kailan-hā, kāhe-kē
brother is-come, and Your-Honour’s father good feast has-done, because-for
 un-kā-kē achchhī-tarah paw^{lē}-hā.’ Tab ū khisiā-ke āg^{nā}
him (in)-good-manner he-has-found.’ Then he being-angry to-the-inner-courtyard
 nā gail. Tab ō-kar bāp bāhar ā-ke manāwe lāgal. Tab ū ap^{nā}
not went. Then his father outside coming to-conciliate began. Then he his-own
 bāp-sē kah^{lak} ke, ‘ham at^{nā} baris-sē rāur tahal karat-bānī ā
father-to said that, ‘I so-many years-from Your-Honour’s service am-doing and
 kab-hī rāur bāt nā uṭhaw^ī, bākī rāurā kab^{hī} nāhī ēgō
ever Your-Honour’s orders not I-put-off, but Your-Honour ever not one
 khasī delī ke ham ap^{nā} sāghatīan-kā sāthē khusī kar^{tī}.’ Bākī
he-goat gave that I my-own companions-of with merriment might-make.’ But
 i rāur bētā jē kas^{bin}-kā sāthē rāur sab dhan kbā-gail
this Your-Honour’s son who harlots-of with Your-Honour’s all fortune ate-up
 sē jāisē āil tās^{hī} rāurā ok^{rā} khātir nīman tawājā kailī-hā. Tab
that as came so-even Your-Honour him for good feast has-done. Then
 bāp ō-kar kah^{lak} ke, ‘tū, tā, barābar ham^{rā} sāthē bārā
the-father of-him said that, ‘thou, to-be-sure, always me with art

ā jē ham^arā-pās bātē, sē sab toh^arē hā. Bākī khus hōkhe-kē
and whatever me-with is, that all thine-even is. But glad to-be
 chāhī, kāhe-ke ī tohār bhāī mūal ra(ha)l, sē jial hā; ā bhulāil
ought, because-for this thy brother dead was, he alive is; and lost
 ra(ha)l, sē mīlal hā.
was, he found is.'

EASTERN GROUP,

BHOJPURĪ DIALECT.

(DISTRICT CHAMPARAN.)

A FOLK-TALE.

[illegible]

[No. 61.]

INDO-ARYAN FAMILY.

EASTERN GROUP.

BIHARI.

BHOJPURI DIALECT.

MADHESI SUB-DIALECT.

(DISTRICT CHAMPARAN.)

SPECIMEN II.

TRANSLITERATION AND TRANSLATION.

(Pandit Rama-ballabh Misra, 1898.)

Ēgō Rājā-kā sāt bēṭī rahē. Ēk din Rājā ap^anā sātō
One King-of seven daughters were. One day the-king his-own the-seven
 bēṭī-kē bolaülē ā sātō-sē puchh^alan ke, 'tū lōg^ani kek^arā karam-sē
daughters-to called and the-seven-from asked that, 'you people whose fate-from
 khā-lū?' Tab chhaw-gō-sā kah^alī ke, 'ham toh^arē karam-sē khāi-lā.'
(do-you)-eat?' Then six said that, 'we thy fate-from eat.'
 Tab Rājā sun-ke barā khus bhailē. Tab ap^anā chhot^akī
Then the-king hearing very glad became. Then his-own the-youngest
 bēṭī-sē puchh^alan ke, 'tū tā kuchhu-nā bol^alū.' Tab ū
daughter-from asked that, 'thou to-be-sure nothing saidst.' Then she
 kah^alak ke, 'ham ap^anā karam-sē khāi-lā.' Tab ē-par Rājā barā
said that, 'I my-own fate-from eat.' Then her-at the-king great
 jōr-sē khisiailē, ā ō-kar biāh ēgō kōrhī-kā sāthē kar-dih^alan, ā
force-with became-angry, and her marriage one leper-of with did, and
 dūnō-kē ban-mē nikāl-dēlan. Tab ū bechārī ohi korhiā-ke māth
both a-forest-into sent-out. Then she poor-one that leper-of head
 ap^anā jāgh-par dhā-ke oh ban-mē jār-bejār rōat rahē; ā ok^arā
her-own thigh-on putting that forest-in bitterly crying was; and her
 rōalā-sē ban-ke pachhī sajī rōat rahē. At^anē-mē uhā kahī
cry-from forest-of birds all crying were. In-the-meantime there somewhere
 Siv-jī ā Pār^abatī-jī jāt rahas. Pār^abatī-jī Siv-jī-sē kah^alī ke,
Śiva-jī and Pārvatī-jī going were. Pārvatī-jī Śiva-jī-to said that,
 'ab jab-lē raūrā ē-kar dukh nā chhorāib tab-lē ham ihā-sē
'now as-long-as Your-Honour this-one's trouble not removes so-long I here-from
 nā jāib.' Tab Siv-jī ok^arā-sē kah^alan ke, 'ē bēṭī, āpan ākh
not will-go.' Then Śiva-jī her-to said that, 'O daughter, your eyes
 mūdā.' Ū ākh mūd^alakh. Jab ākh khulal tab dēkhē-tō
shut.' She eyes shut. When eyes opened then saw (to-her-wonder)

ū korhiā sun^{ndar} sob^{ran} hō-gail. Tab Rājā-ke bēṭi
that the-leper beautiful gold-(like) became. Then the-king-of daughter
 barā as^{tut} kail, ō dūnō bekaṭ khusī sāth rahe lāgal.
great praises did, and both persons pleasure with to-live began.
 Dukh-dalidar bhāg-gail.
Pain-(and)-misery ran-away.

FREE TRANSLATION OF THE FOREGOING.

Once upon a time there was a king who had seven daughters. One day he called the whole seven and asked them by whose good fortune they got their food to eat. Then six of them replied, 'it is by thy good fortune that we eat our food,' whereat the king was much pleased. Then said he to his youngest daughter, 'thou hast not spoken.' She answered, 'I get my food by my own good fortune.' Thereon the king was mightily enraged against her, and married her to a leper, and banished the two into the forest. The poor Princess sat in the forest weeping with the leper's head in her lap, and so piteous were her tears that the birds of the forest all wept with her. It happened that just then the god Śiva and his wife Pārvatī were passing by, and Pārvatī said to Śiva, 'until thou remove the grief of this poor girl, I will not leave this place.' So Śiva said to the Princess, 'my daughter, shut thine eyes.' She did so, and when she opened them, lo-and-behold, the leper had become as beautiful as gold. So she uttered praises to the god, and both lived happy ever after; for pain and poverty had fled from them.

THE THĀRŪ BROKEN DIALECTS.

The Thārūs are an aboriginal tribe who inhabit the Sub-Himalayan-Tarāi, from Jalpaiguri on the east, to the Kumaun Bhābar on the west. Regarding the origin of this tribe much has been written by many authors from Dr. Buchanan-Hamilton's¹ time to the present day. It will here suffice to refer the reader to Mr. Nesfield's article in the *Calcutta Review* for January 1885, and to the articles in Mr. Risley's *Tribes and Castes of Bengal*, and Mr. Crooke's *Tribes and Castes of the North-Western Provinces and Oudh*, in which all that has been said by previous writers has been summed up. Mr. Crooke, the latest authority on the subject, says, 'The most probable explanation based on the available evidence seems to be that the Thārūs are originally a Dravidian race who, by alliances with Nepalese and other hill races, have acquired some degree of Mongolian physiognomy.'

Whatever doubts may exist concerning the origin of this curious race, there can be no doubt that the languages spoken by those members of the tribe who are accessible to students in India are Aryan. There is, however, no such thing as a Thārū language. Everywhere the Thārūs speak, more or less correctly, the language of the Aryan races with whom they are immediately in contact. For instance the Thārūs of the north of Purnea appear to speak a corrupt form of the Eastern Maithili spoken in that District,² those of Champaran and Gorakhpur, a corrupt Bhojpuri, and those of the Naini Tal Tarāi the ordinary Western Hindi of the locality.

The following are the figures for the Thārū population of British India, according to the Census of 1891 :

Province.	District.	Number of Thārūs.	
Bengal	Bogra	3	
	Darjeeling	172	
	Jalpaiguri	65	
	Darbhanga	453	
	Muzaffarpur	1	
	Saran	26	
	Champaran	27,620	
	Total for Bengal . . . . .	...	28,340

¹ Alberuni, *Indica*, Chapter xviii, mentions a country called Tilwat, immediately to the south of, and bordering on, Nepal. The inhabitants are called 'Turū, a people of a very black colour, and flat nosed like the Turks.' See Sachau's Translation, vol. i, p. 201.

² *Vide ante*, p. 86.

Province.	District.	Number of Thārūs.	
United Provinces of Agra and Oudh	Brought forward		28,340
	Bareilly	8	
	Pilibhit	46	
	Gorakhpur	3,072	
	Basti	208	
	Kumaun	65	
	Naini Tal Tarāi	15,332	
	Kheri	1,975	
	Gonda	2,475	
	Bahraich	2,311	
	Total for United Provinces of Agra and Oudh . . . . .	...	25,492
	GRAND TOTAL . . . . .	...	53,832

No estimate can be made of the number of Thārūs in the Tarāi outside British India.

The figures returned for the Survey as the number of persons speaking what was reported to be the 'Thārū Language,' a thing which does not really exist, were as follows :

Province.	District.	Number of persons reported as speaking 'Thārū.'	
Bengal	Champan	27,620	
	Purnea	3,300	
	Total for Bengal . . . . .	...	30,920
United Provinces of Agra and Oudh	Kheri	3,000	
	Gonda	3,500	
	Bahraich	2,000	
	Total for United Provinces of Agra and Oudh . . . . .	...	8,500
	GRAND TOTAL . . . . .	...	39,420

This list, as compared with the preceding one, presents both deficiencies and an instance of redundancy. With regard to the former, it is easily intelligible that where the Thārūs have adopted the language of their Aryan neighbours, there was nothing to induce the local authorities to show them as speaking a separate language. This accounts for the absence from the second list of the names of the Districts of Bogra, Darjeeling, Jalpaiguri, Darbhanga, Muzaffarpur, and Saran in Bengai. As to the United Provinces, subsequent inquiries have shown that this is certainly the case in the District of Pilibhit and in the Naini Tal Tarāi. It also appears that the Thārūs of Kheri speak the ordinary Awadhī of that district, although they were originally returned as speaking a separate language. In Bahraich, on the contrary, they speak a corrupted form of the Bhojpuri spoken to the east. No 'Thārū Language' was returned from Gorakhpur, but, here, there is no doubt that the 3,072 Thārūs of that district, speak a corrupt form of the Bhojpuri locally spoken, and differing considerably from it, though closely resembling the Thārū Bhojpuri of Champaran. I have no doubt that the same is the case with the 208 Thārūs of Basti, whose number was evidently too insignificant for the local authorities to return as speaking a separate dialect; for the members of the tribe who inhabit Gonda, the district immediately to the west of Basti, do speak a corrupt Bhojpuri. Returning to the Lower Provinces, the language of the large number of Thārūs who inhabit the north of Champaran is a corrupt form of the local Bhojpuri. As to Purnea, the local authorities have reported that the 'Thārū Language' is spoken by 3,300 people in that district, although, according to the Census, it does not contain a single member of the tribe. Here the Census is probably wrong, and the local authorities are probably right. Unfortunately, the Purnea Thārūs are a particularly wild section of their tribe, and every effort which has been made to obtain specimens of their language has proved unavailing. So far as I can ascertain it is there a corrupt form of the local Eastern Maithilī, and as such it has been dealt with on pp. 86 and ff.

In other districts the presence of Thārūs is more or less of an accident. The Districts of Darbhanga and Muzaffarpur do not, as is the case with Champaran and its districts to the west, run up into the Nepal Tarāi, and the few Thārūs found there at the time of the Census have become absorbed, so far as language goes, into the rest of the population. When I served in the former district, more than twenty years ago, I met several of these men, and though they had traditions and customs of their own, their language was even then the Maithilī of the lower orders of the country. So also, in Jalpaiguri, their language is the Bengali of the Aryan population of the district.

We may tabulate these results, so far as they concern the British districts adjoining the Himalayan Tarāi as follows, dividing the language spoken by Thārūs into three groups, according as it is the same as that of the surrounding population, or is a corrupted form of it. In the latter case, we must, for the sake of accuracy in statistics, and to avoid quoting the same men twice over, show separately when the corrupted form of the local language has been separately reported by the local officials or not.

Name of District.	NUMBER OF THĀRŪS SPEAKING			Name of language.
	The local language without alteration.	A corrupted form of the local language.		
		Reported by local officials.	Not reported by local officials.	
Naini Tal Tarāi	15,332			Western Hindi.
Pilibhit	46			Ditto.
Kheri	3,000			Ditto.
Bahraich		2,000		Bhojpuri.
Gonda		3,500		Ditto.
Basti			208	Ditto.
Gorakhpur			3,072	Ditto.
Champaran		27,620		Ditto.
Muzaffarpur	1			Maithili.
Darbhanga	453			Ditto.
Purnea		3,300		Eastern Maithili.
Dinagepore				Nil.
Darjeeling	172			Probably Bengali.
Jalpaiguri	65			Bengali.
Other Districts	76			.....
TOTAL	19,145	36,420	3,280	

Total number of Thārūs speaking a corrupt language	39,700
Add those who speak the local language without alteration	19,145
GRAND TOTAL OF ALL THĀRŪS	58,845

This total differs from the Grand Total given on page 312 by about 5,000. The difference is due, partly to the inclusion of the Purnea figures, and partly to the fact that the figures reported from Kheri, Gonda, and Bahraich differ from those of the Census.

Omitting from consideration the figures in the first column commencing from those for Muzaffarpur, all of which are accidental, it will be observed that broadly speaking, so far as language goes, the Thārūs of the Western Tarāi have amalgamated much more completely with the rest of the population than those more to the east. There is another point to notice, which is not clearly brought out in the above table.

The language spoken by the Thārūs is not always the same as, or a corruption of the language of the people among whom they live, but is, in some instances, the language of a neighbouring district. Thus, we shall see that the language of the District of Kherī is on the main a form of Eastern Hindī, though it shows signs of shading off into the neighbouring Western Hindī, spoken in Shahjahanpur. But the language spoken by the Thārūs of Kheri is not this form of speech, but closely resembles the Western Hindī spoken in Pilibhit and the Naini Tal Tarāi. Similarly, the Thārūs of Bahraich and Gonda do not talk the Eastern Hindī of those districts, but speak a corrupt form of the Bhojpuri spoken in the neighbouring District of Basti. In fact, so far as I can gather from the specimens of their language, none of the frontier Thārūs speak any form of Eastern Hindī. They either speak the Western language of the Naini Tal Tarāi, or else Bhojpuri or Maithili.

A vocabulary of the Thārū dialect will be found in Hodgson's Essay entitled *Continuation of the Comparative Vocabulary of the Languages of the broken Tribes of Nēpāl*, in the Journal of the Asiatic Society of Bengal, Vol. xxvi, 1857, pp. 317 and ff., which has been reprinted in his *Miscellaneous Essays relating to Indian Subjects*, Vol. i, sec. ii, pt. 2, London, 1880. Judging from the forms of the verb given by him, the particular dialect of Thārū there exemplified is a corrupt Bhojpuri.

With regard to the Thārūs of Purnea, see pp. 86 and ff. The language spoken by the Thārūs of Kheri and the districts to the west will be dealt with in their proper place. Here, I propose to give specimens of the corrupt Bhojpuri spoken by the Thārūs of Champaran, Gorakhpur, Basti, Gonda, and Bahraich.

The following specimens, for which I am indebted to Pandit Rama-ballabh Misra, Assistant Settlement Officer of Champaran, come from that district, and may be taken as examples of the language spoken by the Thārūs of the north of Champaran and Gorakhpur. As the Thārūs have no written character, the specimens are given in the Roman character only.

[No. 62.]

INDO-ARYAN FAMILY.

EASTERN GROUP.

BIHĀRĪ.

BHOJPURĪ DIALECT.

THĀRŪ BROKEN DIALECT.

(DISTRICT CHAMPARAN.)

SPECIMEN I.

(Pandit Rama-ballabh Misra, 1898.)

Ek man^{sē}-ke dui bēṭā rah^{la}ī. Ū-mā^{sē} chhutukā beṭ^{wā}
One man-of two sons were. Them-in-from the-younger son
 kah^{li}a āpan bābā-sē, 'arē bābā, dhan-bīt jaūn barāī, taūn mōr bakh^{rā}
said his-own father-to, 'O father, riches-property which is, that my share
 phāṭ lagāi dē.' Tab ō-kar bābā dhan-bīt chhot^{kah} wā beṭ^{wā}-kē bakh^{rā}
division making give.' Then his father property the-younger son-to share
 bāṭi delia. Bakh^{rā} lēl-par bahut din haīnī bhelaī, tā chhot^{kah} wā
dividing gave. The-share taking-on many days not passed, then the-younger
 beṭ^{wā} āpan dhan bakh^{rā} lē-lē dōsar des^{wā} chali-gēlia. Tab uh^{wā}
son his-own property share taking another country went-away. Then there
 lamēṭai kām kar^{li}a. Tab āpan dhan chhūṭi urāy-delia. Jab chhūṭi
evil deeds he-did. Then his-own fortune all he-squandered. When all
 dhan urāi-delia āpan, tab ū des^{wā}-mā^{sē} khū akāl par^{la}ī.
fortune had-squandered his-own, then that country-in great famine fell.
 Tab ū man^{sawā} barā kaṅgāl bhelia. Tab ū des^{wā}-ke ek man^{sē}-ke
Then that man very indigent became. Then that country-of one man-of
 ghar rahe lag^{li}a. Tab ok^{rā}-kē āpan khet^{wā}-mā^{sē} sūar charāwāi-kē
house to-live he-began. Then him his-own field-in swine to-feed
 paṭhaūlia. Tab jaw^{nē} ṭhōṭhī sūar khāthīn taw^{nē} ṭhōṭhū ṭuri-ke
he-sent. Then what gram swine used-to-eat that-very gram breaking
 man^{sawā} khaia chāhē, āpan peṭ^{wā} bharia chāhē. Ok^{rā}-kē kaw^{nō} man^{sē}
the-man to-eat wished, his-own belly to-fill wished. Him any man
 kathiō nāhī khāi-kē dēthī. Tab ū man^{sawā}-kē hōs bhelaī.
anything not to-eat used-to-give. Then that man-to senses became.
 Tab ū kah^{li}a, 'mōr bābā āpan ghar^{wā}-mā^{sē} bahutē bahutē man^{sē}
Then he said, 'my father his-own house-in many many men
 banihārā lagōsia; khāy-kē baniharani-kē bahutē bahutē rōṭi bhāt
labourers has-employed; to-eat labourers-to much much bread cooked-rice

khiosia. Khāy-ke pēt-sē ub'ri jē, seiā mōi ih'wā
causes-to-eat. Food-of belly-(full)-than is-saved in-as-much-as, yet I here
 bhūkhē maraik bar'hī. Āb ih'wā-sē uṭhi-ke mōhū āpan bābā-ke
by-hunger dying am. Now here-from arising I-too my-own father-of
 laghī jeb'hī. Bābā-sē kah'bahī, "Arē bābā, mōi Bhag'wan'wā-ke
near will-go. The-father-to I-will-say, "O father, I God-of
 kah'nī hai-nō-lel'hī, tōr kah'nī phuni hai-nō-lel'hī. Tōr lagē pāp
saying have-not-taken, thy saying again I-have-not-taken. Thy near sin
 kar'lahī; āb mōi tōr bēṭā kahāwāi jōkar hai-nō-bar'hī. Āb mōrā-kē
I-have-done; now I thy son to-be-called fit I-not-am. Now me
 harohiyā-ke samān rakh'hī." Tab chhoṭ'kah'wā beṭ'wā āpan bap'wā-ke
ploughman-of like keep." Then the-younger son his-own father-of
 lagē jāy lag'lia. Ghar'wā-sē thoriak dūri niaraulia, tab
near to-go began. The-house-from a-little distance he-approached, then
 ō-kar bap'wā dekh'lia chhoṭ'kā beṭ'wā-ke āwaik. Tab ō-kar bābā
his father saw the-younger son-of the-coming. Then his father
 dekh'tē-mān māyā kaīlia. Daguri-ke bhar-ak'wār dhaī-ke, garē
just-as-he-saw-him compassion made. Running full-embrace holding, on-neck
 garē milāi-ke chūme lag'lia. Beṭ'wā āpan bap'wā-sē kah'lia, 'arē
on-neck joining to-kiss began. The-son his-own father-to said, 'O
 bābā, mōi Bhag'wan'wā-ke kah'nī hai-nō-lel'hīā, tōrā-sē pāp kar'lahī,
father, I God-of saying not-have-taken, thee-from sin did,
 āb mōi phuni tōr bēṭā kahāwāi lāyak hai-nō-bar'hī.' Tab ō-kar bap'wā
now I again thy son to-be-called fit I-not-am.' Then his father
 āpan mar'hariā-sē kah'lia, 'arē mar'hariawā, ek'rā-kē sabh-sē ḍaūl
his-own servant-to said, 'O servant, this-one all-of good
 luggā nikāri-ke pahir'wahīā. Ō-kar hath'wā-mā agūthīā gor'wā-mā jūtā
cloth taking-out put-on. His hand-on ring feet-on shoes
 pehar'wahi; āb khaia, piia, sukh karia; kaisē-kī i beṭ'wā
put; now let-us-eat, drink, pleasure let-us-do; because this son
 maral rah'lia, phuni jialia; bhulāil rah'lia, bhēt'lia.' Tab ū
dead was, again alive-became; lost was, is-found.' Then he
 sukh kare lag'lia.
pleasure to-do began.

Ō-kar jēṭ'h'kā beṭ'wā khet'wā-mā rah'lia. Jab ōi ghar'wā-ke nijikihi
His elder son field-in was. When he house-of near
 elia, tab bājā nāch-ke awāj sun'lia. Tab ōi āpan mar'hariawā-kē
came, then music dance-of noise heard. Then he his-own servant-to
 balolia, puchh'lia, 'arē mar'hariawā, i kathī hōkhai?' Tab
he-called, he-asked, 'O servant, this what is-happening?' Then
 mar'hariawā kah'lia, 'tōr bhaewā āil baria, tōr bap'wā ḍaūl ḍaūl
the-servant said, 'thy brother come is, thy father good good

khāe-kē kailē baria; kaisē ki ō chhuṭ^akā beṭ^awā-kē
(preparations)-for-eating done has; because that he the-younger son
 chik^ahan paülē.' Tab ō-kar jeth^akā beṭ^awā khisiailia, ghar^awā bhitar
well found.' Then his elder son grew-angry, the-house into
 jāy-ke manē na parai. Tab ōhī khātir ō-kar bābā bah^arī ailia,
going-of heart-in not chose. Then this-even for his father outside came,
 kahe lag^alia bujhāwāi lag^alia jeth^akā beṭ^awā-kē. Tab jeth^akā
to-say began to-remonstrate began the-elder son-to. Then the-elder
 beṭ^awā āpan. bap^awā-kē jabāb delia, 'Dekhahī, utarā baris tōrā-ke
son his-own father-to answer gave, 'See, so-many years thy
 sēwā kar^alahī, tōr bachan kahu nāhī tar^alahī, tōi mōrā-kē ek
service I-did, thy words ever not I-transgressed, thou me-to one
 khasī-ke chhōkan hai-nō-dēl^ahī. Mōi āpan saṅghatiyā-sē sawakh
goat-of young-one not-gavest. I my-own friends-with merriment
 karat-hī. Bākī, tōr chhot^akah^awā beṭ^awā, tō, paturiyā ke sāg^awā
might-have-made. But, thy younger son, surely, harlots of with
 tōr sajē dhan khōi-delia, tab ōi jas-hī elia tab tōi tas-hī
thy all fortune squandered, then he as-even came then thou so-even
 ḍaūl ḍaūl khāe-kē kaīlia.' Tab ō-kar bap^awā
good good (preparations)-for-food made-hast.' Then his father
 kah^alia, 'arē babuā, tōi, tā, mōr saṅgē barōbarī barahī;
said, 'O son, thou, to-be-sure, me with always art;
 jāun mōr dhan barai taūn dhan sab tōrē hokhai.
what my fortune is that fortune all thine-even is.
 Bākī, khusī karahī, anand karahī-kē chāhai ka-rahā-hī,
But, merriment to-make, joy to-celebrate proper was,
 kāhē-ki tōr i bhaewā maral rah^alia, jī-gēlia;
because-that thy this brother dead was, alive-became;
 bhulāil rah^alia, sē bhetelia.'
lost was, and is-found.'

[No. 63.]

INDO-ARYAN FAMILY.

EASTERN GROUP.

BIHĀRĪ.

BHOJPURĪ DIALECT.

THĀRŪ BROKEN DIALECT.

(DISTRICT CHAMPARAN.)

SPECIMEN II.

A FOLK-TALE.

(Pandit Rama-ballabh Misra, 1898.)

Eurā aw^aniyā rahē barad char^await. Bhāj^ahariyā sab biyā
 One herdsman was bullocks feeding. The-labourers all seedlings
 kṛait. Eurā har^anā baiṭhal rahalia. Euniwā kah^alas, 'tōr
 transplanting. One deer sitting was. The-herdsman said, 'thee
 āgē kathi barāū?' Bhāj^ahariyā kah^alas, 'arē, ke jani kathi hōkhai
 before what is-for-thee?' The-labourers said, 'O, who knows what is
 kathi na. Dēkhahī-tā.' Bhāj^ahariē gelia, har^anā dekh^alia. Tab euniwā
 what not. See.' The-labourers went, a-deer saw. Then the-herdsman
 mār-delia. Bhāj^ahariyā kah^alia, 'arē sasur, tohi kihā-kē
 killed (the-deer). The-labourers said, 'O father-in-law, thou why
 mār-al-hī? Saran-mē āel-rah^alai. Kah-dēwasu mah^atauā-kē aghi.
 hast-killed-(it)? Refuge-into it-come-had. I-will-say the-head-man-of before.
 Dand^abihē. Tōr gunāwan par^alaū.
 He-will-punish (you). On-thee fault fell-for-thee.'

FREE TRANSLATION OF THE FOREGOING.

There was a herdsman tending his bullocks. The farm-labourers¹ were transplanting paddy. There was a deer crouching down. The herdsman said to the labourers 'what is that before you?' They replied, 'Who cares what is before us, and what is not? Go and see for yourself.' However, they went to see what it was and the herdsman killed the deer. Then said the labourers, 'O foul-one, why have you killed it? It had taken refuge with us. We shall tell the headman, and he will punish you. A great shame has fallen on you.'

The two following specimens of Thārū Bhojpurī come from the District of Gonda, and may be taken as specimens of the Thārū language of that District, as well as of that of the adjoining District of Basti. They are admirably idiomatic versions, and well illustrate the peculiar idioms of the tribe. The first is a translation of the Parable of the Prodigal Son, and the second a little song.

¹ A bhāj^ahariyā is a man who gives his labour in exchange for mutual obligation, such as the loan of a pair of bullocks.

[No. 64.]

INDO-ARYAN FAMILY.

EASTERN GROUP,

BIHARĪ.

BHOJPURĪ DIALECT.

THĀRŪ BROKEN DIALECT,

(DISTRICT GONDA.)

SPECIMEN I.

(Pandit Janardan Joshee, 1898.)

Ek manai-kē dū-ṭhau laurā bāṭel. Chhot^akā kah^alis ki,
 One man-of two sons were. The-younger said that,
 ‘bāpū rē, mōr bakh^arā bāṭ dē. Ab nāhī nib^ahī.’
 ‘father O, my share dividing give. Now not it-will-suffice (under
 present arrangements).’ Then share dividing he-gave. A-few days the-younger
 laurā batōril ghar dwār sab jōr-ke bah-gail. Rupaiyā
 son together house door all collecting flowed-(went)-away. The-rupees
 paīsā jawan sasur paīs-rahāl, tawan jāy-ke nak^aṭi-mā
 pice which the-low-fellow had-got, that going evil-conduct-in
 urāy-dih^alis. Rupaiyā paīsā nāin rahil. Parāē dēs
 he-squandered. Rupees pice not remained. Foreign country-(in)
 sukkhā paril. Tab sasur bhukkhan muat rahē. Tab sasur
 famine fell. Then the-low-fellow of-hunger dying was. Then the-low-fellow
 har^awāhī jōte lāgil, sūar charāwāi lāgil, aur uk^arē-mā
 ploughing to-plough began, swine to-feed began, and heart-in
 kah^alis ki, ‘chaiā pēt-bhar khāū.’ Kahū māgai
 said that, ‘pork belly-full let-(me)-eat.’ Anywhere he-asked
 paibai-nā-karai. Jab chetaīl ki, ‘mōr bhuṛ^awā-ke kamāhī-mā
 he-used-not-to-get. When he-remembered that, ‘my old-one-of earnings-in
 manai khāy jāt āṭē, bur-chōdi māi bhūkhan marat āṭū.
 men eating going are, the-foul-one I by-hunger dying am.
 Jāit āṭū bāpū lagē. Bāpū-sē kah^ayū ki, “bāpū rē,
 Going I-am the-father near. The-father-to I-will-say that, “father O,
 mōhī-sē kasūr bhail, twār put^awā banē lāyak nāī hū. Jas
 me-by fault has-occurred, thy son to-become fit not I-am. As
 āūr kam^awaiyā āṭē, mōhū-kā rākh-lē.” Ap^anē bāpū pās ram-gail.
 other earners are, me-too keep.” His-own father near he-went-away.

Jab bāpū pās pahūchil bāpū-kē mōb lāgil. Daur-ke
When the-father near he-approached the-father pity seized. Running
 pakar-lihis āūr mile lāgil. Rōwāi lāgil bur-chōdi. Laurā
he-caught(-him) and to-embrace began. To-cry began the-foul-one. The-boy
 kahil, 'mō-sē kasūr bhaīl.' Bāpū ṭahaluan-sē kah^{lis}, 'bhaīā rē,
said, 'me-by fault has-occurred.' The-father servants-to said, 'brothers O,
 lūgā dē-dār. Āgochhā wāgochhā pahir-lē. Mūdari bāth-mā āūr gōrē-mā
cloth give-away. Kerchief etc. put-on. Ring hand-on and feet-on
 pan^{hi} pahir-lē. Khusi manāil bātē, ki mōr laurā muat, jiat āil.
shoes put. Joy celebrated is, that my son dying, living came.'
 Bahur khusi kar^{le} lāgil.
Again merriment to-make they-began.

Āūr bar^{kā} laurā khētē rahil. Jab gharē āil, gāwe
And the-elder son field-in was. When house-to he-came, singing
 nāche sunil. Tab ek ṭahaluā-sē pūchhis ki, 'āj kā
dancing he-heard. Then one servant-to he-asked that, 'to-day what
 gharē bātē rē, ki barā gaunāi hōitā?' Tab ṭahaluā
house-in is O, that great singing is-going-on?' Then the-servant
 kah^{lis} ki, 'bhaīwā āil āūr tohār bāpū khiwāit piāitā,
said that, 'brother came and thy father is-feeding is-causing-to-drink,
 ki laurā milē bātē.' Bar^{kā} laurā bhusiāil ki, 'maī nāī
that the-son found is.' The-elder son grew-angry that, 'I not
 jāū bhit^{rē}.' Bāpū bah^{rē} āil manāil. Laurā
will-go inside.' The-father outside came (and) appeased-(him). The-son
 bāp-sē kah^{lis} ki, 'maī tōrē ag^{wā} rah^{lū}; ki jaun kahat
father-to said that, 'I thee before lived; that which saying
 rah^{lis}, taun karat rahilū. Kabbaū ek-ṭhē paṭh^{rū} nāī dihlē
thou-wast, that doing I-was. Ever-even one-even kid not thou-gavest
 ki maī ap^{nē} gōchā-sē khusi kar^{nū}. Āūr jab twār
that I my-own friends-with merriment might-be-made. And when thy
 i laurā āil, ū twār rupaiyā paīsā jawan rah^{lis} tawan bērin-kā
this son came, he thy rupees pice which was that harlots-to
 dē-ghālis; tū uh-kē tār barā mōh karat āṭā.' Bāp kah^{lis},
gave-away; thou him for great love doing art.' The-father said,
 'arē bhaiyā, tū mōrē ṭhīnā rah^{lis}, jawan kuchh jōril-pailil
'O brother,¹ thou me near livedst, what ever was-got-(by-fate)
 khailis kamailis. Jō-kuchh bātē, toh^{rē} hōil. Bara khusi
thou-atest(-and) didst-earn. Whatever is, thine-very is. Great joy
 karat chāhil, ki twār bhaiwā muat jiat āil.
to-be-done ought, that thy brother dying living came.'

¹ This is the regular term by which a Thārū addresses his son.

INDO-ARYAN FAMILY.

EASTERN GROUP.

BIHARĪ.

BHOJPURĪ DIALECT.

THĀRŪ BROKEN DIALECT.

(DISTRICT GONDA.)

SPECIMEN II.

(Pandit Janardan Joshee, 1898.)

Rāmā o Lachhiman chal^anē shikār.*Rām and Lakshman started to-hunt.*Bel^awaṭ hath^anī dārē palān.*Belwaṭ female-elephant-on was-put cot.*Hath^anī palānē as^anī-bas^anī gir^alē.*The-female-elephant ran-away the-howdah-etcetera fell-down.*Rām tā lag^alē piyās.*Rām indeed was-seized-by thirst.*

Erī erī bahinī, kūiā-panihariā, bundā ek, bahinī, paniyā piāu.

*O O sister, well-water-drawer, drop one, sister, water make-(me)-drink.*Sōnē kerī jhariā, rup^anē kerī ṭōṭī, jehi bhari lāwai, rē, Gāṅgā-jal-pānī.
*Gold of gugglet, silver of spout, which filling she-brings, O, Ganges-water.*Jō tōhi Rāmā Hari jatiyā nā puchh^athē, ham^arē bāp Śatal*If thee Rām God caste (expletive) asked, my father Śatal**Singh rāj.**Singh king.*

FREE TRANSLATION OF THE FOREGOING.

Rāma and Lakshmaṇa went forth to hunt. On Belwaṭ, the she-elephant, was placed the riding-seat, but (excited by the chase) the elephant ran away, and the howdah and all its fittings fell from her back.

Rāma felt thirsty. 'O sister,' said he, 'thou who drawest water from the well, give me one drop of water, sister, to drink.' A gugglet of gold, with a silver spout, did she bring, all full of Ganges water. (Then said she to herself), 'if the divine Rāma had asked my caste, I should have told him that my father was Rājā Śatal Singh.'

The last specimen of the Thārū dialect comes from the District of Bahraich. Here and there, words such as *rahis* and *kahis* show the influence of the Eastern Hindi spoken by the other inhabitants of the district, but in the main the language is Bhojpurī.

[No. 66.]

INDO-ARYAN FAMILY.

EASTERN GROUP.

BIHARĪ.

BHOJPURĪ DIALECT.

THĀRŪ BROKEN DIALECT.

(DISTRICT BAHRAICH.)

(Munshī Rāj Bahadur, 1898.)

Ek manaĩ dū chhāwā rahis. Duinō-mā chhoṭ^akawā kahis ki, 'bābā rē, mōr
One man-of two sons were. Both-in the-younger said that, 'father O, my
 hīsā bāṭ dē.' Bābā bāṭ dihal. Hali bhaĩl
share dividing give.' The-father dividing gave. Short-time had-passed
 bāṭhā-baṭṭ^ahā chhoṭ^akawā chhāwā āpan bāṭhā lāi-kāi chal-gal aurē muluk.
(after-) division the-younger son his-own share taking went-away (to)-another land.
 Āūr paturiyā-bāji kailas, dhan-daulat luṭā-dal^alas aū sakor āg^alas. Ui
And wenching did, fortune squandered and all was-spent. That
 muluk-mā sukkhā par-gaĩl, aū ū bhukkhan mao lāg. Tabbai ui
country-in famine fell, and he from-hunger to-die began. Then-even. that
 muluk ek manaĩ basal-rahil. Otṭhin ū gainū. Ū sūri charāwāi khet^awā-mā
country one man lived. There he went. He swine to-feed fields-in
 paṭhā-deh^alas. Ū āpan man-sē kahit, 'ihē khar-pat^awār jaūn sūri khāit
sent-away. He his-own mind-to was-saying, 'this dry-grass which swine eating
 bā, taūnē khāt pēt bhar-lētō.' Kaūnō nā kachhū dihal. Tan
are, that-very eating belly may-I-fill.' Any-body not any-thing gave. Then
 chēt-kailas, kaha lāgal, 'ham^arē bābā-kē manaĩ-tanaĩ rakh-rakh^alas;
he-remembered, to-say he-began, 'my father-to servants-etcetera are-employed;
 sab-kar nik baṭi sāp. Mah bhūkhē mūtāṭū. Ab mah
all-of good is food-supply. I from-hunger am-dying. Now I
 ghūm-ghumā āpan bābā ṭhin jaithō. Ō-sē kahyō ki, "hē
having-wandered-about my-own father near going-am. Him-to I-will-say that, "O
 bābā, mah pāpī ṭhahar^anō. Mah-sē chūk hō-gal. Mah
father, I sinner have-been-proved. Me-by guiltiness has-come-to-pass. I
 kachhō lāik nē hō, ki tōr chhāwā rahō. Ek kamoĩā
any-thing-for fit not am, that thy son I-may-remain. One day-labourer
 na rākh, mohĩ rākh." Tō i sam^ajhanō āpan bābā ṭhin aitō.
do-not keep, (but)-me keep." Then this I-understood my-own father near I-came.'
 Ab-hī ū barā dūr hā, ō-he dēkh bābā sōg lag^alas.
Now-even he very far-off was, him seeing (by)-the-father compassion was-felt.

Daur-kāi sēnā-lagal. Chhāwā kah^alas ki, 'hē bābā, rē, mah pāpī
Running he-embraced-(him). The-son said that, 'O father, O, I sinner
 tahar^anō. Mah-sē chūk hō-gal. Mah kachhō lāik nē hō,
have-been-proved. Me-by guiltiness has-come-to-pass. I any-thing fit not am,
 ki tōr chhāwā rahō.' Bābā kah^alas kamoīā-nō, 'chumur chumur
that thy son I-may-remain.' The-father said servants-to, 'good good
 lūgā lē-āinō, ihē orāh^anō, pah^arāh^anō; ihē mūdārī āguri-mā ghailā dēō,
cloth bring, this-one wrap, put-on; this-one-to ring finger-on putting give,
 aū pan^ahi goarā-mā ghailā dēō. Ihē khaibī, mahū khāō, piō,
and shoes feet-on putting give. This-one will-eat, I will-eat, will-drink,
 khusī kar^anō; ki mōr chhāwā maral rahē ab-lē jial āil; herāil
merriment I-will-make; that my son dead had-been now alive came; lost
 rahē, ab-lē painō.' Sab-ke jui khusī hoilāh.
had-been, now I-have-found-(him). All-of heart glad began-to-be.

Bar^akawā laūrā khet^awan hā. Jō ghar lagehā gail, nāchat gāib
The-elder son fields-in was. As house near he-went, dancing singing
 sunnānō. Kamoīā goh^arāwal, 'eh kā kar^atātō?' Ū kah^alas, 'tōr bhaīwa
he-heard. A-servant he-called, 'this what is-being-done?' He said, 'thy brother
 ā-rahālas. Tōr bābā khaile pīlā nāch kar^atāta, ki ū nika nika āil.'
come-is. Thy father eating drinking dancing doing-is, that he well well came.'
 Ohē ris lāgal. Kah lāgal, 'mah ghar-mā nāhī jāibō.' Bap^awā duārō
To-him anger was-felt. To-say began, 'I house-in not will-go.' The-father door-to
 āil. Kah lāgal aū phus^alāil, 'ris jin karū.' Tō ū āpan
came. To-say he-began and propitiated-(him), 'anger do-not do.' Then he his-own
 bābā-sē kahil, 'hēr-rarē! mah at^arah baras toār dhandhā kar^anō, hāth
father-to said, 'look-here! I so-many years thy work did, (thy)-hands
 dab^anō, goār dab^anō; kabbō toār bātan char^achā nē kinhō; kabbō
I-shampooed, feet I-shampooed; ever-even thy words-(of) criticism not I-did; ever-even
 mōhe chhag^ari-k bachchā nahī dihlē, ki sāghutin khusī kar^a-
me-to goat-of young-one not thou-gavest, that friends-(with) merriment I-might-
 tō. Aū jab toār ihō chhāwā āil, jāun toār dhan paturīā-bājī-mā
have-made. And when thy this son is-came, who thy fortune wenching-in
 urā-deh^alas, taī mān-mar^ajāt kar^atātē.' Tō ū kahil, 'hē chhāwā, taī
squandered, thou feasting-in-his-honour art-doing.' Then he said, 'O son, thou
 sab din mōr ṭhin rahalē. Jāun mōr bāt taūn tōr bāt. Khusiālī
all days me near livest. What-(is) my word that-(is) thy word. Merriment
 kara-ga rahē. Tobār bhaiwā maral rahē, ab jial āil; herāil rahē, ab
to-be-done was. Thy brother dead was, now alive came; lost was, now
 milal.'
found-(is).'

STANDARD LIST OF BIHĀRĪ WORDS AND SENTENCES.

These lists have been prepared independently of the translations of the Parable of the Prodigal Son in the corresponding dialects. Variations of spelling will, therefore, be observed. These have been deliberately left untouched, as they illustrate the pronunciation in doubtful cases.

SPECIMENS IN THE

English.	Maithili (Darbhanga Brāhmins).	Chhikā- <i>chhikā</i> (Bhagalpur).	Magahi (Gayā).
1. One . . .	Ēk . . .	Ēk . . .	Ēk . . .
2. Two . . .	Dā . . .	Dui . . .	Dā . . .
3. Three . . .	Tin ⁱ . . .	Tin . . .	Tin . . .
4. Four . . .	Chār ⁱ . . .	Chāir . . .	Chār . . .
5. Five . . .	Pāch . . .	Pāch . . .	Pāch . . .
6. Six . . .	Chhao . . .	Chhau . . .	Chhau . . .
7. Seven . . .	Sāt . . .	Sāt . . .	Sāt . . .
8. Eight . . .	Āṭh . . .	Aṭh . . .	Āṭh . . .
9. Nine . . .	Nao . . .	Nau . . .	Nau . . .
10. Ten . . .	Das . . .	Das . . .	Das . . .
11. Twenty . . .	Bis . . .	Bis . . .	Bis . . .
12. Fifty . . .	Pachās . . .	Pachās . . .	Pachās . . .
13. Hundred . . .	Sai . . .	Sai . . .	Sau . . .
14. I . . .	Ham . . .	Hamē . . .	Ham . . .
15. Of me . . .	Hamar, hamār . . .	Hamar, ham ^a ra . . .	Mōrā, hammar, ham ^a rā . . .
16. Mine . . .	Hamar, hamār . . .	Hamar, ham ^a ra . . .	Mōr, hammar; ham ^a rā . . .
17. We . . .	Ham ^a rā lok ^a ni . . .	Ham ^a rā ār, ham ^a rā sabh . . .	Ham ^a ni, ham-sab, ham lōg, ham ^a ranhi, ham ^a nhi . . .
18. Of us . . .	Ham ^a rā sab ^a hik; ham ^a rā lok ^a nik . . .	Ham ^a rā ārak . . .	Ham ^a ni-ke, hām-sab-ke, ham-lōg-ke . . .
19. Our . . .	Ham ^a rā sab ^a hik; ham ^a rā lok ^a nik . . .	Ham ^a rā ārak . . .	<i>Ditto.</i> . . .
20. Thou . . .	Tō, ahā, ap ^a ne . . .	Tō . . .	Tū, tē . . .
21. Of thee . . .	Tōhar, tohār, ahāk, ap ^a nek . . .	Tōhar, toh ^a ra, tōr . . .	Tōrā-ke, tohar, tōr . . .
22. Thine . . .	Tōhar, tohār, ahāk, ap ^a nek . . .	Tōhar, toh ^a ra, tōr . . .	Tōhar, tōr . . .
23. You . . .	Toh ^a rā lok ^a ni, ahā lok ^a ni, ap ^a ne lok ^a ni . . .	Tōrā ār, etc. . . .	Āp, ap ^a ne, tō, toh ^a ni . . .
24. Of you . . .	Toh ^a rā lok ^a nik, etc. . . .	Tōrā ārak . . .	Āp-ke, ap ^a ne-ke, toh ^a ranhi-ke, toh ^a ni-ke . . .
25. Your . . .	Toh ^a rā lok ^a nik, etc. . . .	Tōrā ārak . . .	Āp ^a ne-ke, apan, toh ^a ranhi-ke, toh ^a ni-ke . . .

Kuṛmālī (Manbhum).	Pāṣṣ Parganiā* (Ranchi).	Bhojpurī (Shahabad).
Ek-ṭā	Ēk	Ē-gō
Du-ṭā	Dui, dū	Dū-gō
Tin-ṭā	Tin	Tin-gō
Chār-ṭā	Chār	Chār-gō
Pāṣṣ-ṭā	Pāṣṣ	Pāṣṣ-gō
Chha-ṭā	Chha	Chhau-gō
Sāt-ṭā	Sāt	Sāt-gō
Aṭ-ṭā	Āṭh	Āṭh-gō
La-ṭā	Na	Nau-gō
Das-ṭā	Das	Das-gō
Bis-ṭā	Bis	Bis-gō
Pāṣṣās-ṭā	Pāṣṣās	Pāṣṣās-gō
Sa	Sa	Sau-gō
Hāmi	Maĩ	Ham
Hāmar	Mōr	Mōr, hamār
Hāmar	Mōr	Mōr, hamār
Hāmnī	Hām*rē	Ham*ni-kā, ham*nin-kā
Hāmra-kar	Hām*rē, hām*rē-kēr	Ham*ni-ke
Hāmra-kar	Hām*rē, hām*rē-kēr	Ham*ni-ke
Tū	Taĩ	Tū
Tohar	Tōr	Tōr, tobār
Tohar	Tōr	Tōr, tobār
Tohni	Taĩ, toh*rē	Tū-lōg, toh*ni-kā
Tohra-kar	Toh*rē-kēr	Toh*ni-ke
Tohra-kar	Toh*rē-kēr	Toh*ni-ke

* This is Nagpurī rather than Pāṣṣ Parganiā. *Vide* remarks on page 167 *ante*.
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Bhojpuri (North Centre of Saran).	Sarwariā (Basti).	Western Bhojpuri (Jaunpur).
Ēk	Ēk	Ēk
Dū, dui	Dō	Dui
Tin	Tin	Tin
Chār	Chār	Chāri
Pāch	Pāch	Pāch
Chhaw	Chha	Chha
Sāt	Sāt	Sāt
Āṭh	Āṭh	Āṭh
Naw	Nau	Nau
Das	Das	Das
Bis	Bis	Bis
Pachās	Pachās	Pachās
Sau, sai	Sau	Sau
Ham	Maĩ	Ham
Hamār	Mōr	Hamār
Hamār	Mōr	Hamār
Ham*ni	Ham*rē	Ham
Ham*ni-ke	Haman-kāĩ	Ham*rē sab-kāĩ
Ham*ni-ke	Haman-kāĩ	Ham*rē sab-kāĩ
Tē	Taĩ, tū	Tũ
Tōr	Tōr	Tōr
Tōr	Tōr	Tōr
Tũ	Tũ	Tohan lōgan, tũ
Toh*rā-ke, tohār	Tohār	Toh*rē-lōgan-kāĩ
Toh*rā-ke, tohār	Tohār	Toh*rē-lōgan-kāĩ

BIHĀRĪ LANGUAGE.

Nagpuriā (Ranchi).	Madhēsi (Champaran).	Thārū (Champaran).	English.
Ēk	Ēk	Ēk	1. One.
Dui	Dū	Dui	2. Two.
Tin	Tin	Tin	3. Three.
Chāir	Chār	Chār	4. Four.
Pāch	Pāch	Pāch	5. Five.
Chhaw	Chhaw	Chhā	6. Six.
Sāth	Sāt	Sāt	7. Seven.
Āth	Āth	Āth	8. Eight.
Nāo	Naw	Nau	9. Nine.
Das	Das	Das	10. Ten.
Bis	Bis	Bis	11. Twenty.
Pachās	Pachās	Pachās	12. Fifty.
Sai	Sai	Sau	13. Hundred.
Mōē	Ham	Moi, moē	14. I.
Mōr	Hamār, hamar	Mōr	15. Of me.
Mōr	Hamār, hamar	Mōr	16. Mine.
Ham*rē-man	Ham*ni	Ham*rā sab, moē	17. We.
Ham*rē-kēr	Ham*ni-ke	Ham*rā sab-ke	18. Of us.
Ham*rē-kēr	Ham*ni-ke	Ham*rā sab-ke	19. Our.
Toē	Tē, tū	Tai; toē	20. Thou.
Tōr, tōhar	Tōr	Tōr	21. Of thee.
Tōr, tōhar	Tōr	Tōr	22. Thine.
Toh*rē-man	Tū	Tū; toē	23. You.
Toh*rē-kēr	Tohār, tōhar	Toh*rā-ke, tōrā	24. Of you.
Toh*rē-kēr	Tohār, tōhar	Toh*rā-ke, tōrā	25. Your.

English.	Maithili (Darbhanga Brāhmaṇs).	Chhikā-chhikī (Bhagalpur).	Magahi (Gayā).
26. He . . .	Ō, sē . . .	Ū . . .	Ū . . .
27. Of him . . .	Ō-kar, ta-kar . . .	Ok*ra . . .	Un-kar, ō-kar . . .
28. His . . .	Ō-kar, ta-kar . . .	Ok*ra . . .	Un-kar, ō-kar . . .
29. They . . .	Ō lok*ni, hun*kā lok*ni . . .	Ū sabh, etc. . .	Un*khani, un*hani, ū-sab, ū-lōg.
30. Of them . . .	Hunak . . .	Hun*kā sabhak . . .	Un*khani-ke, un*hani-ke, ū-sab-ke, ū-lōg-ke.
31. Their . . .	Hunak . . .	Hun*kā sabhak . . .	<i>Diṭto</i> . . .
32. Hand . . .	Tar*ba, hāth . . .	Hāth . . .	Hāth . . .
33. Foot . . .	Tabā . . .	Pair . . .	Pāō, pair, gōr . . .
34. Nose . . .	Nāk . . .	Nāk . . .	Nāk . . .
35. Eye . . .	Ākh ⁱ . . .	Āikh . . .	Akh . . .
36. Mouth . . .	Mukh, muh . . .	Muh . . .	Mūh . . .
37. Tooth . . .	Dant, dāt . . .	Dāt . . .	Dāt . . .
38. Ear . . .	Karn, kār . . .	Kār . . .	Kār . . .
39. Hair . . .	Kēs . . .	Kēs . . .	Bār, rōā, kēs . . .
40. Head . . .	Sir, māth . . .	Māth . . .	Māthā, mūh . . .
41. Tongue . . .	Jihwā, jibh . . .	Ji . . .	Jibh . . .
42. Belly . . .	Pēt . . .	Pēt . . .	Pēt . . .
43. Back . . .	Piṭh ⁱ . . .	Piṭh . . .	Piṭh . . .
44. Iron . . .	Lōh . . .	Lōh . . .	Lōhā . . .
45. Gold . . .	Subarn, sōn . . .	Sōn . . .	Sōnā, kañchan . . .
46. Silver . . .	Chāni, rūp . . .	Rūp, chāni . . .	Chādi, rūpā . . .
47. Father . . .	Pitā, bāp . . .	Bāp . . .	Bāp, bābū-jī, bapā . . .
48. Mother . . .	Mātā, mae . . .	Māi, mai . . .	Māi, maīā, mae . . .
49. Brother . . .	Bhrātā, bhāe . . .	Bhāi, bhai . . .	Bhāi, bhāiyā, bhāiwā . . .
50. Sister . . .	Bhagini, bahin ⁱ . . .	Bahin . . .	Bahin, didi, maīyā, māi . . .
51. Man . . .	Manukhya, jan . . .	Manush, log . . .	Ad*mi, manukh, jan, mard . . .
52. Woman . . .	Strī . . .	Strī, maugi, jhot*hā . . .	Aurat, meh*rārū, jani, jani-auri . . .

Koṛmālī (Manbhum).	Pāch Parganiā (Ranchi).	Bhojpurī (Shahabad).
Ūo	Ū	Ū
Tē-kar	Ō-kar, a-kar	Ō-kar
Tē-kar	Ō-kar, a-kar	Ō-kar
Ūo-sab	Ū-sab, ū-man	Unh ^a ni-kā, ū-sab, okani-kā .
Ūo-sab-kar	Ō-man-kēr	Un-kar, unh ^a ni-ke
Ūo-sab-kar	Ō-man-kēr	Un-kar, unh ^a ni-ke
Hāth	Hāth	Hāth
Gartār	Gōr	Pāw, gōr
Nāk	Nāk	Nāk
Chakh	Ākh	Ākh
Muh, b ^h āt	Mūh	Mūh
Dāt	Dāt	Dāt
Kān	Kān	Kān
Chul	Chūhar	Bār
Mur	Mūr	Māth, kapār
Jibh	Jibh	Jibh
Pēt	Pēt	Pēt
Piṭh	Piṭh	Piṭh
Luhā	Lohā	Lohā
Sanā	Sonā	Sonā
Chādi	Rūpā	Chādi
Bāp	Bāp, bābā	Bāp, bābū
Māi	Mā	Māi, mah ^a tāri, iyā
Bhāi	Bhāi	Bhāi, bhaiyā
Bahin	Bahin	Bahin, bahini, didi
Mānush	Ad ^a mi	Ad ^a mi
Mēyā-lak, mehrār	Meh ^a rārū	Maugī, meh ^a rārū

Bhojpuri (North Centre of Saran).	Sarwariā (Basti).	Western Bhojpuri (Jaunpur).
Ū	Ū	Ū
Un-kar	Ō-kar	Ō-kar
Un-kar	Ō-kar	Ō-kar
Ū-lōg or un	Unh*nē	Ū-lōg
Ū-lōg-ke	Un-kar	Un-kar sab-kāi
Ū-lōg-ke	Un-kar	Un-kar sab-kāi
Hāth	Hāth, pakhurā	Hāth
Gōr	Gōr	Gōr
Nāk	Nāk, nakurā	Nekurā
Akh	Ākh	Ākhi
Mūh	Mūh	Mūh
Dāt	Dāt	Dāt
Kān	Kān	Kān
Bār, kēs	Bār	Bār
Māth, kapār	Mūr, kapār	Kapār
Jibh	Jibh	Jibhi
Pēt	Pēt	Pēt
Piṭh	Piṭh	Piṭhi
Lōhā	Lōh	Lōh
Sōnā	Sōnā	Sōnā
Chānī, chādi	Chānī	Chānī
Bap*si, bāp, pitā	Bāp	Bāp, bābū, kakā, dadā
Māi	Mah*tārī	Māi, mah*tārī
Bhāi	Bhāi	Bhāi
Bahin	Bahin	Bahini
Marad	Manai	Ad*mī
Meh*rārū	Meh*rārū	Meh*rārū

Nagpuriā (Ranchi).	Madhēsi (Champaran).	Thārū (Champaran).	English.
Ū	Ū	Ū, unhī	26. He.
Ū-kar	Un-kar, ō-kar	Ō-kar	27. Of him.
Ū-kar	Un-kar, ō-kar	Ō-kar	28. His.
Ū-man	Ū-sabh, ū-lōg	Ū, un	29. They.
Ū-man-kēr	Unhan-ke	Ō-kar	30. Of them.
Ū-man-kēr	Unhan-ke	Ō-kar	31. Their.
Hāth	Hāth	Hāth	32. Hand.
Gōṛ	Gōṛ	Gōṛ	33. Foot.
Nākh	Nāk	Nāk	34. Nose.
Aīkh	Ākh	Ākhi	35. Eye.
Mūh	Mūh	Mūh	36. Mouth.
Dāt	Dāt	Dāt	37. Tooth.
Kān	Kān	Kān	38. Ear.
Kēs	Kēs, bār	Kēs	39. Hair.
Mūṛ	Mūṛ	Mūṛ	40. Head.
Jibh	Jibh	Jibhi	41. Tongue.
Odar, pēt	Pēt	Pēt	42. Belly.
Piṭh	Piṭh	Piṭhi	43. Back.
Lōhā	Lōhā	Lōh	44. Iron.
Sonā	Sonā	Sonā	45. Gold.
Rūpā	Chāni	Rūpā	46. Silver.
Bāp	Bāp	Bābā	47. Father.
Māy, āyō	Mahātāri	Daīyō	48. Mother.
Bhāi	Bhāi	Dādā	49. Brother.
Bahin	Bahin	Dādi	50. Sister.
Ad*mi	Ad*mi	Mānisē	51. Man.
Jani	Meh*rārū	Jani	52. Woman.

English.	Maithilī (Darbhanga Brāhmaṇs).	Chhikā-chhikī (Bhagalpur).	Magahī (Gayā).
53. Wife . . .	Strī ; patnī ; bahū . . .	Bahū, dērāk lōg . . .	Jōru, māug, maugī, kanaīyā, ghar-ke lōg.
54. Child . . .	Nēnā, bachchā . . .	Santān, bed ^a rā, nēnā . . .	Lar ^a kā ; bachchā . . .
55. Son . . .	Putra . . .	Bēṭā . . .	Bēṭā, lar ^a kā, pūt, chēgā, but ^a rū.
56. Daughter . . .	Putrī, kanyā . . .	Bēṭī . . .	Bēṭī ; lar ^a kī, dbiā . . .
57. Slave . . .	Bahiā . . .	Bahiā, naphar . . .	Gulām . . .
58. Cultivator . . .	Gṛibast . . .	Gir ^a hath . . .	Gir ^a hast, kasht-kār, kisān . . .
59. Shepherd . . .	Bheṛihar . . .	Garēri . . .	Garēri . . .
60. God . . .	Parmēswar . . .	Bhag ^a wān, Issar . . .	Bhag ^a wān; Nārāen ; Īshwar ; Par ^a mēsar.
61. Devil . . .	Saitān . . .	Bhūt, parēt . . .	Shaitān . . .
62. Sun . . .	Sūrya . . .	Sūrj . . .	Śūraj, ṭhākur . . .
63. Moon . . .	Chandramā . . .	Chān, chād, chanar ^a mā . . .	Chād, chandarmā . . .
64. Star . . .	Tārā . . .	Tārā . . .	Sitārā ; tārā, tarēgan . . .
65. Fire . . .	Agnī, āgī . . .	Āgi . . .	Āg . . .
66. Water . . .	Jal, pāni . . .	Pāni . . .	Pāni, jal . . .
67. House . . .	Gṛih, ghar . . .	Ghar . . .	Ghar, gir ^a hī, makān . . .
68. Horse . . .	Ghōṛ . . .	Ghōṛā . . .	Ghōṛā . . .
69. Cow . . .	Gā, gāy . . .	Gāy . . .	Gāy, gan, gaiyā . . .
70. Dog . . .	Kukur . . .	Kukur . . .	Kuttā, kukur . . .
71. Cat . . .	Bilāṛī . . .	Bilāri, bilāi . . .	Billi, bilāi, bilaiyā . . .
72. Cock . . .	Mur ^a gā . . .	Mur ^a gā . . .	Mur ^a gā . . .
73. Duck . . .	Battak . . .	Batak . . .	Batak, bakat, bat . . .
74. Ass . . .	Gardabh, gad ^a hā . . .	Gadhā . . .	Gad ^a hā . . .
75. Camel . . .	Uṭ . . .	Ūṭ . . .	Ūṭ . . .
76. Bird . . .	Pakshī, chaṭak, chirai . . .	Charai, chirai, pachchhi . . .	Chiriyā, chiriyā, chirai, chirai.
77. Go . . .	Jā, jāh . . .	Jāu . . .	Jō, jāo, jā . . .
78. Eat . . .	Khā . . .	Khāu . . .	Khō, khāo, khā . . .
79. Sit . . .	Bais . . .	Baisū . . .	Baiṭhō . . .

Kuṛmāli (Manbbum).	Pāch Parganiā (Ranchi).	Phojpurī (Shahabad).
Meyā	Janī	Mēhar, maugī
Chhā	Chhuwā	Larikā, chhaurā, chhaur
Bēṭā-chhā	Bēṭā-chhuwā	Bēṭā, pūt, chhok*ṛā
Biṭī-chhā	Bēṭī-chhuwā	Bēṭī, chhok*ri
Munish	Kinal ad*mi	Gulām, gulammā, naphar
Āidhar, kisbān	Chāshā	Kisān, gir*hath
Bāgāl	Ḍhāgar	Bherihar, gaṛērī
Ṭhākur	Bhag*wān	Isar
Dāna	Bhūt	Saitān, bhūt, prēt
Sujji	Sūruj	Sūruj
Chāda	Chād	Chandar*mā, chād
Tārā	Taīr-gan	Jōdhi, tarēgan
Āgun	Āig	Āgi
Pāni	Pāni	Pāni, paniyā
Ghar	Ghar	Ghar
Gharā	Ghōṛā	Ghōṛā, ghor*wā
Gāi	Gāi	Gāy, gaū
Kuttā	Kukur	Kūkur
Bilār, billi	Bilāi	Bilāi
Kūkri	Khukh*ri	Mur*gā
Hās	Kōṛō	Batak
Gādhā	Gādhā	Gad*hā
Ūṭ	Uṭh	Ūṭ
Pākh	Charai	Chirai
Jā	Jāhīng, jāwā, jāu	Jā, jō
Khā	Khāhīng, khāwā, khāu	Khā, khō
Baisā	Basiṅg, baīsā, basu	Baisā, baiṭhā

Bhojpurī (North Centre of Saran).	Sarwariā (Basti).	Western Bhojpurī (Jaunpur).
Meḥar, ghar ⁿⁱ . . .	Parāni, bas ^{hi} . . .	Mēhar, meh ^{rārū} . . .
Larikā, jātak . . .	Larikā . . .	Larikā, gadēlā . . .
Bēṭā . . .	Beṭ ^{wā} . . .	Beṭ ^{wā} . . .
Bēṭi . . .	Larikani . . .	Biṭiyā, bhawāni . . .
Chēr, gulām . . .	Gulām, chākar . . .	Gulām . . .
Gir ^{hast} . . .	Gir ^{hast} . . .	Asāmi . . .
Bheṭihar, bheṭihār . . .	Gaṇeriyā . . .	Gaṇēr . . .
Rām, Bhag ^{wān} , Daib, Par- mēsar.	Bhag ^{wān} . . .	Īsar, Bhag ^{wān} , Rām . . .
Bhūt, saitān . . .	Bhūt, prēt . . .	Bhūt, prē . . .
Sūraj narāyan . . .	Sūraj . . .	Suruj . . .
Chād gosāi; chān gosāi . . .	Chandar ^{mā} . . .	Chanar ^{mā} . . .
Jōnhi, tarengan, tārā . . .	Jōnhi . . .	Tarai . . .
Āg . . .	Āg . . .	Āgi . . .
Pāni . . .	Pāni . . .	Pāni . . .
Ghar . . .	Ghar . . .	Ghar, bakh ^{ri} . . .
Ghōṇā . . .	Ghōṇā . . .	Ghōṇā . . .
Gāy . . .	Gāy . . .	Gāy . . .
Kuttā, pillā . . .	Kukur . . .	Kukur . . .
Bilāi . . .	Bilār . . .	Bilāri . . .
Mur ^{gā} . . .	Mur ^{gā} . . .	Mur ^{gā} . . .
Battak . . .	Battak . . .	Battak . . .
Gad ^{hā} . . .	Gad ^{hā} . . .	Gad ^{hā} . . .
Ūṭ . . .	Ūṭ . . .	Uṭ . . .
Chirai . . .	Chirai . . .	Chirai . . .
Jā . . .	Jā . . .	Jā . . .
Khā . . .	Khā . . .	Khā . . .
Baiṭh . . .	Baiṭh . . .	Baiṭh . . .

Nagpuriā (Ranchi).	Madhēsi (Champaran).	Thārū (Champaran).	English.
Janānā ad'mi . . .	Kabilā, mēhar . . .	Jani . . .	53. Wife.
Chhauā . . .	Lapikā . . .	Chhok'nā, chhok'nī . . .	54. Child.
Bētā . . .	Bētā . . .	Bētā, chhok'nā . . .	55. Son.
Bētī . . .	Bētī . . .	Bētī, chhok'nī . . .	56. Daughter.
Dhāgar . . .	Gulām, ṭah'lū . . .	Nafar . . .	57. Slave.
Kisān . . .	Gir'hast . . .	Gir'hast . . .	58. Cultivator.
Ahīr . . .	Bhēṛihar . . .	Bhēṛi char'waiyā . . .	59. Shepherd.
Bhag'wān . . .	Bhag'wān . . .	Bhag'wān . . .	60. God.
Bhūt . . .	Bhūt . . .	Rākas . . .	61. Devil.
Beir . . .	Sūraj . . .	Beriyā . . .	62. Sun.
Chād . . .	Chandarmā . . .	Jōnbā . . .	63. Moon.
Tarigan . . .	Jōnhi . . .	Tar-gan . . .	64. Star.
Āig . . .	Āg . . .	Āgi . . .	65. Fire.
Pāni . . .	Pāni . . .	Pāni . . .	66. Water.
Ghar . . .	Ghar . . .	Ghar . . .	67. House.
Ghōṛā . . .	Ghōṛā . . .	Ghōṛā . . .	68. Horse.
Gāy . . .	Gāy . . .	Gāi . . .	69. Cow.
Kukur . . .	Kukur . . .	Kukur . . .	70. Dog.
Bilār, bilāo . . .	Bilāi . . .	Bilār . . .	71. Cat.
Mur'gā . . .	Mur'gā . . .	Ch'g'nā . . .	72. Cock.
Gērē . . .	Batak . . .	Hās . . .	73. Duck.
Gad'hā . . .	Gad'hā . . .	Gad'hā . . .	74. Ass.
Ūṭh . . .	Ūṭ . . .	Ūṭ . . .	75. Camel.
Charai . . .	Chirai . . .	Chirai . . .	76. Bird.
Jā . . .	Jā . . .	Jāe . . .	77. Go.
Khā . . .	Khā . . .	Khōē . . .	78. Eat.
Baiṭh . . .	Baiṭh . . .	Beis . . .	79. Sit.

English.	Maithilī (Darbhanga Brāhmaṇs).	Chhikā-chhikī (Bhagalpur).	Magahi (Gayā).
80. Come	Āb	Āū	Āō, āwō, ō, ā
81. Beat	Mār	Mārū	Mārō, mār, pītō, pīt
82. Stand	Thāṛh hō	Thāṛh hōū	Khaṛā rahō, kbaṛā rah, ṭbāṛh rahō.
83. Die	Mar	Marū	Mar jāo ; mū jō
84. Give	Dē	Diū	Dēo, dō, dā
85. Run	Daur	Daurū	Daurō, daur
86. Up	Ūpar	Ūpar	Upar
87. Near	Nikaṭ ; samip ; lag	Lag	Najik ; nagich, niarē, bhiri
88. Down	Nīchā	Hēṭh	Nichē, tarē
89. Far	Dūrasth, dūr	Dūr	Dūr
90. Before	Pūrb	Āgū	Āgē, āgārī, āgu, sām'nē
91. Behind	Paśchāt	Pāchhū	Pichhē, pichhārī
92. Who	Kē	Jē (<i>relative</i>), kē (<i>interrogative</i>).	Kaun, kē
93. What	Kī, kōn	Kī	Kā
94. Why	Kiaik	Kiai, kiaik	Kāhe ; kāhē-lā
95. And	Āor	Āro	Āūr, au
96. But	Parant ^a	Mahaj, mudā	Magar, par, lēkin
97. If	Jadi	Jyō	Agar
98. Yes	Hā	Hā	Hā, jī
99. No	Nahī	Nai	Nahī, nah, nā
100. Alas	Hā, oh	Hāy	Hāē
101. A father	Ēk pitā	Bāp	Bāp
102. Of a father	Kōnō pitā-k	Bāpak	Bāp-ke
103. To a father	Kōnō pitā-kē	Bāp-kai	Bāp-kē
104. From a father	Kōnō pitā-sā	Bāp-sē	Bāp-sē
105. Two fathers	Dū pitā	Dui bāp	Dū bāp
106. Fathers	Pitā lok ^a ni	Bāp sabh	Bāp-log

Kuṛmāli (Manbhūm).	Pāch-Parganā (Ranchi).	Bhojpuri (Shahatad).
Āo	Āiṅg, āwā, āu	Āwā
Piṭā	Mariṅg, mārā, mārū	Mārā; piṭā
Dārāo	Thāṛh hō hiṅg, thāṛh hawā; thāṛh hau.	Khaṛā hōkhā; ūṭhā
Mar	Mariṅg	Mūā, mū jā, marā
Dihā	Dēhiṅg, dēwā	Dā
Dauṛ	Kūdiṅg, kūd	Dauṛā
Ūchā	Ūpar	Ūpar
Pās	Pās	Niarē, nagichē, lagē
Nāma	Hēṭh	Nichē
Dhur	Dhūr	Dūr
Āgē	Āgū	Pahilē, sām*ucē, sōjhē
Pāchhē	Pēchhū	Pichhē, pāchhē
Kē	Kē	Kē, kō, kawan
Ki	Kā	Kā
Kis-kē	Kātēhē	Kāhē
Ār	Āur, ār	Āūr, awar
Kintu	Magar	Bāki
Jadi	Jadi	Jō
Hā	Hō	Hā
Nāi	Nēhī	Nē, nāhī
Hāy	Hāy hāy	Hā, hāy
Bāp	Ēk bābā	Bāp
Bāp-kar	Ēk bāp-kēr	Bāp-ke
Bāp-kē	Ēk bāp-kēr ṭhin	Bāp-kē
Bāp-kar-pās-tē	Ēk bāp-lēk	Bāp-sē
Du-ṭā bāp	Dū bābā	Dū-gō bāp
Bāp-gulā	Bāp-man	Bāpan, bāp-sab

Bhojpuri (North Centre of Saran).	Sarwariā (Bastī).	Western Bhojpuri (Jauipur).
Ā	Ā	Ā
Mār	Mār, piṭ	Mār
Kharā hō	Thāph rah	Thāph hoi jā
Mar	Muā	Mui jā
Dē	Dē	Dē
Daur	Daur	Daur
Ūpar	Ūpar	Ūpar
Nig ^a chā, niarā	Nagich	Niarē, nagichē
Nichē	Nichē	Nichē, hēphē, khālē
Lam ^a har	Lām	Dūri, lāmē
Ag ^a tē	Āgē	Āgē, sām ^a nē
Pāchhē	Pāchhē	Pāchhē
Kē	Kē	Kē, kaun
Kā	Kāw	Kā
Kāhē	Kāhē	Kāhē
Āur	Awar	Awar
Bāki	Lēkin	Haī, mūdā
Jō	Jō	Jau
Hā	Achchhā	Hā- ^h tau
Nā	Nahī	Nāhī
Āh	Pachh ^a tāwā	Hāy, galān
Ēk bāp, bap ^a si	Bāp	Kaunō kakā
Ēk bāp-ke	Bāp-kāi	Kaunō kakā-kāi
Ēk bāp-kē	Bāp-kē lagē	Kaunō kakā-kē
Ēk bāp-sē	Bāp-sē	Kaunō kakā-sē
Dū bāp	Dui bāp	Dui kakā
Bāpan	Bāp lōg	Kaiu kakā

Nagpurī (Ranchi).	Madhēsī (Champaran).	Thārū (Champaran).	English.
Ā	Āī	Āũ	80. Come.
Mār	Mār	Mār	81. Beat.
Thāṛh hō	Kharā hō	Tbāḍhiyō	82. Stand.
Mor	Mar-jā	Mar	83. Die.
Dēw	Dō	Dēu	84. Give.
Daur, kūd	Daur	Dagar	85. Run.
Up ^a rē	Ūpar	Ūpar	86. Up.
Najik	Nagich	Eṭā-hũ	87. Near.
Nichē, tarē	Nichē	Hēth	88. Down.
Dūr	Dūr	Tanāw	89. Far.
Āgū	Sojhē	Sojhi	90. Before.
Pichhū	Pāchhē	Pachhā	91. Behind.
Kē	Kē	Kawan	92. Who.
Kā	Kā	Kathi	93. What.
Kāhē	Kāhē	Kihā	94. Why.
Āūr	Āur	Ākō	95. And.
Magar	Bāki, lēkin	Bāki	96. But.
Holē (<i>enclitic after verb</i>)	Jō, agar	Jō	97. If.
Hōi	Hō, hũ, hā	Hā	98. Yes.
Nāi	Nā, nāhi	Nāhi	99. No.
Hāe, hāy	Āh	Oh	100. Alas.
Bāp	Ēk bāp	Ēk bāp	101. A father.
Bāp-kēr	Ēk bāp-ke	Bābā-ke	102. Of a father.
Bāp-kē	Ēk bāp-kā	Bābā-kē	103. To a father.
Bāp-sē	Ēk bāp-sē	Bābā-ōri	104. From a father.
Dui bāp	Dū bāp	Dugudā bāp	105. Two fathers.
Bāp-man	Bāp	Bābā sab	106. Fathers.

English.	Maithilī (Darbhanga Brāhmaṇs).	Chhikā-chhikī (Bhagalpur).	Magahī (Gayā).
107. Of fathers . . .	Pitā lok*ni-k . . .	Bāp sabhak . . .	Bāp lōg-ke . . .
108. To fathers . . .	Pitā lok*ni-kē . . .	Bāp sabh-kai . . .	Bāp lōg-kē . . .
109. From fathers . . .	Pitā lok*ni-sā . . .	Bāp sabh-sē . . .	Bāp lōg-sē . . .
110. A daughter . . .	Ēk kanyā, kōnō kauyā . . .	Bēṭī . . .	Bēṭī . . .
111. Of a daughter . . .	Kōnō kanyā-k . . .	Bēṭīk . . .	Bēṭī-ke . . .
112. To a daughter . . .	Kōnō kanyā-kē . . .	Bēṭī-kai . . .	Bēṭī-kē . . .
113. From a daughter . . .	Kōnō kanyā-sā . . .	Bēṭī-sē . . .	Bēṭī-sē . . .
114. Two daughters . . .	Dū kanyā . . .	Dui bēṭī . . .	Dū bēṭī ; dū bēṭin . . .
115. Daughters . . .	Kanyā lok*ni . . .	Bēṭī sabh . . .	Bēṭin, bēṭin sab . . .
116. Of daughters . . .	Kanyā-lok*ni-k . . .	Bēṭī sabhak . . .	Bēṭin-ke . . .
117. To daughters . . .	Kanyā lok*ni-kē . . .	Bēṭī sabh-kai . . .	Bēṭin-kē . . .
118. From daughters . . .	Kanyā lok*ni-sā . . .	Bēṭī sabh-sē . . .	Bēṭin-sē . . .
119. A good man . . .	Ēk nik byaktī . . .	Nik lōg . . .	Nēk ad*mi . . .
120. Of a good man . . .	Ēk nik byakti-k . . .	Nik lōgak . . .	Nēk ad*mi-ke . . .
121. To a good man . . .	Ēk nik byaktī-kē . . .	Nik lōg-kai . . .	Nēk ad*mi-kē . . .
122. From a good man . . .	Ēk nik byaktī-sā . . .	Nik lōg-sē . . .	Nēk ad*mi-sē . . .
123. Two good men . . .	Dū nik byaktī lok*ni . . .	Dui nik lōg . . .	Dū nēk ad*mi, dū achchē ad*mi . . .
124. Good men . . .	Nik byaktī lok*ni . . .	Nik lōg sabh . . .	Āchhā lōg . . .
125. Of good men . . .	Nik byaktī lok*ni-k . . .	Nik lōg sabhak . . .	Āchhā lōg-ke . . .
126. To good men . . .	Nik byaktī lok*ni-kē . . .	Nik lōg sabh-kai . . .	Āchhā lōg-kē . . .
127. From good men . . .	Nik byaktī lok*ni-sā . . .	Nik lōg sabh-sē . . .	Āchhā lōg-sē . . .
128. A good woman . . .	Ēk nik stri . . .	Nik maugī . . .	Nēk meh*rārū . . .
129. A bad boy . . .	Ēk adh*lah nēnā . . .	Adh*lah nēnā . . .	Kharāb lap*ka . . .
130. Good woman . . .	Nik stri sabh . . .	Nik maugī sabh . . .	Nēk meh*rārūn . . .
131. A bad girl . . .	Kōnō adh*lahī kanyā . . .	Adh*lah chauṛī . . .	Kharāb lap*ki . . .
132. Good . . .	Uttam . . .	Nik . . .	Āchhā, niman, nēk, bēs, aṭhaṛ, bbalā, barhiā . . .
133. Better . . .	Ati uttam . . .	Bahut nik . . .	Āūr āchhā, beh*tar, barhiā . . .

Kuṛmālī (Manbhum).	Pāch Parganiā (Raichī).	Bhojpurī (Shahabad).
Bāp-gulār . . .	Bāp man-kēr . . .	Bāpan-ko . . .
Bāp-gulā-kē . . .	Bāp-man-kēr-pās . . .	Bāpan-kē . . .
Bāp-gulā-kar-pās-tē . . .	Bāp-man-lēk . . .	Bāpan-sē . . .
Biṭī-ḥhā . . .	Ēk bēṭī . . .	Bēṭī . . .
Biṭī-ḥhā-kar . . .	Ēk bēṭī-kēr . . .	Bēṭī-ke . . .
Biṭī-ḥhā-kē . . .	Ēk bēṭī-kēr-pās . . .	Bēṭī-kē . . .
Biṭī-ḥhā-kar-pās-tē . . .	Ēk bēṭī-lēk . . .	Bēṭī-sē . . .
Du-ṭā biṭī-ḥhā . . .	Dū bēṭī . . .	Dū-gō bēṭin . . .
Biṭī-ḥhā-gulā . . .	Bēṭī-gulā . . .	Bēṭin . . .
Biṭī-ḥhā-gulār . . .	Bēṭī-gulā-kēr . . .	Bēṭin-ke . . .
Biṭī-ḥhā-gulā-kē . . .	Bēṭī-gulā-kēr-ṭhinē . . .	Bēṭin-kē . . .
Biṭī-ḥhā-gulā-kar-pās-tē . . .	Bēṭī-gulā lēk . . .	Bēṭin-sē . . .
Bhālā lak . . .	Ēk bēs ad*mi . . .	Niman ad*mi . . .
Bhālā lakar . . .	Ēk bēs ad*mi-kēr . . .	Niman ad*mi-ke . . .
Bhālā lak-kē . . .	Ēk bēs ad*mi-kēr-ṭhinē . . .	Niman ad*mi-kē . . .
Bhālā lakar-pās-tē . . .	Ēk bēs ad*mi-lēk . . .	Niman ad*mi-sē . . .
Du-ṭā bhālā lak . . .	Dū bēs ad*mi . . .	Dū-gō niman ad*mi . . .
Bhālā lak-gulā . . .	Bēs ad*mi-man . . .	Niman ad*mi . . .
Bhālā lak-sab-kar . . .	Bēs ad*mi-man-kēr . . .	Niman ad*min-ke . . .
Bhālā lak-sab-kē . . .	Bēs ad*mi-man-kēr-ṭhinē . . .	Niman ad*miyan-kē . . .
Bhālā lak-sab-kar-pās-tē . . .	Bēs ad*mi-man-lēk . . .	Niman ad*miyan-sē . . .
Bhālā mēyā-lak . . .	Ēk bēs meh*rārū . . .	Niman meh*rārū . . .
Khārāb ḥhōr . . .	Ēk khārāp ḥhūwā . . .	Bāur larikā . . .
Bhālā mēyā-lak-sab . . .	Bēs meh*rārū-man . . .	Niman meh*rārū . . .
Bad ḥhōrī . . .	Ēk khārāp bēṭī-ḥhūwā . . .	Bāur lariki . . .
Bhālā . . .	Bēs . . .	Niman . . .
Ō-kar-tē bhālā . . .	Lēk bēs (<i>than good</i>) . . .	Bahut niman . . .

Bhojpuri (North Centre of Saran).	Sarwariā (Basti).	Western Bhojpuri (Jaunpur).
Bāpan-ke . . .	Bāp lōgan-kāī . . .	Kaiu kakā-kāī . . .
Bāpan-kē . . .	Bāp lōgan-kē lagē . . .	Kaiu kakā-kē . . .
Bāpan-sē . . .	Bāp lōgan-sē . . .	Kaiu kakā-sē . . .
Ēk bēṭi . . .	Laṛikani . . .	Ēk biṭiyā . . .
Ēk bēṭi-ke . . .	Laṛikani-kāī . . .	Ēk biṭiyā kāī . . .
Ēk bēṭi-kē . . .	Laṛikani-kē lagē . . .	Ēk biṭiyā-kē . . .
Ēk bēṭi-sē . . .	Laṛikani-sē . . .	Ēk biṭiyā-sē . . .
Dū bēṭi . . .	Dui laṛiki . . .	Dui biṭiyā . . .
Bēṭin . . .	Laṛiki . . .	Kaiu biṭiyā . . .
Bēṭin-ke . . .	Laṛikanin-kāī . . .	Biṭiyan kāī . . .
Bēṭin-kē . . .	Laṛikanin-kē lagē . . .	Biṭiyan-kē . . .
Bēṭin-sē . . .	Laṛikanin-sē . . .	Biṭiyan-sē . . .
Ēk nīman ad ^a mī . . .	Ēk nik manai . . .	Ēk nik ad ^a mī . . .
Ēk nīman ad ^a mī-ke . . .	Nik manai-kāī . . .	Ēk bhalē ad ^a mī-kāī . . .
Ēk nīman ad ^a mī-kē . . .	Nik manai-kē-lagē . . .	Ēk bhalē ad ^a mī-kē . . .
Ēk nīman ad ^a mī-sē . . .	Nik manai-sē . . .	Kēhū bhal ad ^a mī-sē . . .
Dū nīman ad ^a mī . . .	Dui nik manai . . .	Dui bhal ad ^a mī . . .
Nīman ad ^a min . . .	Nik manai . . .	Bhal man ^a sē . . .
Nīman ad ^a min-ke . . .	Nik manai-kāī . . .	Bhal man ^a sē-kāī . . .
Nīman ad ^a min-kē . . .	Nik manai-kē lagē . . .	Bhal man ^a san-kē . . .
Nīman ad ^a min-sē . . .	Nik manai-sē . . .	Nik ad ^a min-sē . . .
Ēk nīman meh ^a rārū . . .	Ēk nik meh ^a rārū . . .	Ēk nik meh ^a rārū . . .
Ēk kharāb laṛikā . . .	Ēk kharāb laṛikā . . .	Ēk nikām laṛikā . . .
Achchhi meh ^a rārūn . . .	Nik meh ^a rārū . . .	Niki meh ^a rārū . . .
Ēk kharāb laṛkā . . .	Ēk kharāb laṛiki . . .	Ēk nikām biṭiyā . . .
Nīman . . .	Nik . . .	Nik, nagad . . .
Baṛā nīman . . .	Bahut nik . . .	Bahut nik . . .

Nagpurī (Ranchi).	Madhēsi (Champaran).	Thārū (Champaran).	English.
Bāp-man-kēr . . .	Bāpan-ke . . .	Bābā-ke . . .	107. Of fathers.
Bāp-man-kē . . .	Bāpan-kā . . .	Bābā-sab-kē . . .	108. To fathers.
Bāp-man-sē . . .	Bāpan-sē . . .	Bābā sabhō-han-sē . . .	109. From fathers.
Bēṭi . . .	Egō bēṭi . . .	Ēk chhok*ni . . .	110. A daughter.
Bēṭi-kēr . . .	Egō bēṭi-ke . . .	Ēk chhok*ni-ke . . .	111. Of a daughter.
Bēṭi-kē . . .	Egō bēṭi-kā . . .	Ēk chhok*ni-kē . . .	112. To a daughter.
Bēṭi-sē . . .	Egō bēṭi-sē . . .	Ēk chhok*ni-sē . . .	113. From a daughter.
Dui bēṭi-man . . .	Dū bēṭi . . .	Duguḍā chhok*ni . . .	114. Two daughters.
Bēṭi-man . . .	Bēṭi sabh . . .	Chhok*ni sabh . . .	115. Daughters.
Bēṭi-man-kēr . . .	Bēṭi-ke, beṭian-ke . . .	Chhok*ni sabh-ke . . .	116. Of daughters.
Bēṭi-man-kē . . .	Bēṭi-kā, beṭian-kā . . .	Chhok*ni sabh-kē . . .	117. To daughters.
Bēṭi-man-sē . . .	Beṭian-sē . . .	Chhok*ni sabh-sē . . .	118. From daughters.
Bēs ad*mi . . .	Egō niman ad*mi . . .	Bhalā manisē . . .	119. A good man.
Bēs ad*mi-kēr . . .	Egō niman ad*mi-ke . . .	Bhalā manisē-ke . . .	120. Of a good man.
Bēs ad*mi-kē . . .	Egō niman ad*mi-kā . . .	Bhalā manisē-kē . . .	121. To a good man.
Bēs ad*mi-sē . . .	Egō niman ad*mi-sē . . .	Bhalā manisē-sē . . .	122. From a good man.
Dui bēs ad*mi-man . . .	Dugō niman ad*mi . . .	Dū jan chik*han manisē . . .	123. Two good men.
Bēs ad*mi-man . . .	Niman ad*mi . . .	Chik*han manisē . . .	124. Good men.
Bēs ad*mi-man-kēr . . .	Niman ad*mi-ke . . .	Chik*han manisē-ke . . .	125. Of good men.
Bēs ad*mi-man-kē . . .	Niman ad*mi-kā . . .	Chik*han manisē-kē . . .	126. To good men.
Bēs ad*mi-man-sē . . .	Niman ad*mi-sē . . .	Chik*han manisē-sab-sē . . .	127. From good men.
Bēs janī . . .	Egō niman meh*rārū . . .	Ēk lagad janī . . .	128. A good woman.
Kharāp chhok*ṛā, kharāp chōṛā.	Ego lāṛhēr lāṛikā . . .	Lab*rahā chhok*nā . . .	129. A bad boy.
Bēs janī . . .	Niman meh*rārū . . .	Lagad janī sab . . .	130. Good women.
Kharāp chhōṛī . . .	Egō bāur lap*ki . . .	Lab*ri chhok*ni . . .	131. A bad girl.
Bēs . . .	Niman . . .	Lagad . . .	132. Good.
Ū-kar-sē bēs (than that good).	Bhalā . . .	Khub chik*han . . .	133. Better.

English.	Maithilī (Darbhanga Brāhmaṇas).	Chhikā-chhikī (Bhagalpur).	Magahi (Gayā).
134. Best . . .	Atyant uttam ; uttamōttam.	Sabh-sē nik . . .	Sab-sē āchhā, sab-sē bēs .
135. High . . .	Uchch . . .	Ūch . . .	Uchā, ūch . . .
136. Higher . . .	Uchch-tar . . .	Bahut ūch . . .	Āūr ūchā . . .
137. Highest . . .	Atyant uchch . . .	Sabh-sē ūch . . .	Sab-sē ūchā . . .
138. A horse . . .	Kōnō ghōṛā . . .	Ghōṛā . . .	Ghōṛā . . .
139. A mare . . .	Kōnō ghōṛī . . .	Ghōṛī . . .	Ghōṛī . . .
140. Horses . . .	Ghōṛā sabh . . .	Ghōṛā sabh . . .	Ghōṛā sab, ghōṛan . . .
141. Mares . . .	Ghōṛī sabh . . .	Ghōṛī sabh . . .	Ghōṛī sab, ghōṛin . . .
142. A bull . . .	Ēk sāṛh, kōnō sāṛh . . .	Sāṛh . . .	Sāṛh . . .
143. A cow . . .	Ēk gāy, kōnō gāy . . .	Gāy . . .	Gāy, gāā, gāū . . .
144. Bulls . . .	Sāṛh sabh . . .	Sāṛh sabh . . .	Sāṛh sab, sāṛh*wan . . .
145. Cows . . .	Gāy sabh . . .	Gāy sabh . . .	Gāy sab, gāān . . .
146. A dog . . .	Ēk kukur . . .	Kukur . . .	Kuttā, kukur . . .
147. A bitch . . .	Ēk kuttī . . .	Pilli . . .	Kuttī, kutiā . . .
148. Dogs . . .	Kukur sabh . . .	Kukur sabh . . .	Kuttā sab, kut*wan . . .
149. Bitches . . .	Kuttī sabh . . .	Pilli sabh . . .	Kuttī sab, kutian . . .
150. A he goat . . .	Ēk khassī . . .	Bōtu . . .	Khasī . . .
151. A female goat . . .	Ēk bak*ri . . .	Bak*ri . . .	Bak*ri . . .
152. Goats . . .	Khassī sabh ; bak*ri sabh . . .	Bak*ri sabh . . .	Khasī sab, bak*ri sab ; khasian, bakarian.
153. A male deer . . .	Ēk harin . . .	Harinā . . .	Harin, har*nā, mirīg . . .
154. A female deer . . .	Ēk harinī . . .	Harinī . . .	Harinī, mirgī . . .
155. Deer . . .	Harin sabh . . .	Harin . . .	Harin sab . . .
156. I am . . .	Ham thikāh ^ū . . .	Hamē chhikaū . . .	Ham hī . . .
157. Thou art . . .	Tō thikē . . .	Tō chhikaī . . .	Tū haī, tū bahī . . .
158. He is . . .	Ō thik . . .	Ū chhikai, chhai, achh . . .	Ū haī, ū bathī (or bathū) ū haū.
159. We are . . .	Ham*rā lok*ni thikāh ^ū . . .	Ham*rā sabh chhikaū . . .	Ham*ni hī . . .
160. You are . . .	Ahā thikāh ^ū . . .	Tōrā sabh chhikā . . .	Tō hā ; ap*ne hī . . .

Koṛmālī (Manbhum).	Pāch Parganiā (Ranchi).	Bhojpurī (Shahabad).
Sab-tē bhālā . . .	Besēi bēs . . .	Sab-sē niman . . .
Ūchā . . .	Ūch . . .	Ūch . . .
Ō-kar-tē ūchā . . .	Ūch-lē ūch . . .	Bahut ūch . . .
Sab-tē-ūchā . . .	Sab-lē ūch . . .	Sab-sē ūch . . .
Gharā . . .	Ēk ghōrā . . .	Ghōrā . . .
Ghōrī . . .	Ēk ghōrī . . .	Ghōrī . . .
Gharā-gulā . . .	Ghōrā-gulā . . .	Ghōran . . .
Ghōrī-gulā . . .	Ghōrī-gulā . . .	Ghōrin . . .
Sār . . .	Ēk sār, ēk āriyā . . .	Sār . . .
Gāi . . .	Ēk gāi . . .	Gāu . . .
Sār-gulā . . .	Āriyā-gulā . . .	Sār-sab . . .
Gāi-gulā . . .	Gāi-gulā . . .	Gāin . . .
Kuttā . . .	Ēk kukur . . .	Kūkur . . .
Kutti . . .	Ēk kuti . . .	Kutti . . .
Kuttā-gulā . . .	Kukur-gulā . . .	Kūkur-sab . . .
Kutti-gulā . . .	Kuti-gulā . . .	Kutti-sab . . .
Pāṭhā . . .	Ēk bokārā . . .	Khasī . . .
Pāṭhī . . .	Ēk dhāṭṭ chhāgair, ēk pāṭhiyā.	Chhēr . . .
Pāṭhā-gulā . . .	Chhāgair-gulā . . .	Chhēr-sab . . .
Harin . . .	Ēk sārphā harin, ēk jhāk harin.	Harin . . .
Madwan harin . . .	Ēk dhāṭṭ harin . . .	Har*ni . . .
Harin-gulā . . .	Harin-gulā . . .	Harin-sab . . .
Hāmi rahi . . .	Maṭṭ hekō . . .	Ham hāṭ, ham bāṭ
Tū hua or rahā . . .	Tāṭ hekis . . .	Tū hāwā, tū bārē . . .
Ūo huē or rahē . . .	Ū hekē . . .	Ū bā . . .
Hāmnī rahi . . .	Hām*rē hekī . . .	Ham*ni-kā bānī . . .
Tohnī rahā . . .	Toh*rē hekā . . .	Toh*ni-kā bārā . . .

Bhojpuri (North Centre of Saran).	Sarwariā (Basti).	Western Bhojpuri (Janapur).
Khūb nīman . . .	Sab-sē nik . . .	Bahutai nik . . .
Ūch . . .	Ūch . . .	Ūch . . .
Bahut ūch . . .	Bahut ūch . . .	Bahut ūch . . .
Khūb ūch . . .	Sab-sē ūch . . .	Bahutai ūch . . .
Ēk ghōṛā . . .	Ēk ghōṛā . . .	Ēk ghōṛā . . .
Ēk ghōṛī . . .	Ēk ghōṛī . . .	Ēk ghōṛī . . .
Ghōṛan . . .	Ghōṛē . . .	Ḍhēr ghōṛā . . .
Ghōṛin . . .	Bahut ghōṛī . . .	Ghōṛin . . .
Ēk sāṛh . . .	Ēk sāṛ . . .	Ēk barad . . .
Ēk gāy . . .	Ēk gāy . . .	Ēk gāy . . .
Sāṛhan . . .	Kai sāṛ . . .	Ḍhēr bar ^a dā . . .
Gāin . . .	Kai gāy . . .	Gaiyan . . .
Ēk kuttā, ēk pillā . . .	Ēk kuttā . . .	Ēk kukur . . .
Ēk kutti, ēk pilli . . .	Ēk kutti . . .	Ēk kukurī . . .
Kuttan, pillan . . .	Bahut kuttā . . .	Kukuran . . .
Kuttin, pillin . . .	Kutti . . .	Kukurin . . .
Ēk khassī . . .	Khassī . . .	Ēk khāsi . . .
Ēk bak ^a ri . . .	Chhag ^a ri . . .	Ēk chhēṛī . . .
Chhēran . . .	Kai chhag ^a ri . . .	Bahutai chhēṛī . . .
Ēk har ^a nā . . .	Har ^a nā . . .	Ēk harinā . . .
Ēk har ^a ni . . .	Har ^a ni . . .	Ēk harini . . .
Harin . . .	Kai har ^a nā . . .	Bahutai harinā . . .
Ham hāi . . .	Maĩ hō . . .	Ham hāi, ham bāṭi . . .
Tē hāwas . . .	Tū hō . . .	Tū hauā . . .
Ū hāwas . . .	Ū hai . . .	Ū hau . . .
Ham ^a ni hāi . . .	Ham ^a rē bāṭi . . .	Ham hāi . . .
Tū hāwā . . .	Tū hō . . .	Tū hayē . . .

Nagpuriā (Ranchi).	Madhēsi (Champaran).	Thārū (Champaran).	English.
Sob-sē bēs . . .	Barhiā . . .	Khūb jor chik ^a han . .	134. Best.
Ūch . . .	Ūch . . .	Ḍhēg . . .	135. High.
Ū-kar-sē ūch . . .	Bahut ūch . . .	Barā ḍhēg . . .	136. Higher.
Sob-sē ūch . . .	Sabh-sē ūch . . .	Barā jabaḍh ḍhēg . .	137. Highest.
Ghōṛā . . .	Egō ghōṛā . . .	Ghōṛā . . .	138. A horse.
Ghōṛī . . .	Egō ghōṛī . . .	Ghōṛī . . .	139. A mare.
Ghōṛā-man . . .	Ghōṛā-sabh . . .	Pog ^a rāhī ghōṛā . .	140. Horses.
Ghōṛī-man . . .	Ghōṛī sabh . . .	Pog ^a rāhī ghōṛī . .	141. Mares.
Sāṛh . . .	Egō sāṛh . . .	Dhakār . . .	142. A bull.
Gāy . . .	Egō gāy . . .	Gāi . . .	143. A cow.
Sāṛh-man . . .	Bail sabh . . .	Baradh . . .	144. Bulls.
Gāy-man, garu-man (<i>com. gen.</i>)	Gāy sabh . . .	Pog ^a rāhī gāy . . .	145. Cows.
Kukur . . .	Egō kukur . . .	Kukur . . .	146. A dog.
Kuṭī kukur . . .	Egō kuttī . . .	Pillī . . .	147. A bitch.
Kukur-man . . .	Kuṭ ^a wan . . .	Pog ^a rāhī kukur . .	148. Dogs.
Kuṭī kukur-man or kuṭī-man.	Kutian . . .	Pog ^a rāhī pillī . . .	149. Bitches.
Bak ^a rā, also khasī and chhag ^a rī.	Egō khasī . . .	Khasī . . .	150. A he goat.
Bak ^a rī . . .	Egō bak ^a rī . . .	Chhēr . . .	151. A female goat.
Chhag ^a rī-man . . .	Bokā sabh . . .	Pog ^a rāhī chhēr . .	152. Goats.
Harin . . .	Egō har ^a nā . . .	Harin . . .	153. A male deer.
Harinī . . .	Egō har ^a nī . . .	Har ^a nī . . .	154. A female deer.
Harin-man . . .	Harin sabh . . .	Har ^a nā har ^a nī . .	155. Deer.
Mōē hekō or ahō . . .	Ham bānī . . .	Moi bar ^a hī . . .	156. I am.
Toē hekis or ahis . . .	Tū bārā . . .	Toē bārē . . .	157. Thou art.
Ū hekē or ahē . . .	Ū bāran . . .	Ū bariyā . . .	158. He is.
Ham ^a rē-man hekī, ahī, or hai.	Ham ^a nī haiī . . .	Ham ^a rā bārī . . .	159. We are.
Toh ^a rē-man hekā, ahā, or hā.	Rauā-sabhan bānī . .	Tū bārē . . .	160. You are.

English.	Maithilī (Darbhanga Brāhmaṇs).	Chhikū-chhikī (Bhagalpur).	Magahī (Gayā).
161. They are . . .	Ō lok*ni thikāh . . .	Ū sabh chhikath, chhikainh	Ū sab bathin, ū sab hathun
162. I was . . .	Ham chhalāh ^ū , ham rahī . . .	Hamē chhalā . . .	Ham hali . . .
163. Thou wast . . .	Tō chhalē . . .	Tō chhalāi . . .	Tū halē or halē . . .
164. He was . . .	Ō chhal, ō rahai . . .	Ū chhala . . .	Ū hali . . .
165. We were . . .	Ham*rā sabah ⁱ rahī . . .	Ham*rā sabh chhaliai . . .	Ham*ni hali . . .
166. You were . . .	Ahā rahī . . .	Tōrā sabh chhalā . . .	Tō halā, toh*ni halā, ap*ne hali.
167. They were . . .	Ō lok*ni rahath ⁱ . . .	Ū sabh chhalāt . . .	Ū sab hal*thi, hal*thin . . .
168. Be . . .	Hōāh . . .	Hō . . .	Hō, hōe, hōwe . . .
169. To be . . .	Hōeb . . .	Haib . . .	Hōeb . . .
170. Being . . .	Hōit . . .	Hōta . . .	Hoait, hōt . . .
171. Having been . . .	Hōi-kay-kā . . .	Bhai-ke . . .	Hō, hō-ke . . .
172. I may be . . .	Ham hōi . . .	Hamē hōaū . . .	Ham hōi . . .
173. I shall be . . .	Ham hōeb . . .	Hamē haib . . .	Ham hōeb . . .
174. I should be . . .	Ham*rā hōmak chāhi . . .	Ham*rā hōla chāhi . . .	Ham*rā hōwe-kē chāhi . . .
175. Beat . . .	Mārāh . . .	Mārū . . .	Pitō, pit . . .
176. To beat . . .	Mārāb . . .	Mārāb . . .	Pitāb . . .
177. Beating . . .	Mārāit . . .	Mār*ta . . .	Pitait . . .
178. Having beaten . . .	Māri-kay-kā . . .	Māri-ke, māir-ke . . .	Pit-ke, pit-kar-ke . . .
179. I beat . . .	Ham mārai-chhi . . .	Hamē māraichhi . . .	Ham pita-bi . . .
180. Thou beatest . . .	Tō mārai-chhē . . .	Tō māraichhai . . .	Tū pita-hē or pita-hā . . .
181. He beats . . .	Ō mārai achhi . . .	Ū māraichhai . . .	Ū pita-hai . . .
182. We beat . . .	Ham*rā sabah ⁱ mārai-chhi . . .	Ham*rā sabh māraichhi . . .	Ham*ni pita-hi . . .
183. You beat . . .	Ahā mārai-chhi . . .	Tōrā sabh māraichhā . . .	Tō pita-hā; toh*ni pita-hi . . .
184. They beat . . .	Ō lok*ni mārai-chhathinh ⁱ . . .	Ū sabh māraichhainh . . .	Un*khanī pita-hathi or pita-bathin.
185. I beat (<i>Past Tense</i>) . . .	Ham mārāl . . .	Hamē mārālā . . .	Ham pit*li . . .
186. Thou beatest (<i>Past Tense</i>). . .	Tō mārālē . . .	Tō mārālāi . . .	Tū pit*lē . . .
187. He beat (<i>Past Tense</i>) . . .	Ō mārālak . . .	Ū mārālak . . .	Ū pit*lak . . .

Kuṣmālī (Maunbhum).	Pāch Pargariā (Ranchi).	Bhojpuri (Shahabad).
Ūo-sab rahat . . .	Ū-man hekaĩ . . .	Ok*ni-kā bāṛan . . .
Hāmi rah-haliō . . .	Maĩ rahō . . .	Ham rah*li . . .
Tũ rah-hali . . .	Taĩ rahis . . .	Tũ rah*la . . .
Ūo rah-halēik . . .	Ū rahē . . .	Ū rah*le . . .
Hāmi rah-haliō . . .	Hām*rē rahī . . .	Ham*ni-kā rah*li . . .
Tohni rah-halē . . .	Toh*rē rahā . . .	Toh*ni-kā rah*la-sā . . .
Ūo-sab rah-halēik . . .	Ū-man rahaĩ . . .	Ok*ni-kā rah*lan-sā . . .
Huō . . .	Hōu . . .	Hōkhā . . .
Huōt . . .	Haĩ-kaĩ . . .	Hōkhal . . .
Hayal . . .	Hōt . . .	Hōkhat . . .
Raha hayal . . .	Haĩ-kaĩr-kan . . .	Hō-kar-ke, hōkh-ke, hō-ke . . .
Hāmi huē pāri . . .	Maĩ hai pāō . . .	Ham hōkbĩ, ham hoĩ . . .
Hāmi huab . . .	Maĩ hamũ . . .	Ham hōib, ham hōkhab . . .
Hāmi hue-kē chāhi . . .	Maĩ hatō . . .	Ham*rā hōhc-kē chāhi . . .
Piṭā . . .	Māru . . .	Mār . . .
Piṭa khātir . . .	Māre-kaĩ . . .	Māral . . .
Piṭuni . . .	Mārat . . .	Mārat . . .
Piṭlā sē . . .	Māir-kaĩr-kan . . .	Mār-ke . . .
Hāmi piṭa-hī . . .	Maĩ mārō-lā . . .	Ham māri-lā . . .
Tũ piṭ . . .	Taĩ māris-lā . . .	Tũ mārā-lā . . .
Ūo piṭa-hat . . .	Ū mārē-lā . . .	Ū mārē-lā . . .
Hāmi piṭa-hī . . .	Hām*rē māri-lā . . .	Ham*ni-kā māri-lā . . .
Tohni piṭa-hā . . .	Toh*rē mārā-lā . . .	Toh*ni-kā mārā-lā . . .
Ūo-sab piṭa-hat . . .	Ū-man maraĩ-lā . . .	Ok*ni mārē-lē . . .
Hāmi piṭliō . . .	Maĩ māir rahō . . .	Ham mar*li . . .
Tũ piṭlē . . .	Taĩ māir rahis . . .	Tũ mar*la . . .
Ūo piṭlak . . .	Ū māir rahē . . .	Ū mar*las . . .

Bhojpuri (North Centre of Saran).	Sarwariā (Basti).	Western Bhojpuri (Jaunpur).
Ū lōg hā, hāwan . . .	Unh ^{nē} haĩ . . .	Ū lōg hāwan . . .
Ham rahĩ . . .	Maĩ rah ^{lō} . . .	Ham rah ^{lĩ} . . .
Tē rahas . . .	Taĩ rah ^{lō} . . .	Tũ rah ^{lā} . . .
Ū rahas . . .	Ū rahal . . .	Ū rah ^{lan} . . .
Ham ⁿⁱ rahĩ . . .	Ham ^{rē} rah ^{li} . . .	Ham sabhē rah ^{lĩ} . . .
Tũ rahā . . .	Tũ rah ^{lā} . . .	Tũ sabhē rah ^{lā} . . .
Ū lōg rahē . . .	Unh ^{nē} rah ^{laĩ} . . .	Ū lōg rah ^{lan} . . .
Hō . . .	Hō . . .	Hō . . .
Hōkhal . . .	Hōb . . .	Hōib . . .
Hōt . . .	Hōt . . .	Hōt . . .
Hō-ke . . .	Hō-kar . . .	Hoi kãĩ . . .
Ham hōĩ . . .	Maĩ hō sakãĩ-lō . . .	Ham hōĩ . . .
Ham hōkhab . . .	Maĩ hōbō . . .	Ham rah ^{bai} . . .
Ham ^{rā} hōkhe-kē chāhi . . .	Mō-kē hōĩ-kē chāhi . . .	Hamaĩ rahãĩ-kē chāhi . . .
Mār . . .	Mār, piṭ . . .	Mār . . .
Mārāl . . .	Mār ^{nā} , piṭ ^{nā} . . .	Mārāb . . .
Mārat . . .	Mārat . . .	Mārat . . .
Mār-ke . . .	Mār-ke . . .	Mari kãĩ . . .
Ham mārī-lā . . .	Maĩ mārãĩ-lō . . .	Ham mārī-lā . . .
Tē mārē-las . . .	Taĩ mārãĩ-lē . . .	Tũ mārãĩ-lā . . .
Ū mārē-lā . . .	Ū mārãĩ-lā . . .	Ū mārãĩ-lā . . .
Ham ⁿⁱ mārī-lā . . .	Ham ^{rē} mārī-lā . . .	Ham sabhē mārī-lā . . .
Tũ mārē-lā . . .	Tũ mārãĩ-lā . . .	Tũ sabhē mārãĩ-lā . . .
Ū-lōg mārē-lā . . .	Unh ^{nē} mārãĩ-laĩ . . .	Ū lōg mārãĩ-leri . . .
Ham mar ^{lĩ} , ham maruĩ . . .	Maĩ mar ^{lō} . . .	Ham mar ^{hi} . . .
Tē mar ^{las} , tē maruas . . .	Taĩ mar ^{lō} . . .	Tũ mar ^{lā} . . .
Ū mar ^{lan} , ū maruan . . .	Ū mar ^{lis} . . .	Ū mar ^{les} . . .

Nagpuriā (Ranebi).	Madhēst (Champaran).	Thārū (Champaran).	English.
Ū-man hekaḷ, abaḷ, or haḷ .	Ū-lōg bā	Un bāriyā	161. They are.
Mōḷ rahō	Ham rah ^a li-hā	Moi rah ^a li	162. I was.
Toḷ rahis	Tū rah ^a lā-hā	Tū rah ^a lē	163. Thou wast.
Ū rahē	Ū rah ^a lan-hā	Unhi rah ^a liyā	164. He was.
Ham ^a rē rahi	Ham ^a ni rah ^a li-hā	Moi rah ^a li	165. We were.
Toh ^a rē rahā	Toh ^a ni rah ^a lā-hā	Tū rah ^a lē	166. You were.
Ū-man rahē	Ū lōg rahal	Ū rah ^a lē	167. They were.
Hō, hōḷ	Hōy	Hā	168. Be.
Hōek	Honā	Hōni-hāri	169. To be.
Hōe-ke	Hōat	Sē	170. Being.
Hōe-kair-kē or hōe-ke	Hō-ke	Sē	171. Having been.
Mōḷ hōek parbō	Ham hōi	Moi hokh ^a hi	172. I may be.
Mōḷ hōbō	Ham hōkhab	Moi hokh ^a baḷi	173. I shall be.
Mōḷ hōtō-tō	Ham ^a rā hokhe-kē chāhi	Mōrā hokhe-kē chāhi	174. I should be.
Mār	Mār	Mār ^a bi	175. Beat.
Mārek	Māral	Māre-kē	176. To beat.
Mārat	Mārat	Mārat	177. Beating.
Mār-ke	Mār-ke	Mār-ke	178. Having beaten.
Mōḷ marō-nā	Ham māri-lā	Moi mārat baḷh ^a hi	179. I beat.
Toḷ mārisi-lā	Tū mārā-lā	Tū mārat baḷh ^a hi	180. Thou beatest.
Ū māre-lā	Ū māre-lā	Ū mārat baḷh ^a hi	181. He beats.
Ham ^a rē māri-lā	Ham ^a ni māri-lā	Moi mārat baḷh ^a hi	182. We beat.
Toh ^a rē māra-lā	Toh ^a ni mārā-lā	Tū mārat baḷh ^a hi	183. You beat.
Ū-man mārai-na	Ū lōg māre-lā	Ū mārat baḷh ^a hi	184. They beat.
Mōḷ mār ^a lō, ham mār ^a li	Ham mār ^a li . . . .	.....	185. I beat (<i>Past Tense</i>).
Toḷ mār ^a lis	Tū mār ^a lā . . . .	.....	186. Thou beatest (<i>Past Tense</i>).
Ū mār ^a lak	Ū mār ^a lē . . . .	.....	187. He beat (<i>Past Tense</i>).

English.	Maithilī (Darbhanga Brāhmaṇa).	Chhikā-chhikī (Bhagalpur).	Magahī (Gayā).
188. We beat (<i>Past Tense</i>).	Ham ^a rā sabah ⁱ mārāl .	Ham ^a rā sabh mār ^a liai .	Ham ^a ni piṭ ^a hi . . .
189. You beat (<i>Past Tense</i>)	Ap ^a ne mārāl . . .	Tōrā sabh mār ^a lā . . .	Tō ^o piṭ ^a lā . . .
190. They beat (<i>Past Tense</i>)	Ō lok ^a ni mār ^a lainhi . . .	Ū sabh mārāl ^a kāt . . .	Ū sab piṭ ^a lan . . .
191. I am beating . . .	Ham mārāi-chhi . . .	Hamē mārāichhi . . .	Ham piṭaitai . . .
192. I was beating . . .	Ham mārāit rahi . . .	Hamē mārāichhalā . . .	Ham piṭait baliai, or piṭait hali.
193. I had beaten . . .	Ham mārāl achhi . . .	Hamē mār ^a lē chhalā . . .	Ham piṭ ^a lē-hi . . .
194. I may beat . . .	Ham mārī . . .	Hamē mārāū . . .	Ham piṭiai . . .
195. I shall beat . . .	Ham mārāb . . .	Hamē mār ^a baū . . .	Ham piṭ ^a bai, or ham piṭab .
196. Thou wilt beat . . .	Tō ^o mār ^a bāh . . .	Tō ^o mār ^a bai . . .	Tū ^u piṭ ^a bā . . .
197. He will beat . . .	Ō mārāt . . .	Ū mār ^a ta . . .	Ū piṭ ^a taū . . .
198. We shall beat . . .	Ham ^a rā sabah ⁱ mārāb .	Ham ^a rā sabh mār ^a bai .	Ham ^a ni piṭ ^a bau, ham sab piṭab.
199. You will beat . . .	Ap ^a ne mārāb . . .	Tōrā sabh mār ^a bā . . .	Tō ^o piṭabā . . .
200. They will beat . . .	Ō lok ^a ni mār ^a thinh ⁱ . . .	Ū sabh mār ^a tāt . . .	Ū sabh piṭ ^a tin . . .
201. I should beat . . .	Ham ^a rā mārāk chāhi .	Ham ^a rā mār ^a la chāhi .	Ham ^a rā piṭe-kē chāhi .
202. I am beaten . . .	Ham mārāl jāichhi . . .	Hamē mār ^a la jāichhi .	Ham piṭailē-hi . . .
203. I was beaten . . .	Ham mārāl gelāh ^ū . . .	Hamē mār ^a la jāichhalā .	Ham piṭailē-hal, or piṭailē-hali.
204. I shall be beaten . . .	Ham mārāl jāeb . . .	Hamē mār ^a la jāibaū . . .	Ham piṭāeb . . .
205. I go . . .	Ham jāichhi . . .	Hamē jāichhi . . .	Ham jā-hi . . .
206. Thou goest . . .	Tō ^o jāichhē . . .	Tō ^o jāichhai . . .	Tū ^u jā-hē, jā-hā . . .
207. He goes . . .	Ō jāit-achhi . . .	Ū jāichhai . . .	Ū jā-bai, jā-hathi, jā-hathin
208. We go . . .	Ham ^a rā sabah ⁱ jāi-chhi .	Ham ^a rā sabh jāichhi .	Ham ^a ni jā-hi . . .
209. You go . . .	Ap ^a ne jāi-chhi . . .	Tōrā sabh jāichhā . . .	Tō ^o jāh, ap ^a ne jāū . . .
210. They go . . .	Ō lok ^a ni jāi-chhath ⁱ . . .	Ū sabh jāichhainh . . .	Ū sab jā-bathi . . .
211. I went . . .	Ham gelāh ^ū . . .	Hamē gēlā . . .	Ham gēli . . .
212. Thou wentest . . .	Tō ^o gēlē . . .	Tō ^o gēlai . . .	Tū ^u gēlē, or gēlā . . .
213. He went . . .	Ō gēl . . .	Ū gēla . . .	Ū gēl . . .
214. We went . . .	Ham ^a rā sabah ⁱ gelāh ^ū .	Ham ^a rā sabh geliai . . .	Ham ^a ni gēli . . .

Kuṛmāli (Manbhum).	Pāṣṣaṇḍi (Rauchi).	Bhojpuri (Shahabad).
Hāmni piṭliō . . .	Hām*rē māir rahi . . .	Ham*ni-kā mar*li . . .
Tohni piṭe-halē . . .	Toh*rē māir rahā . . .	Toh*ni-kā mar*lā . . .
Ūo-sab piṭe-halēik . . .	Ū-man māir rahi . . .	Ok*ni mar*lan . . .
Hāmi piṭa-hiō . . .	Maī mār*to-hō . . .	Ham mārāt-bānī, bam mar*tānī.
Hāmi piṭa-haliō . . .	Maī mārāt-rahō . . .	Ham mārāt rah*li . . .
Hāmi piṭe-haliō . . .	Maī māir āhō . . .	Ham mar*li-hā . . .
Hāmi piṭe-pāri . . .	Maī māre pārō . . .	Ham mārī . . .
Hāmi piṭab . . .	Maī mār*mū . . .	Ham mārāb . . .
Tū piṭbhī . . .	Taī mār*bē . . .	Tū mar*bā . . .
Ūo piṭa . . .	Ū mārī . . .	Ū mārī . . .
Hāmni piṭab . . .	Hām*rē mārāb . . .	Ham*ni-kā mārāb . . .
Tohni piṭbē . . .	Toh*rēmār*bā . . .	Toh*ni-kā mar*bā . . .
Ūo-sab piṭta . . .	Ū-man mār*baī . . .	Ok*ni marihē . . .
Hāmar piṭe-kē chāhī . . .	Maī mār*to . . .	Ham*rā māre-kē chāhī . . .
Hāmra-kē piṭal . . .	Maī māir khāy āhō . . .	Ham mār khātānī . . .
Hāmra-kē piṭal-halēi . . .	Maī māir khāy rahō . . .	Ham mār khāt rah*li hā . . .
Hāmra-kē piṭta . . .	Maī māir khāmū . . .	Ham mār khāib . . .
Hāmi jā-hī . . .	Maī jāwa-lā, maī jāw . . .	Ham jāi-lā . . .
Tū jāo . . .	Taī jāis-lā . . .	Tū jā-lā . . .
Ūo jāo-hat . . .	Ū jāy*lā . . .	Ū jā-lā . . .
Hāmni jā-hī . . .	Hām*rē jāi-lā . . .	Ham*ni-kā jāi-lā . . .
Tohni jāo . . .	Toh*rē jāwā . . .	Toh*ni-kā jā-lā . . .
Ūo-sab jā-hat . . .	Ū-man jāt-haī . . .	Ok*ni jā-lan . . .
Hāmi geliō . . .	Maī jāy-rahō . . .	Ham gailī . . .
Tū gēl-hali . . .	Taī jāy-rahis . . .	Tū gailā . . .
Ūo gēl-halēi . . .	Ū jāy-rahē . . .	Ū gail . . .
Hāmni gēl-hali . . .	Hām*rē jāy-rahī . . .	Ham*ni-kā gailī . . .

Bhojpuri (North Centre of Saran).	Sarwariā (Basti).	Western Bhojpuri (Jaunpur).
Ham ^a nī mar ^a lī, ham ^a nī maruī.	Ham mar ^a lī . . .	Ham sabhē mar ^a lī . . .
Tū mar ^a lā, tū maruā .	Tū mar ^a lā . . .	Tū sabhē mar ^a lā . . .
Ū-lōg mar ^a lan . . .	Unh ^a nē mar ^a lai . . .	Ū lōg mar ^a les . . .
Ham mar ^a tāuī . . .	Maī mārat-bāṭō . . .	Ham mārat-haī . . .
Ham mārat rah ^a lī . . .	Maī mārat-rah ^a lō . . .	Ham mārat-rah ^a lī . . .
Ham mar ^a lī hā . . .	Maī mar ^a lē rah ^a lō . . .	Ham mar ^a lē rah ^a lī . . .
Ham māri . . .	Mō-kē mārāī-kē chāhi . . .	Ham mārilā . . .
Ham mārab . . .	Maī mar ^a bō . . .	Ham mar ^a bai . . .
Tē mar ^a bē . . .	Tai mar ^a bē . . .	Tū mar ^a bai . . .
Ū māri . . .	Ū māri . . .	Ū māri . . .
Ham ^a nī mārab . . .	Ham mārab . . .	Ham sabhē mārab . . .
Tū mar ^a bā . . .	Tū mar ^a bā . . .	Tū sabhē mar ^a bā . . .
Ū-lōg marihē . . .	Unh ^a nē marihaī . . .	Ū-lōg māri . . .
Ham ^a rā māre-kē chāhi . . .	Maī nij mar ^a bō . . .	Hamaī mārāī-kē hau . . .
Ham māral jāi-lā . . .	Maī māral jāt-bāṭō . . .	Ham māral jāi-lā . . .
Ham māral gaili . . .	Maī māral gailō . . .	Ham māral gaili . . .
Ham māral jāib . . .	Maī māral jābō . . .	Ham māral jābai . . .
Ham jāi-lā . . .	Maī jā-lō . . .	Ham jāi-lā . . .
Tē jā-las . . .	Tai jā-lē . . .	Tū jā-lā . . .
Ū jā-lā . . .	Ū jā-lā . . .	Ū jā-lē . . .
Ham ^a nī jāi-lā . . .	Ham jāt-bāṭī . . .	Ham sabhē jāi-lā . . .
Tū jā-lā . . .	Tū jāt-bāṭā . . .	Tū sabhē jā-lā . . .
Ū lōg jā-lan . . .	Unh ^a nē jāt-bāṭai . . .	Ū lōg jā-leni . . .
Ham gailī . . .	Maī gailō . . .	Ham gaili . . .
Tē gailē . . .	Tai gailē . . .	Tū gailā . . .
Ū gailē . . .	Ū gail . . .	Ū gailai . . .
Ham ^a nī gailī . . .	Ham gaili . . .	Ham sabhē gaili . . .

Nagpurī (Ranchi).	Madhēsi (Champaran).	Thārū (Champaran).	English.
Ham ^a rē or ham ^a rē-man mār ^a li.	Ham ^a ni mar ^a li . . .	.....	188. We beat (<i>Past Tense</i>).
Toh ^a rē or toh ^a rē-man mār ^a - lā.	Tū mar ^a lā . . .	.....	189. You beat (<i>Past Tense</i>).
Ū-man mār ^a lai	Ū lōg mar ^a lan . . .	.....	190. They beat (<i>Past Tense</i>).
Mōē mārathō . . .	Ham maratāni . . .	Moi mārāt baḥ ^a hi . . .	191. I am beating.
Mōē mārāt rahō . . .	Ham mārāt rah ^a li-hā . . .	Moi rah ^a lih mārāt . . .	192. I was beating.
Mōē mār ^a lō . . .	Ham mar ^a le rah ^a li . . .	Moi mār ^a lahi . . .	193. I had beaten.
Mōē mārek pārōnā . . .	Ham mārī . . .	Moi mar ^a ba . . .	194. I may beat.
Mōē mār ^a bō . . .	Ham mārāb . . .	Moi mār ^a babī . . .	195. I shall beat.
Toē mār ^a bē . . .	Tū mar ^a bā . . .	.....	196. Thou wilt beat.
Ū mārī, mār ^a tai . . .	Ū mārīt . . .	.....	197. He will beat.
Ham ^a rē, ham ^a rē-man, mārāb	Ham ^a ni mar ^a bī . . .	.....	198. We shall beat.
Toh ^a rē, toh ^a rē-man, mār ^a - bā.	Toh ^a ni mar ^a bā . . .	.....	199. You will beat.
Ū-man mār ^a baī . . .	Ū lōg marihen . . .	.....	200. They will beat.
Mōē mārāl-lō . . .	Ham-kā mārāī-kā chāhī ? . . .	Moi māre-kē chāhī . . .	201. I should beat.
Mōē mārāl jāthō . . .	Ham mār khālī-hā . . .	Moi mār khal ^a hi . . .	202. I am beaten.
Mōē mārāl gēlō . . .	Ham mār khālī rahi . . .	Moi mār khal ^a hi . . .	203. I was beaten.
Mōē mārāl jābō . . .	Ham mār khāib . . .	Moi mār khab ^a hi . . .	204. I shall be beaten.
Mōē jāo-nā . . .	Ham jāt-bānī . . .	Moi jabahi . . .	205. I go.
Toē jāisi-lā . . .	Tū jāt-bārā . . .	Tū jāit-bārē . . .	206. Thou goest.
Ū jāe-lā . . .	Ū jāit-bāran . . .	Ū jāit-bārē . . .	207. He goes.
Ham ^a rē, ham ^a rē-man, jāi- lā.	Ham ^a ni jāt-bānī . . .	.....	208. We go.
Toh ^a rē, toh ^a rē-man, jālā . . .	Tū jāt-bārā . . .	.....	209. You go.
Ū-man jāi-nā . . .	Ū lōg jāt-bāran . . .	.....	210. They go.
Mōē gēlō . . .	Ham gailī . . .	Moi gailiyā . . .	211. I went.
Toē gēlē . . .	Tū gailā . . .	Tū gailiyā . . .	212. Thou wentest.
Ū gēlak . . .	Ū gail . . .	Ū gailiyā . . .	213. He went.
Ham ^a rē or ham ^a rē-man gēli	Ham ^a ni gailī . . .	.....	214. We went.

English.	Maithili (Darbhanga Brāhmaṇs).	Chhikā-chhikī (Bhagalpur).	Magahī (Gayā).
215. You went . . .	Ap ^{nē} gelāh ^ṇ . . .	Torā sabh gelā . . .	Tō gelā . . .
216. They went . . .	Ō lokan ⁱ gelāh . . .	Ū sabh gelāt . . .	Ū sab gelān . . .
217. Go . . .	Jāh, jō . . .	Jāū . . .	Jō . . .
218. Going . . .	Jāit . . .	Jāita . . .	Jāit . . .
219. Gone . . .	Gel bhēl . . .	Gēla . . .	Gēl . . .
220. What is your name ?	Ah ^ṇ -k nām ki thik ?	Ap ^{nē} nām ki chhikau ?	Tōhar kā nām hau ?
221. How old is this horse ?	Ī ghōrā kat ^{bā} dinak thik ?	Hai ghōrā kataik dinak chhikai ?	Yah ghōrā kit ^{nā} bachhar-ke hai.
222. How far is it from here to Kashmir ?	Khi thām-sā Kāsmir kat ^{bā} dūr achh ⁱ ?	Āithiyā-sē Kāsmir kataik dūr chhikai ?	Hiā-sē Kashmir kit ^{nā} dūr hai ?
223. How many sons are there in your father's house ?	Ap ^{nē} -k pitā-k ghar madhya kī gōṭ putra chhath ⁱ ?	Toh ^{rā} bāpak ghar-mē kataik bēṭā chhikau ?	Tōhar bāp-ke ghar-mē kit ^{nā} bēṭā hau ; (or to a woman) tōhar naihar-mē kit ^{nā} bēṭā hau ?
224. I have walked a long way to-day.	Ham āj bahut dūr dhari ṭahal ^ṇ achh ⁱ .	Ham āj bahut har ^ṇ bul ^ṇ achh.	Āj baṛi dūr chal ^ṇ . . .
225. The son of my uncle is married to his sister.	Ham ^{rā} pittī-k putra ok ^{rā} bahin ⁱ -sā bibāhal gelāh achh ⁱ .	Ham ^{rā} pitik bēṭāk biāh bhēl achh ok ^{rā} bahin-sē.	Hammar chachā-ke bēṭā ō-kar bahin-sē biāhal-hai.
226. In the house is the saddle of the white horse.	Ghar madhya uj ^{rā} ghōrā-k jin achh ⁱ .	Uj ^{rā} ghōrak jin ai ghar-mē dhaila chhikaik.	Ujar ghōrā-ke jin ghar-mē hai.
227. Put the saddle upon his back.	Sē jin ok ^{rā} piṭh par kasū .	Jin ok ^{rā} piṭh ⁱ -par rāikh dahōk.	Ō-kar piṭh-par jin rakhā .
228. I have beaten his son with many stripes.	Ham hun ^{kā} putra par anēk chābuk prabār kail achh ⁱ .	Ham ^ṇ ok ^{rā} bēṭā-kai bahut bēt mār ^ṇ liaik.	Ham ō-kar bēṭā-kē kai-ēk bēt mār ^ṇ li-hai.
229. He is grazing cattle on the top of the hill.	Ō parbat sikhār-par māl charāy rahal chhath ⁱ .	Ū māl-jāl-kai pohār-upar charai-rahāl-achh.	Ū pahār-ke ūpar (or phungī par) mawēshī charāwait-hai.
230. He is sitting on a horse under that tree.	Ō oh ⁱ brikah tar ghōrā-par baisāl chhath ⁱ .	Ū gāchh-tar ghōrā par baisāl achh.	Gāchh talē ghōrā par baiṭhal-hai.
231. His brother is taller than his sister.	Hunak bhrātā ok ^{rā} bahini-k prat ⁱ adhik nām chhath ⁱ .	Ō-kar bhāi ok ^{rā} bahin-sē lām chhaik.	Ō-kar bhāi ō-kar bahin-sē lambā hai.
232. The price of that is two rupees and a half.	Ō-kar mulya aṛhāi rupaiā thik.	Ō-kar dām aṛhāi ṭakā chhaik.	Ō-kar aṛhāi rupaiā dām hai.
233. My father lives in that small house.	Hamār pitā oh ⁱ chhoṭ ^ṇ kā ghar madhya rahai chhath ⁱ .	Hamār hāp oi chhoṭ ^ṇ ghar-mē rahai-chhath.	Hamār bāp ū chhoṭ ^ṇ kā ghar-mē raha-hai.
234. Give this rupee to him	Ī rupaiā hun ^{kā} diaunh ⁱ .	Ī ṭakā ok ^{rā} diōk . . .	Ī rupaiā ok ^{rā} -kē dē dā .
235. Take those rupees from him.	Ō rupaiā sabh hun ^{kā} -sā lā liā.	Ū ṭakā-sabh ok ^{rā} -sē lē liā .	Ū rupaiā ok ^{rā} -sē lē-liā .
236. Beat him well and bind him with ropes.	Ok ^{rā} nikē mārū āor rassā-sā bādhū.	Ok ^{rā} khub piṭā āor ḍori-sē bānhā.	Ok ^{rā} -kē khūb mār-ke rassī-sē bādhā.

Kaṛmālī (Manbhum).	Pāch Parganiā (Ranchi).	Bhojpuri (Shalabad).
Tohnī gēl-balē . . .	Toh*rē jāy rahā . . .	Toh*ni-kā gāl . . .
Ūo-sab gēl-halēi . . .	Ū-man jāy rahaĩ . . .	Ok*ai gailan . . .
Jāo	Jāwā	Jā, jō
Jāo-hat	Jāt	Jāit
Gēl	Jāwal, gēl	Gail
Tōhar nām ki ? . . .	Tōr kā nām hekē ? . . .	Tohār kā nāw bā ? . . .
Ē gharā-kē katē umar ? . . .	Ēhē ghorātā-kēr umar katik hekē ? . . .	Ī ghōrā kai baris-ke bā ? . . .
Ēkhān-lē Kāshmīr katē dhūr ? . . .	Īhā-lēk Kāshmīr katik dhūr hekē ? . . .	Ēhi jā-sē Kāshmīr katek dūr bā ? . . .
Kay-gō gidrā hōkēi tōhar bāp-gharē ? . . .	Tōr bāpek gharē kay*ṭā bēṭā-chhuwā āhē ? . . .	Toh*rā bāp-ke ghar-mē kai-gō bēṭā bārē ? . . .
Hāmi āj bohut dhūr bulliō . . .	Maĩ āij bahut dhūr bail-āhō . . .	Āj ham dhēr dūr chal gail rah*li hā . . .
Hāmar khurār bēṭār bihā ō-kar bahin-sē bhelai . . .	Mōr kākā-kēr bēṭā saṅg ō-kar bahin-kēr bihā hay-āhē . . .	Hamār kākā-kā larikā-ke biyāh ok*rā bahin-sē bhail bā . . .
Dhaba gharā-ke khagīr gharē hatēi . . .	Chār*kā ghorātā-kēr jīn ghar bhīt*rē āhē . . .	Ō ghar-mē ūjar*kā ghōrā-ke khōgīr bā . . .
Ō-kar piṭhē khagīr dihā . . .	Ō-kar piṭh up*rē jīn-tā rāikh dēhiṅg . . .	Ok*rā piṭh-par khōgīr kasā . . .
Hāmi ō-kar bēṭā-kē bahut karā piṭliō . . .	Maĩ ō-kar bēṭā-kē bahut saṭ āhō . . .	Ham ok*rā bēṭā-kē kai ēk chābuk mar*li hā . . .
Ūo pāhār-par pas charāo-hat . . .	Pāhār up*rē ū gōrū chārātē hē . . .	Ū pasuan-kō pahārī-ke ūpar charā rahal-bā . . .
Ūo ū gāchh-tar gharā-par baisal hat . . .	Āhē gāchh tarē ghōrā up*rē ū baiste-hē . . .	Ū oh phēr-tar ghōrā-par baiṭhal bā . . .
Ō-kar bhāi ō-kar bahin-lē dēhāgā baṭē . . .	A-kar bhāi akar bahin-lēkē dēhāgā āhē . . .	Ō-kar bhāi ok*rā bahin-sē baṭ bā . . .
Ō-kar dām aṛhāi ṭākā . . .	A-kar dām dū ṭākā āṭh ānā hekē . . .	Ō-kar dām aṛhāi rup*ya bā . . .
Hāmar bāp ū chhuṭā gharē rahat . . .	Āhē chhōṭ ghar-tāy mōr bābā rahe-lā . . .	Hamār bāp oh chhōṭ*kā ghar-mē rahe-lē . . .
Okre yah ṭākā dihā . . .	Ō-kē ēbē rupiyā-ṭā dēwā . . .	Ī rupaiyā ok*rā-kē dē dā . . .
Ō-kar-pās-lē ū ṭākā-sab lihā . . .	A-kar ṭhīnē ohē rupiyā-gulā lēhiṅg . . .	Ū rupaiyā ok*rā-sē lē lā . . .
Okre khub piṭā, ār pāghā dēi-ke bādhdā . . .	Bēs nihār ō-kē piṭiṅg āūr dōrāy bādhiṅg . . .	Ok*rā-kē khūb mārā āūr rasi-sē bādhdā . . .

Bhojpuri (North Centre of Saran).	Sarwariā (Basti).	Western Bhojpuri (Jaunpur).
Tũ gailā	Tũ gailā	Tũ sabbē gailā
U-lōg gailan	Unh*nē gailā	U-lōg gailan
Jā	Jā	Jā
Jāib	Jāt	Jāt
Gail	Gail	Gail
Tohār kā nāw hā ?	Tohār kā nāw hai ?	Tohār kā nāw hau ?
Ī ghōṛā-ke kā umir hā ?	Ket*nē din kāi i ghōṛā hai ?	Ghōṛā ket*nē din-kāi hauwai ?
Ih*wā-sē Kaśmir kit*nā dūr bā ?	Ihā-sē Kaśmir ket*nā lām hai ?	Ihā-sē Kaśmir ket*nī dūri bā ?
Toh*ṛā bāp-kā ghar-mē kit*nā bēṭā bāran ?	Toh*rē bāp-kē ghar-mē ket*nē beṭ*wā hai ?	Toh*rē bāp-kē gharē ket*nā laṛikā hauwan ?
Āj ham bahut dūr chal*ī hā	Āju ham bahut ghum*ī	Āju ham bahut dauṛē
Ham*ṛā chachā-kā bēṭā-ke biyāh un-kā bahin-sē bhail-bā	Ham*rē piti-kāi beṭ*wā ham*rē bahin-sē biahal bāy	Ham*rē kakā-kāi beṭ*wā on-kē bahin-sē biahal-hau
Ujar*kā ghōṛā-ke ebār-jāmā ghar-mē bā	Ujar*kē ghōṛā-kāi char*jāmā ghar-mē hai	Ghar-mē ujar*kē ghōṛā-kāi charijāmā hauwai
Ghōṛā-kā pith par ebār-jāmā kas dā	Char*jāmā ok*rē pith-par dharā	Ok*rē pithi-par charijāmā dharā
Ham un-kā bēṭā-kē ba-maur ukhār ukhār-ke mar*ī hā	Maī ok*rē beṭ*wā-kē kōṛā-sē mar*īō-bāi	Ham on-kē beṭ*wā-kē kaīu kōṛā mar*īi
Ū pahār-kā math*nī par chauan-kē charāwatāran	Ū pahār-kē chōṭi-par chauan-kē charāwat hai	Ū pahār-kē chōṭi-par gōrū charāwat hauwai
Ū oh gāchh tar ēk ghōṛā par baiṭhal bāran	Ū ghōṛā-par pēṛ-kē nichē baiṭhal bāy	Wahi pēṛ tarē ū ad*mi ghōṛā-par chapṭhal-hau
Un-kar bhāi un-kā bahin-sē lam*har bāran	Ō-kar bhāi ok*rē bahin-sē baṛā hai	Ō-kar bhāy o-k*ri bahini-sē baṛā bā
Ō-kar dām aṛhāi rupaiā hā	Ō-kar dām aṛtāi rupaiā hai	Ō-kar dām aṛhāi rupiā hauwai
Hamār bāp woh chhoṭ*kā ghar-mē rahe-lan	Mōṛ bāp obe chhoṭ*kē ghar-mā rabat-hai	Hamār tābū chhoṭ*ki bakh*ri-mē rahāi-leni
Ī rupaiā un-kā-kē dē-dā	Eh rupaiā ō-kē dēo	Ī rupiā un-kē dyā
Ū rupaiā un-kā-sē lē-lā	Ū rupaiā ō-sē lēw	Ī rupiā on-sē lyā
Ok*ṛā-kē hanā-ke mārā ā rassā-sē bādā hā	Ō-kē bhalē mārā ō rassī-sē bādā	On-kē khūb māri-kāi ras*ri-sē bānhi dyā

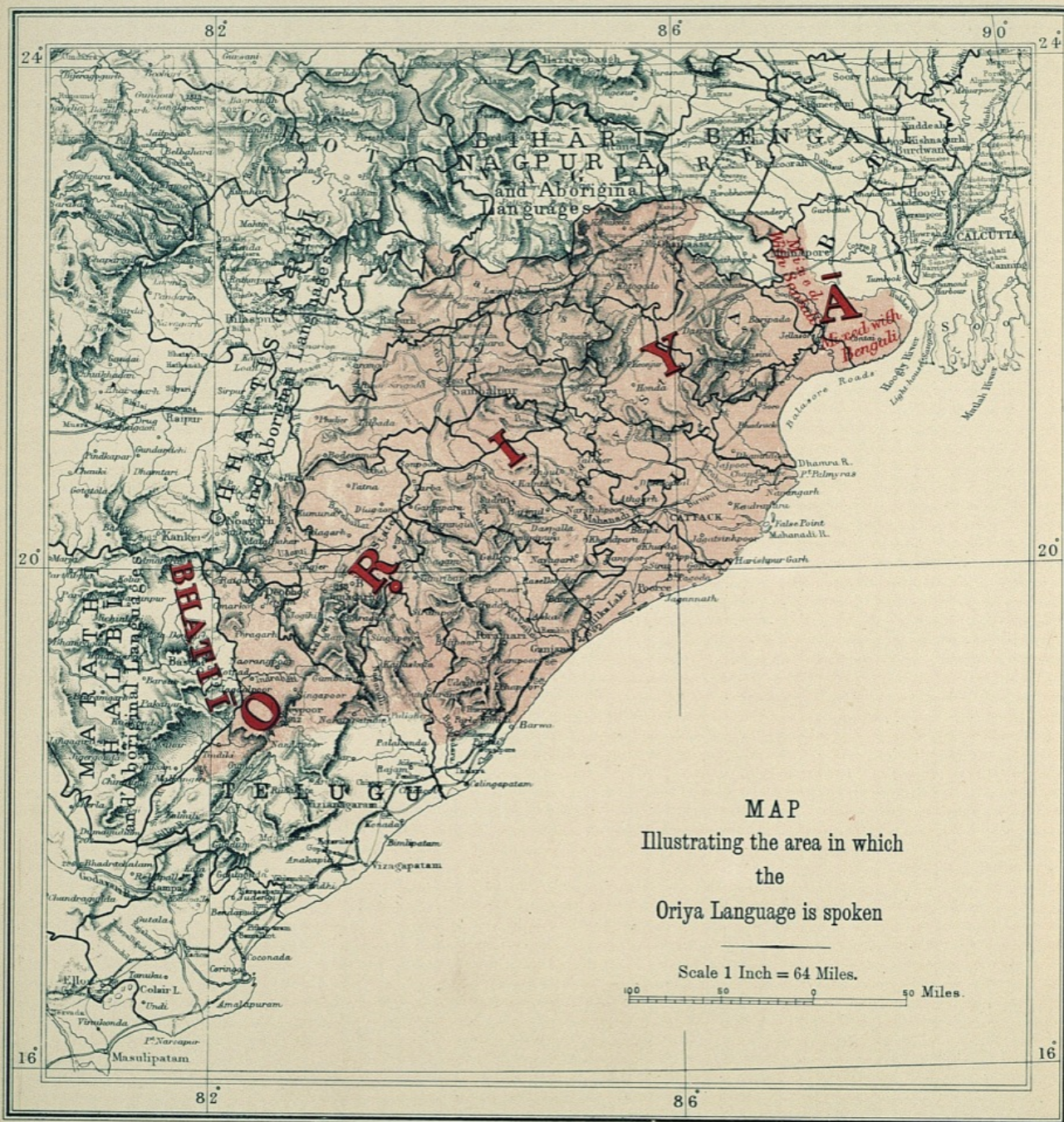
Nagpurīā (Ranchi).	Madhēsī (Champaran).	Thārū (Champaran).	English.
Toh ^{re} or toh ^{re} -man gēlā .	Tū gailā . . . . .	.....	215. You went.
Ū-man gēlāi	Ū lōg gailan . . . . .	.. ...	216. They went.
Jāhē or jāu	Jā	Jō	217. Go.
Jāt	Jāt	Jait	218. Going.
Gēl	Gail	Geliā	219. Gone.
Tōr kā nām hekē ?	Tohār kā nām bātē ?	Tōr kihā nām ?	220. What is your name ?
Ī ghōrā katai din-kēr hekē ?	Ī ghor ^{wā} ket ^{nā} din-ke bhail ?	Ī ghōrā-ke kibā umer ?	221. How old is this horse ?
Ihā-sē Kāsmir katai dūrē hai ?	Ihā-sē Kasmir ket ^{nā} dūr bātē ?	Ih ^{wā} -sē Kāsmir kat ^{har} dūr ?	222. How far is it from here to Kashmir ?
Tōr bāp-kēr ghar-mē katai chhauā-man hai ?	Toh ^{rā} bāp-ke ghar-mē kai- thō bētā-lōg bātan ?	Tōr bāp-ke kē-godā chhok ^{nā} ?	223. How many sons are there in your father's house ?
Āj mōē qhēr dūr hith ^{lō}	Ham āj bahut ṭahal ^{li} hā	Āj moi dūr-lē ghum ^{la} -hī	224. I have walked a long way to-day.
Mōr kākā-kēr bētā ū-kar bahin-sē sādī kar ^{lak} -bai.	Ham ^{rā} chachā-ke bētā ok ^{rā} bahin-sē biāhal bātē.	Mōr burhā bābā-ke chhok ^{nā} -ke biyāh ō-kar babui-sē hokhait bā.	225. The son of my uncle is married to his sister.
Ghar-mē char ^{kā} ghōrā-kēr khugir hai.	Ujar ^{kā} ghōrā-ke khogir ghar-mē bātē.	Gor ^{har} ghōdā khogir ghar-ke bhitar bariyā.	226. In the house is the saddle of the white horse.
Ū-kar pith ^{mē} khugir-kē rakhā.	Khogir-kē ok ^{rā} pith par rakhā (or dharā).	Ō-kar pith ^{mē} khogir bādhi dēhī.	227. Put the saddle upon his back.
Mōē ū-kar bētā-kē bahut (or khūb) chābhuk-sē mar ^{li}	Ham ok ^{rā} bētā-kē barā kōrā mar ^{li} -hā.	Mōē ō-kar chhokan ^{wā} -kē kē kōrā mar ^{la} -hī.	228. I have beaten his son with many stripes.
Ū tōrī up ^{rē} garū-man charāthē.	Ū gorū-kē pahār-ke chōṭī-par charāw ^{tā}	Ū bathāniyā pahār-ke upar char ^{waṭ} -bā.	229. He is grazing cattle on the top of the hill.
Ū gāchh hēṭhē ghōrā-mē chaphal-hai.	Ū gāchh-tar ghōrā-par baiṭhal bātē.	Ū ū gachhiyā-ke tar ghor ^{wā} -mē bēṭhal bar ^{hi}	230. He is sitting on a horse under that tree.
Ū-kar bhāi āpan bahin-sē ūch hai.	Un-kar bhāi un-kā bahin-sē lāmā bā.	Ō-kar bhaiwā āpan babui-yā-sē qhēgā bar ^{hi}	231. His brother is taller than his sister.
Ū-kar dām aṛhāi rupaiā hai.	Ō-kar dām aṛhāi rupaiyā hā.	Ō-kar dām aḍhāi rupēā	232. The price of that is two rupees and a half.
Mōr bāp ū chhot ^{kā} ghar-mē rāhe-lā.	Hamar bāp ūhi chhot ^{kā} ghar-mē rahā-lan.	Mōr bap ^{wā} ū chhōṭ ghar ^{wā} -mē-rahāt bar ^{hi}	233. My father lives in that small house.
Ī rupaiā-kē ū-kē dē dēhī	Ī rupaiyā un-kā dē-dā	Ū rupēawā ok ^{rā} -kē dēhī	234. Give this rupee to him.
Ū rupaiā-kē ū-kar-sē lē lēhī.	Ū sabh rupaiyā un-kā-sē lē-lā.	Ū rupēā ok ^{rā} -sē la-lēhī	235. Take those rupees from him.
Ū-kē bēs-sē pithī āur dōrā-sē bādhi.	Un-kā-kē banā-ke mārā, āur rāsā-sē bādhā.	Ōk ^{rā} -kē khūb mārāh wō rassā-sē bādhāh.	236. Beat him well and bind him with ropes.

English.	Maithili (Darbhanga Brāhmaṇa).	Chhikā-chhikī (Bhagalpur).	Magahi (Gayā).
237. Draw water from the well.	Kūp-sā jal bharū . .	Kūp-sē pāni bharā . .	Kūā-sē pāni bhar-lā . .
238. Walk before me . .	Ham-rā āgū chalū . .	Ham-rā āgū chalā . .	Hamar āgē chalā . .
239. Whose boy comes behind you ?	Ap-nek pāchhā ka-kar bālak ābai-achhī ?	Ka-kar bēṭā toh-rā pāchhū awai-chhau ?	Tōhar picchhē kē-kar lar-kā āwait ?
240. From whom did you buy that ?	Ō ap-ne kak-rā-sā kinal ?	Kak-rā-sē ū mōl lēlā achh ?	Ū kek-rā-sē kin-lā-hā ?
241. From a shopkeeper of the village.	Ohī grāmak banik-sā	Ōi gāmak baniā-sē . .	Gāw-ke dukāndār-sē . .

Kuṛmālī (Manbhum).	Pāch Parganiā (Banchi).	Bhojpuri (Shahabad).
Kuā-lē pānī lānā . .	Kuā-lēk pānī uṭhāiṅ . .	In*ṛā-sē pānī bharā . .
Hāmar chhāmūlē bulā . .	Mōr āgū chalā . . .	Ham*ṛā sōjhā ghūmā phirā
Kā-kar bēṭā āo-hat tohar pichhē ?	Kē-kar chhuwā tōr pēchhū āwatē-hē ?	Toh*ṛā pichhē kē-kar larikā āwat-bā ?
Kā-kar-pās ū-tā kharid kār- lē ?	Kē-kar ṭhinē ū-tā kin rāhā ?	Ū kek*ṛā-sē kin*lā-hā ? .
Yah gāyēr ēk dōkānī-pās- lē.	Gāw-kēr ēk dōkāndār ṭhinē	Gāwē-kē mōdi-sē . . .

Bhojpuri (North Centre of Saran).	Sarwariā (Basti).	Western Bhojpuri (Jaunpur).
In [*] ra-sē pāni bharā .	Kūā-sē pāni bharā .	Inārē-sē pāni nikāri li-āwā .
Ham [*] rā sām ^{nē} chalā .	Ham [*] rē āgē chalā .	Ham [*] rē āgē ghūmā .
Toh [*] rā pāchhē kē-kar laṛikā āwat bā ?	Kē-kar laṛikā toh [*] rē pichhē āwat-hai ?	Toh [*] rē pāchhē kē-kar laṛikā āwat-hau ?
Tū ū kek [*] rā-sē kin ^{lē} rahā ?	Kē-sē tū ū mōl lih ^{lā} -hai ?	Ō-kē kē-sē mōl lih ^{lā} -yā ?
Gāw-kā ēk baniyā-sē .	Gāw-kē ēk dukāndār-sē .	Gāwai-kē bech ^{ai} -waiyā-sē .

Nagpurī (Ranchi).	Madhēśī (Champaran).	Thārū (Champaran).	English.
Kūā-sē pānī ghīch or ghiū-chhī.	In ^a rā-sē pānī bharā . .	Inār-mē pānī bhar . .	237. Draw water from the well.
Hamar āgū chalhī . .	Ham ^a rā sān ^a nē ṭah ^a lā . .	Mōr āgē chal . .	238. Walk before me.
Kē-kar bētā tōr pichhū pichhū āwathē ?	Kē-kar larikā toh ^a rā pichhē āw ^a tā ?	Kā-kar chhok ^a nā tōr pāchhē āwat baṭh ^a hi ?	239. Whose boy comes behind you ?
Toē kē-kar-sē ū-kē kin ^a lē ? .	Ū kek ^a rā-sē kin ^a lā-hā ? .	Ok ^a rā-kē tū kek ^a rā-sē kin ^a -lahi ?	240. From whom did you buy that ?
Gāō-kēr ēk jhan dokāndār-sē.	Ehi gāwā-ke egō dōkāndār-sē.	Gāw māh-ke ēk dōkān-sē .	241. From a shopkeeper of the village.



ORIYĀ.

Oriyā is the language of Orissa proper, and of the surrounding country. The area over which it is spoken is, roughly speaking, 82,000 square miles, and the number of people who speak it is, in round numbers, nine millions.

It is called Oriyā, Ōdri, or Utkalī, that is to say the language of Ōdra or Utkala, both of which are ancient names of the country now known as Orissa. It is sometimes incorrectly called Uriya by Europeans, but this name is merely a misspelling of the more correct 'Oriyā.' The earliest example of the language which is at present known consists of some Oriyā words in an inscription of king Narasimha Dēva II, dated 1296 A.D. An inscription of Narasimha Dēva IV, dated 1395 A.D., contains several Oriyā sentences, which show that the language was then fully developed, and was little different from the modern form of speech either in spelling or in grammar.

The Orissa country is not confined to the Division which now bears that name. It includes a portion of the district of Midnapore in the north, which, together with part of Balasore, was the 'Orissa' of the phrase 'Bengal, Bihar, and Orissa,' met in the regulations framed by the Government in the last decades of the 18th century. Oriyā is also the language of most of the district of Singhbhum, belonging to the Division of Chota Nagpur, and of several neighbouring Native States which fall politically within the same division. On the west it is the language of the greater part of the district of Sambalpur and of a small portion of the district of Raipur in the Central Provinces, and also of the number of Native States which lie between these districts and Orissa proper. On the south, it is the language of the north of the Madras district of Ganjam, with its connected Native States, and of the Jeypore Agency of Vizagapatam. It is thus spoken in three Governments of British India, *viz.*, in the Lower Provinces of Bengal, in the Central Provinces, and in the Madras Presidency.

On the east Oriyā is bounded by the Bay of Bengal. On the north, its boundary, to the east, coincides with the River Haldi, which here forms at the same time the northern boundary of the Contai sub-division of Midnapore. It then turns north-west along the river Kalighai, as far as the district of Bankura, so as to include in the Oriyā-speaking area the four Midnapore police circles of Dantan, Gopiballabhpur, Jhargaon, and Binpur.¹ It next turns back along the eastern boundary of the Singhbhum district, leaving the side of that district which is known as Dhalbhum in possession of Bengali. Thereafter it follows the common boundary of Singhbhum and the Native State of Mayurbhanja as far as the State of Sarai Kala, where it again turns north and crosses the Singhbhum district up to its northern boundary, being stopped by the elevated plateau of Ranchi. It skirts this plateau along the southern boundary of Ranchi district till it meets the State of Jashpur, which it crosses so as to include the southern portion of that State in the Oriyā area. It thence turns south, along the boundary between that State and the State of Udaipur, across the States of Raigarh and Sarangarh and the districts of Sambalpur and Raipur.

¹ See the map illustrating the meeting ground of Bengali, Oriyā, and Bihārī, Vol. V, Pt. I, facing p. 106.

and along the boundary between the Jeypore Agency of Vizagapatam and the State of Bastar to near Tindiki, where it turns east, across Vizagapatam and Ganjam, and joins the sea coast near Barwa, a small port in the latter district.

Oriyā is bounded on the north by Bengali and, where the political boundary runs along the south of the Ranchi Plateau, by the form of Bihārī spoken in that district. On the west it is bounded by

Linguistic Boundaries.

Chhattisgarhī, and on the south by Telugu.

Oriyā is not the only vernacular spoken in the above area. It is the only Aryan

Oriyā not the only vernacular of its area.

one, but over the whole tract, except the settled portions of Orissa, there are a number of tribes who know no Oriyā, and

whose only form of speech is some Dravidian or Muṇḍā language. Of these, the speakers of Kandhī are probably the most numerous.

Oriyā, with Bengali, Bihārī, and Assamese, forms one of the four speeches which

Place of Oriyā in reference to other Indo-Aryan languages.

together make up the Eastern Group of the Indo-Aryan languages. Its grammatical construction closely resembles that of Bengali. It has the same weak sense of number,

and, as in Bengali, when the plural has to be signified, it must be done with the aid of some noun of multitude. In the case of living rational beings, this noun of multitude is the word *mānē*, which is said to mean literally 'men.' In the case of other nouns it is usually some word meaning 'all.' In the verb, as is also the case in Bengali, the singular of the first and second persons are only used by the uneducated, or when respect is not intended. It has one great advantage over Bengali in the fact that, as a rule, it is pronounced as it is spelt. There are few of those slurred consonants and broken vowels which make Bengali so difficult to the foreigner. Each letter in each word is clearly sounded, and it has been well described as 'comprehensive and poetical, with a pleasant sounding and musical intonation, and by no means difficult to acquire and master.' The Oriyā verbal system is at once simple and complete. It has a long array of tenses, but the whole is so logically arranged, and built on so regular a model, that its principles are easily impressed upon the memory. It is particularly noticeable for the very complete set of verbal nouns, present, past, and future, which take the place of the incomplete series of infinitive and gerund which we meet in Bengali, and for want of which that language is sometimes driven to strange straits in order to express the simplest idea. When Bengali wishes to express the idea embodied in what in Latin would be called the Infinitive, it has to borrow the present participle for the occasion, and then has to use it for all tenses, so that the word is used, in the first place, not as a participle, and, in the second place, often not in the present tense. Oriyā, on the other hand, simply takes the appropriate Verbal Noun, and declines it in the case which the meaning necessarily requires. As every Infinitive must be some oblique case of a Verbal Noun, it follows that Oriyā grammar does not know the so-called 'Infinitive-mood' at all. The veriest beginner does not miss it, and instinctively makes up his 'Infinitive' or his 'Gerund' as he requires it. In this respect Oriyā is in an older stage of grammatical development than even Classical Sanskrit, and, among Indo-Aryan Languages, can only be compared with the ancient Sanskrit spoken in Vedic times. This archaic character, both of form and vocabulary, runs through the whole language, and is no doubt accounted for by geographical position. Orissa has ever been an isolated country bounded on the east by the ocean, and on the west by the hilly tracts, inhabited by wild aboriginal tribes and bearing an evil reputation for air and water. On the south, the

language is Dravidian, and belongs to an altogether different family, while, on the north, it has seldom had political ties with Bengal.

On the other hand, Orissa has been a conquered nation. For eight centuries it was subject to the kings of Tilinga, and, in modern times, it was for fifty years under the sway of the Bhōslās of Nagpur,¹ both of whom left deep impressions of their rule upon the country. On the language they imposed a number of Telugu and of Marāṭhī words and idioms, respectively, which still survive. These are, so far as we know, the only foreign elements which have intruded themselves into Oṛiyā, except the small vocabulary of English court terms, and a few other English expressions, which English domination and education have brought into vogue.²

Oṛiyā is remarkably free from dialectic variation. The well-known saying, which is true all over the north of India, that the language changes every ten *kōs*, does not hold in Orissa. In Orissa proper, *i.e.*, in what is known as the *Mughalbandī*, which consists of the regulation districts of Cuttack, Puri, and of the southern half of Balasore, the language is one and the same. Purists discover deflections from the recognised standard in Balasore and Cuttack, but these are very slight, and are merely local peculiarities, which are not worthy of the name of dialects. Three localities each claim to be the places where Oṛiyā is spoken in its greatest purity, *viz.*, Cuttack, Khurda in Puri, and Gumsar in the north of Ganjam. Probably Khurda has the greatest claim to being considered the well of Oṛiyā undefiled. Cuttack, especially the town, is to a certain extent affected by Bengalisms, owing to the residence there of a number of Bengalis who have settled in the district for some generations,³ and the language of Gumsar is said to be affected by the neighbouring Telugu. Further south in Ganjam, the language becomes more and more subject to the influence of the last named language, so that not only is the vocabulary infected, but even the typical Telugu termination *u* is added by the uneducated to the genuine Oṛiyā nouns, and the Telugu pronunciation of *ch* and *j* as if they were *ts* and *z* respectively is adopted universally. On the other hand, the Oṛiyā of North Balasore shows signs of being Bengalised, and, as we cross the boundary between that district and Midnapore, we find at length almost a new dialect. It is not, however, a true dialect. It is a mechanical mixture of corrupt Bengali and of corrupt Oṛiyā. A man will begin a sentence in Oṛiyā, drop into Bengali in its middle, and go back to Oṛiyā at its end. The vocabulary freely borrows from Bengali, and, in North-West Midnapore, even from the Santali which is spoken by the aborigines who there live among their Oṛiyā-speaking neighbours. All this time, however, the language is Oṛiyā in its essence. It has put on strange clothes, like Peter in the 'Tale of a Tub,' but the heart that beats under the strangely embroidered waistcoat is the same. Nevertheless a person speaking this Midnapore Oṛiyā is often unintelligible to a man from Puri, and *vice versa*. According to Babu Monmohan Chakravarti, this mutual unintelligibility is due, not so much to actual change in the language as to differences of pronunciation. In Bengali, the accent is thrown back as

¹ See Beames' *Comparative Grammar*, i, 110.

² In the north of Orissa, there is a tendency to use Bengali words and idioms which we do not notice in the South. The influence of the Muhammadan languages of Upper India has been very small in Oṛiyā.

³ These Bengali settlers in Cuttack and Balasore have developed a curious jargon of their own, their ancestral language being interlarded with Oṛiyā and Hindī expressions. Owing to their frequent use of the word *kārā*, a corruption of the Oṛiyā *kari*, their speech is vulgarly known as *kārā* Bengali. In former times sales of Orissa estates for arrears of land-revenue were held in Calcutta, and the purchasers were frequently Calcutta Bengalis, who became the ancestors of the present-day speakers of this mongrel language, which has in its turn re-acted on the local Oṛiyā.

far as possible, and, to assist this, the succeeding syllables are contracted or slurred over in pronunciation. The same method of pronunciation is affected by the speakers of Midnapore Oriyā. In true Oriyā, on the other hand, every syllable is distinctly pronounced, and the accent is put on the penultimate syllable if it is a long one, and never further back than the antepenultimate. Thus the pure Oriyā *ṭāṅkāē* which has the accent on the penultimate syllable, has that accent transferred to the first syllable in Midnapore, all the following syllables being consequently shortened, and the word is pronounced as if it were *ṭāṅke*. In Midnapore, too, the written characters are changed. Sometimes the Oriyā character is frankly abandoned, and the language is written in the Bengali character. At other times, when the Oriyā character is used, it is changed by an angular shape being given to the curved tops which are so indicative of Oriyā writing.

In the west, in Sambalpur, and the Chhattisgarh Feudatory States, there are also slight changes of pronunciation, but not to the same extent as in Midnapore. The pronunciation is said to be 'sharper,' by which it is probably meant that the round sound of *a*, which, in pure Oriyā, is something like that of the *o* in *hot*, is gradually approaching the flatter sound of the *a* in *America*, which is the sound that the vowel has in the adjoining Chhattisgarhī. On this point, I have, however, no certain information.

In the extreme north-west, in the Native State of Jashpur, where the Oriyā language is spoken it is mixed with the Bihārī spoken in the same State, much as it is mixed with Bengali in Midnapore.

Finally, we come upon a genuine dialect of Oriyā in the north-east of the Native State of Bastar. The main language of that State is Halbī, which is a dialect of Marāṭhī. Immediately to its east, the language is Oriyā, but in the north-east of the State the Bhatrī dialect, which is a true dialect of Oriyā, forms the connecting link between that language and the Marāṭhī Halbī. It is reported to be spoken by 17,387 people. It is written, not in the Oriyā character, but in the Dēva-nāgarī used for Marāṭhī.

The following account of Oriyā literature is taken from Volume I of Mr. Beames'

Oriyā literature. Comparative Grammar, pages 88 and 89 :—

'Oriyā literature begins with Upendra-Bhanja, who was a brother of the Rājā of Gumsar, a petty hill-state in the south of Orissa, which even to the present day is celebrated as the home of the purest form of the language. This voluminous poet composed a great number of religious works, many of which are still highly esteemed. His date is not exactly known, but he is supposed to have lived about three hundred years ago. I have a list of thirty of his productions, two of which are rhyming dictionaries, the Śabdāmālā and Gītābhidāna; the rest are episodes from the ancient Pauranic legends, erotic poems, and panegyrics on various gods. They are stated to be generally disfigured by gross indecency and childish quibblings about words, endless repetitions, and all sorts of far-fetched rhetorical puzzles. Dīna-kṛṣṇa Dāsa, a poet of the same age, is the author of the Rasakallōḷa, the most celebrated poem in the language; the versification of which is its chief merit, being fluent and graceful. The subject-matter, however, is obscene, and contains very little that is new or original. There are also numerous paraphrases of well-known Sanskrit works, such as Bhagavadgītā, Rāmāyaṇa, Padma Purāṇa, and Lakshmī Purāṇa.

'In modern times a few prose works have been composed of considerable merit, but no originality, being either translations or adaptations from the English or Bengali.

The Oriyās are beginning to wake up, but none of them have yet received sufficient cultivation to make them really good authors. Nor is there much demand for vernacular literature—the Oriyā seldom reads, and not one man in a hundred can write his native language without falling into the grossest errors of spelling and grammar at every turn.’

Having completed a rapid survey of the various forms taken by the Oriyā language, we may take stock and see how many people speak it in its proper home. This is shown in the following table:—

PROVINCE.	Name of District or State.	Number of speakers.	REMARKS.
Lower Provinces of Bengal.	Midnapore (mixed dialect)	572,798	
	Cuttack	1,859,623	
	Balasore	950,335	
	Puri	921,180	
	Angul and Khondmals	121,938	
	Orissa Tributary States, viz.,—		
	Athgarh	36,429	
	Athmallik	30,805	
	Baramba	32,447	
	Bod	87,867	
	Daspalla	36,975	
	Dhenkanal	228,870	
	Hindol	37,658	
	Keonjhar	201,410	
	Khondpara	62,554	
	Mayurbhanja	242,857	
	Narsingpur	33,648	
	Nayagarh	111,322	
	Nilgiri	48,990	
	Pal Lahara	17,978	
	Ranpur	39,666	
	Talcher	52,535	
	Tigaria	20,179	
		1,322,190	Revised figures.
	Singhbhum	114,402	
	Carried over	5,862,466	

PROVINCE.	Name of District or State.	Number of speakers.	REMARKS.
	Brought forward	5,862,466	
	Chota Nagpur Tributary States, viz.,—		
	Jashpur (mixed dialect)	10,000	
	Sarai Kala	21,219	
	Kharsawan	8,867	
	Gangpur	133,915	
	Bonai	26,341	
		200,342	
TOTAL for the Lower Provinces of Bengal		6,062,808	
Central Provinces	Raipur	89,200	
	Sambalpur	595,000	
	Chhattisgarh Feudatory States, viz.,—		
	Raigarh	29,000	
	Sarangarh	23,271	
	Bamra	78,653	
	Rairakhol	19,367	
	Bastar (Bhatrī Dialect)	17,387	
	Sonpur	187,000	
	Patna	313,000	
	Kalahandi	249,000	
		916,678	
TOTAL for the Central Provinces		1,600,878	
Madras	Ganjam	797,132	Madras figures are taken from the Census report. As regards the Oriyā of Vizagapatam proper, as distinct from the Agency, it is a corrupt mixture of Oriyā and Telugu spoken by Chachādis and Pakis scavengers and market-gardeners, all over the district.
	Ganjam Agency	80,994	
	Vizagapatam	27,916	
	Vizagapatam Agency	382,685	
TOTAL for Madras		1,288,727	
GRAND TOTAL for Oriyā spoken in the Oriyā-speaking area		8,952,413	

We have counted up the number of people who speak Oriyā at home, and it now remains to see how many people speak it abroad. As the returns of this Survey do not take cognisance of the languages spoken by small groups of people who are away from their homes, we shall not follow them, but shall, unless it is otherwise stated, take instead the figures of the Census of 1891.

Table showing the number of Speakers of Oriyā in places in India other than the area in which that language is a local vernacular.

PROVINCE.	Number of speakers.	REMARKS.
ASSAM—		
Sylhet	1,399	
Cachar	5,698	
Sibsagar	1,591	
Lakhimpur	1,715	
Elsewhere	1,468	
	11,867	Most of these are employed on tea-gardens.
LOWER PROVINCES OF BENGAL AND FEUDATORIES—		
Hooghly	1,711	
Howrah	3,979	
24-Parganas	23,219	
Calcutta	23,899	
Ranchi	3,816	
Manbhum	1,244	
Sarguja	107	
Udaipur	293	
Elsewhere	7,531	
	65,799	The speakers of Oriyā in the 24-Parganas are mostly immigrants from Hijli. The figures for the States of Sarguja and Udaipur are those reported for the Survey, and are not Census ones.
BERAR . . . . .	...
BOMBAY . . . . .	...
BURMA	3,377	
CENTRAL PROVINCES—		
Bilaspur	568	
Other British Districts	1,734	
Bastar	2,133	
Other Feudatory States	156	
	4,596	
MADRAS—		
Godavari	1,710	
Godavari Agency	249	
Elsewhere	1,477	
	3,436	
Carried over	89,075	

PROVINCE.	Number of speakers.	REMARKS.
Brought forward	89,075	
NORTH-WESTERN PROVINCES, OUDH AND NATIVE STATES.	279	
PUNJAB AND FEUDATORIES	4	
NIZAM'S DOMINIONS	180	
BARODA . . . . .	...
MYSORE	573	
RAJPUTANA	?	No information available.
CENTRAL INDIA	?	Ditto.
AJMERE-MERWARA	1	
COORG . . . . .	...
KASHMIR	?	No information available.
TOTAL	90,112	

We thus arrive at the following result—

Total number of people speaking Oriyā at home	8,952,413
" " " " " " elsewhere in India	90,112
Grand Total of people who speak Oriyā in India	<u>9,042,525</u>

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I am not aware of any very old reference to the Oriyā Language. The *Sprachmeister*¹ and the *Alphabetum brammanicum*¹ are both silent concerning it. Yule and Burnell, in *Hobson-Jobson*, give two references to the country of 'Orisa' in works dating 1516 and 1568 respectively, but no similar reference for the name of the language. The earliest account of the language with which I am acquainted is in H. T. Colebrooke's *Essay On the Sanscrit and Prācrit Languages*, in Vol. vii, 1799, of the Asiatic Researches, p. 225.² Here there is a brief description of Oriyā and its peculiar written character. The following are the more modern works dealing with the language. I know of nothing published on the subject between Colebrooke's essay, and Sutton's grammar published in 1831.

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¹ *Vide* Vol. V, Pt. I, p. 23.

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Oriyā is encumbered with the drawback of an excessively awkward and cumbrous written character. This character is, in its basis, the same as Dēva-nāgarī, but is written by the local scribes with a stylus on a talipot palm-leaf. These scratches are, in themselves, legible, but in order to make them more plain, ink is rubbed over the surface of leaf and fills up the furrows which form the letters. The palm-leaf is excessively fragile, and any scratch in the direction of the grain tends to make it split. As a line of writing on the long, narrow, leaf is necessarily in the direction of the grain, this peculiarity prohibits the use of the straight top line, or mātrā, which is a distinguishing characteristic of the Dēva-nāgarī character. For this, the Orissa scribe is compelled to substitute a series of curves, which almost surround each letter. It requires remarkably good eyes to read an Oriyā printed book, for the exigencies of the printing press compel the type to be small, and the greater part of each letter is this curve, which is the same in nearly all, while the real soul of the character, by which one is distinguished from another, is hidden in the centre, and is so minute, that it is often difficult to see. At first glance, an Oriyā book seems to be all curves, and it takes a second look to notice that there is something inside each.¹

¹ See Beames' *Comparative Grammar*, Vol. i, pp. 62 and ff., and *Notes on the Language and Literature of Orissa* by M. M. Chakravarti, in the *Journal of the Asiatic Society of Bengal*, Vol. lxvi, Pt. I, 1897, p. 322.

Alphabet.—The order and number of the vowels and consonants are the same in Oriyā as in the other Aryan languages of India. The following is the system of transliteration adopted for this language:—

VOWELS.

ଅ <i>a</i>	ଆ <i>ā</i>	ଇ <i>i</i>	ଈ <i>ī</i>	ଉ <i>u</i>	ଊ <i>ū</i>
ଋ <i>rū</i>	ୠ <i>rū̄</i>	ୡ <i>lu</i>	ୢ <i>lū</i>	ଏ <i>ē</i>	ଐ <i>ai</i>
ଓ <i>ō</i>	ଔ <i>au</i>	ଅଂ <i>ang</i>	ଅଃ <i>ah</i> .		

CONSONANTS.

କ <i>ka</i>	ଖ <i>kha</i>	ଗ <i>ga</i>	ଘ <i>gha</i>	ଙ <i>ṅa</i>
ଚ <i>cha</i>	ଛ <i>chha</i>	ଜ <i>ja</i>	ଝ <i>jha</i>	ଞ <i>ṇa</i>
ଟ <i>ṭa</i>	ଠ <i>ṭha</i>	ଡ <i>ḍa</i>	ଢ <i>ḍha</i>	ଣ <i>ṇa</i>
ତ <i>ta</i>	ଥ <i>tha</i>	ଦ <i>da</i>	ଧ <i>dha</i>	ନ <i>na</i>
ପ <i>pa</i>	ଫ <i>pha</i>	ବ <i>ba</i>	ଭ <i>bha</i>	ମ <i>ma</i>
ଯ <i>ya</i>	ର <i>ja</i>	ର <i>ra</i>	ଲ <i>la</i>	ୱ <i>la</i> ବ <i>wa</i>
ଶ <i>śa</i>	ଷ <i>sha</i>	ସ <i>sa</i>	ହ <i>ha</i>	କ୍ଷ <i>kha</i> .

Although, for the sake of completeness, the vowel signs ଋ *rū*, ୠ *rū̄*, ୡ *lu*, and ୢ *lū* are included in the list of characters, they are not used at all in ordinary Oriyā. They are, however, required in transcribing Sanskrit grammatical works into the Oriyā character, and in Sanskrit grammars written for the use of Oriyā students.

The forms of the vowels given above are the initials, and are used only at the beginning of a word or syllable; when subjoined to a consonant they take the following forms:—

a (not expressed) *ā* |, *i* ^, *ī* |, *u* ˘, *ū* ˘, *rū* ˘, *ē* ˘, *ai* ˘, *o* ˘, *au* ˘.

Thus କ *ka*, କା *kā*, କି or କି *ki*, କି *kī*, କୁ *ku*, କୁ *kū*, କୃ *kṛu*, କେ *kē*, କୈ *kai*, କୌ *kō*, କା *kau*.

In using these non-initial vowels, there are a few irregularities.

| *ā* is often combined with the curve of the consonant into one letter, thus ବା or ବା *bhā*. When this occurs the form of the consonant is sometimes altered slightly, so as to prevent confusion with other letters. Thus *cha* is ଚ, but *chā* is ଚା or ଚା, the ˘ being added in the second form to prevent confusion with ଶ *ga*. So ର *ra* becomes ରା or ରା *rā*, the tail of ର being transferred to the body of the letter. Similarly ଲ *la* becomes ଲା or ଲା *lā*.

As seen above, the sign, ^ for *i* is often combined with the top curve as in କି or କି *ki*. Moreover, this letter sometimes takes the form ˘ as in ଥି or ଥି *dhi* and ଥି or ଥି *thi*. So the sign | for *ī* is sometimes combined with the consonant, as in ଲି or ଲି *lī*.

The sign ˘ for *u* is often written ˘, as in the first specimen.

When the consonant follows another with no vowel between, the two are, as in the Bengali and Dēva-nāgarī alphabets, combined into one compound letter. In most cases the elements of the compound are easily distinguishable କ୍ଳ *kla* ଶ୍ଚ *gdha*; but there are some in which the elements are so altered as to be with difficulty recognised.

The most commonly met with are the following :—

(1) Nasals preceding other consonants :—

ଞ *n* usually takes the forms of two small circles written respectively at the top right-hand corner and at the bottom left-hand corner of the letter with which it is combined.

Thus	with	କ <i>ka</i>	it becomes	କ୍ ନ <i>nka</i>
	ଂ	କ୍ଷ <i>kha</i>	ଂ	କ୍ଷ୍ ନ୍ <i>nkha</i>
	ଂ	ଗ <i>ga</i>	ଂ	ଗ୍ ନ୍ <i>nga</i>
But	ଂ	ଘ <i>gha</i>	ଂ	ଘ୍ ନ୍ <i>ngha</i>
ଚ୍ ଣ	ଂ	ଚ <i>cha</i>	becomes	ଚ୍ ଣ୍ <i>ncha</i>
	ଂ	ଚ୍ଛ <i>chha</i>	ଂ	ଚ୍ଛ୍ ନ୍ <i>nchha</i>
	ଂ	ଜ <i>ja</i>	ଂ	ଜ୍ ନ୍ <i>nja</i>
	ଂ	ଜ୍ଞ <i>jha</i>	ଂ	ଜ୍ଞ୍ ନ୍ <i>njha</i>
ଟ୍ ଣ	ଂ	ଟ୍ ଥ <i>ṭha</i>	ଂ	ଟ୍ ଣ୍ <i>nṭha</i>
	ଂ	ଠ ଥ <i>ṭha</i>	ଂ	ଠ୍ ଣ୍ <i>nṭha</i>
	ଂ	ଡ ଢ <i>ḍa</i>	ଂ	ଡ୍ ଣ୍ <i>nḍa</i>
	ଂ	ଢ ଢ <i>ḍha</i>	ଂ	ଢ୍ ଣ୍ <i>nḍha</i>
	ଂ	ଣ ନା <i>ṇa</i>	ଂ	ଣ୍ ନ୍ <i>nṇa</i>
ତ୍ ନ	ଂ	ତ ଟା <i>ṭa</i>	ଂ	ତ୍ ନ୍ <i>nṭa</i>
	ଂ	ଥ ଥା <i>ṭha</i>	ଂ	ଥ୍ ନ୍ <i>nṭha</i>
	ଂ	ଦ ଢା <i>ḍa</i>	ଂ	ଦ୍ ନ୍ <i>nḍa</i>
	ଂ	ଧ ଢା <i>ḍha</i>	ଂ	ଧ୍ ନ୍ <i>nḍha</i>
	ଂ	ନ ନା <i>ṇa</i>	ଂ	ନ୍ ନ୍ <i>nṇa</i>
ପ୍ ମ	ଂ	ପ ପା <i>pa</i>	ଂ	ପ୍ ମ୍ <i>mp</i>
	ଂ	ଫ ଫା <i>pha</i>	ଂ	ଫ୍ ମ୍ <i>mpha</i>
	ଂ	ବ ବା <i>ba</i>	ଂ	ବ୍ ମ୍ <i>mba</i>
	ଂ	ଭ ବା <i>bha</i>	ଂ	ଭ୍ ମ୍ <i>mbha</i>
	ଂ	ମ ମା <i>ma</i>	ଂ	ମ୍ ମ୍ <i>mma</i>

(2) Sibilants preceding other consonants :—

ଶ୍	with	ଟ୍ ଥ <i>ṭha</i>	becomes	ଶ୍ ଣ୍ <i>shṭha</i>
	ଂ	ଣ ନା <i>ṇa</i>	ଂ	ଶ୍ ଣ୍ <i>shṇa</i>
ସ୍	ଂ	ତ ଟା <i>ṭa</i>	ଂ	ସ୍ ଣ୍ <i>ṣṭha</i>
	ଂ	ଥ ଥା <i>ṭha</i>	ଂ	ସ୍ ଣ୍ <i>ṣṭha</i>
	ଂ	ପ ପା <i>pa</i>	ଂ	ସ୍ ଣ୍ or ଶ୍ <i>spa</i>
	ଂ	ଫ ଫା <i>pha</i>	ଂ	ସ୍ ଣ୍ or ଶ୍ <i>spha</i>

(3) Miscellaneous :—

The letter ଯ *ya* when following another consonant is written ଯ *by the side* of the letter with which it is combined. Thus ଚ ଯ *tya*.

When the letter ବ *va* follows another letter it is always pronounced *wa* (elsewhere it is always pronounced *ba*), and is written ବ *under* the letter with which it is combined. Thus ସ ବ *swa*.

When the letter ର *ra* precedes a consonant it is written ର *above* the letter with which it is combined. Thus ର୍ ଯ *rja*. When it follows a consonant, it takes the form ୠ and is written below, as in ଡ ୠ *dra*. For *kra* and *tra*, see below.

The compound *stu* takes the altogether anomalous form of *ṣ*.

ṣ k	with ṣ ma	becomes	ṣ kma
ṣ	ra	or	ṣ kra
ṣ ch	cha		ṣ chcha
ṣ	chha		ṣ chchha
ṣ j	ṣ ṇa		ṣ jṇa (which is pronounced and transliterated <i>gyā</i>).
ṣ t	ta		ṣ tta
ṣ	tha		ṣ ttha
ṣ	pa		ṣ tpa
ṣ	ra	or	ṣ tra
ṣ	sa		ṣ tsa
ṣ	da		ṣ dda
ṣ	dha		ṣ ddha
ṣ	bha		ṣ dbha
ṣ p	ta		ṣ pta
ṣ b	da		ṣ bda
ṣ m	ha		ṣ mha (which is pronounced and transliterated <i>mbha</i>).
ṣ h	ma		ṣ hma

As in Sanskrit and Bengali, the short vowel *ṣ a* when it follows a consonant is not expressed, but is held to be inherent in every consonant unless its absence is specially indicated; for instance *ṣ* is *ka*, not *k*. When the absence of *ṣ a* has to be noted, the mark *˘* (called in Orīyā *hasanta*) is used; thus *ṣ k*, as shown in the above list of compound consonants.

The sign *̃*, called *chandra-bindu* (i.e., moon and drop), indicates that a nasal sound is given to the vowel over which it stands as in *ṣ achh̃ũ*, we are. It is represented, in transliteration, by the sign *~* over the nasalized vowel.

The characters for the numerals are these—

१	२	३	४	५	६	७	८	९	०
1	2	3	4	5	6	7	8	9	0

Pronunciation.—The pronunciation of the vowels is much the same as in Bengali. The short *a* is usually pronounced like the *o* in *hot* or *hod* (not, however, so positively as in Bengali), and at the end of a word, like the second *o* in *promote*. According to purists, it is pronounced, as in Hindī, like the *u* in *nut*, but even those who teach this admit that it is a counsel of perfection. The main difference in this respect between Orīyā and Bengali consists in the pronunciation of the vowel *ṣ*, corresponding to the Bengali *ṣ*, and the Sanskrit *ṣ*. This is pronounced *ru*, not *ri*, and will be transliterated *ru*. The diphthongs *ai* and *au* are, as in Bengali, pronounced as the *oi* in *oil*, and the *ou* in *house* respectively.¹ I have found no record in Orīyā of the broken vowels, *ā*, *ē*, and *ō* which are so common in Bengali.

There is one most important difference between Orīyā and Bengali, which affects nearly every word in the language. In pure Orīyā the final *a* at the end of a word is

¹ Mr. Beames compares the sound of the vowels in 'Ould Oireland.'

always pronounced. Thus in Oriyā ଘ a house is pronounced *ghara*, or rather *ghōrō*, but in Bengali ঘ is pronounced *ghar* (*ghōr*).

As a rule the pronunciation of the consonants is much clearer in Oriyā than in Bengali. There is not that elision of a *y* or *v* at the end of a compound consonant, which is so prominent a feature in the latter language.

There is a tendency to pronounce the letters ଚ *cha* and ଛ *chha*, as if they were *tsa* and *tsha* respectively. This is not so marked in Orissa proper, as in the country south of Puri. In Southern Oriyā, they are regularly pronounced *tsa* and *tsha* except when the vowel *e*, *ē*, *i*, or *ī* follows, when they have their proper sound. Thus ଗଲ go on, is pronounced *tsāla*, but ଚିଢ଼ି a letter *chīṭāu*. So ଛତା *tshatā*, an umbrella, but ଛିଡ଼ି *chhiḍā*, standing. Similarly there is a tendency, which becomes more and more accentuated as we go south to pronounce ଜ *ja* and ଝ *jha* as if they were *dza* and *dzha*, but not before *e*, *ē*, *i*, or *ī*. Thus in the south ଢାଲ *dzāla*, a net, ଢାଲ *dzhāla*, perspiration; but ଜିନିବାରା *jinibāra*, to conquer, and ଝିଅ *jhia*, a daughter.

The pronunciation of the cerebral letters is much more pure than in Bengali or Hindī. ଢ and ଣ are pronounced both as *ḍa* and *ḍha* respectively and as *ṇa* and *ṇha* respectively. In the latter case, a dot is put under them. As we go south the *ṇ* sound disappears. Thus 'it will fall,' is *paṛiba* in Cuttack, but *paḍiba* (something like *pōrddibō*) in Puri.

In Bengali, the cerebral ণ *ṇa* has altogether lost its true sound, and is pronounced exactly as the dental ন *na*. In Oriyā ণ *ṇa* has preserved its true sound, as a strongly burred *ṇ*, almost like *ṇr* pronounced through the nose, as we hear it in Western India, and in correctly pronounced Sanskrit. The best way of giving an idea of its pronunciation is to say that the pronunciation of the Oriyā word କଣ *kaṇa* is what would be represented in Bengali by কঁড় *kāṇō*.

ঞ, as in other Eastern Indo-Aryan languages, has two sounds that of *ya* and that of *ja*. The second is derivative, just as the English have corrupted 'Yehovah' to 'Jehovah.' When it is pronounced as *ja*, I shall henceforth transliterate it as *j̣a*, so as to distinguish it from ঞ *ja*. When ঞ is pronounced as *ya*, the Oriyās affix to it the sign ̣, so that there are practically two letters, viz., ঞ *j̣a* and ঞ *ya*.

The letter ল *l*, which is found in the middle or at the end of certain words, is pronounced with the tongue inverted against the palate. We hear it in London in the morning cry of 'milk,' pronounced 'mulk' (*u* as in *nut*).

The letter ও is pronounced as *b* except when in combination with other letters, when it is a clear *w*, as on ওର *swara*, a voice.

Of the three sibilants, ঞ *ś*, and ঞ *sh* are both properly pronounced as the *sh* in 'shell,' and ঞ *s* as the *s* in 'sin'; but in practice, they are all three pronounced alike, as the *s* in 'sin,'—thus exactly reversing the Bengali practice.

The letter ঞ which is properly *ksha*, is pronounced, and transliterated, *khya*.

The compound ঞ *jña* is pronounced *gyā*, and is so transliterated.

So also the compound ঞ *mha* is pronounced *m̐ha*, and is so transliterated.

It is believed that the following grammatical sketch will enable the reader to understand the interlinear translations of the Oriyā specimens which follow.

ORIYĀ SKELETON GRAMMAR.

I.—NOUNS—

(1) Rational beings, and places.—

	Full forms.		Colloquial forms.	
	Sing.	Plur.	Sing.	Plur.
Nom.	<i>puruṣa</i> , a man	<i>puruṣa-mānē</i>		<i>puruṣhē</i>
Acc.	<i>puruṣa-ku</i>	<i>puruṣa-mānaṅku</i>		<i>puruṣhaṅku</i>
Instr.	<i>puruṣa-dwārā</i> ,	<i>puruṣa-mānaṅka-dwārā</i>		<i>puruṣhaṅka-dwārā</i>
Dat.	<i>puruṣa-ku</i>	<i>puruṣa-mānaṅku</i>		<i>puruṣhaṅku</i>
Abl.	<i>puruṣa-ṭhāru</i>	<i>puruṣa-mānaṅka-ṭhāru</i>	<i>puruṣa-ṭhū</i>	<i>puruṣhaṅka-ṭhū</i>
Gen.	<i>puruṣa-ra</i>	<i>puruṣa-mānaṅka-ra</i>		<i>puruṣha-mānaṅka</i>
Loc.	<i>puruṣa-ṭhārē</i>	<i>puruṣa-mānaṅka-ṭhārē</i>		<i>puruṣhaṅka-ṭhārē</i>
Voc.	<i>hē puruṣa</i>	<i>hē puruṣa-mānē</i>		<i>puruṣhaṅka</i>

In the Instrumental *dei* or *kartṭruka* may be substituted for *dwārā*.

Instead of *mānē*, nouns of multitude like *dala* or *lōka* may be used to form the plural. When these are added, the noun is declined as if in the Singular.

Nouns ending in *ī*, shorten it in the other cases; as *swāmī*, a husband; Acc. Sing. *swāmī-ku*, Nom. Plur. *swāmī-mānē*.

(2) Irrational beings, and common nouns without life.

ghara, a house.

	Sing.	Plur.	
Nom.	<i>ghara</i>	Usually found by adding noun of multitude, such as <i>sabu</i> , or <i>sakaḷa</i> , all. If <i>māna</i> is used, the nom. plur. is <i>māna</i> , not <i>mānē</i> .	If a noun ends in <i>ā</i> , <i>i</i> , or <i>u</i> , the locative ends only in <i>rē</i> ; thus <i>ghōṛā-rē</i> , on a horse; <i>paṣu-rē</i> , in a beast. Expletive additions,— <i>ta</i> is added to give emphasis, as in <i>bāpa-ta sē-ṭhārē thilē</i> , it was father who was there. The suffix <i>ṭā</i> or <i>ṭi</i> has the force of a definite article. The first is used with irrational beings and things, the second with rational beings: thus <i>ghōṛā-ṭā</i> , the horse, <i>pilā-ṭi</i> , the child.
Acc.	<i>ghara</i>		
Instr.	<i>ghara-rē</i>		
Dat.	<i>ghara-ku</i>		
Abl.	<i>ghara-ru</i> or <i>gharu</i>		
Gen.	<i>ghara-ra</i>		
Loc.	<i>gharē</i> , <i>ghara-rē</i>		

Adjectives rarely change for gender. *Tatsamas* in *a* sometimes change the *a* to *ā* or *ī* for the feminine; those in *ī* to *inī*; those in *mā* to *maṭi*; and those in *vān* to *baṭi*.

II.—PRONOUNS—

I.		Thou.		He, she.		It.
Inferior.	Superior.	Inferior.	Superior.	Inferior.	Superior.	
Sing.						
Nom.	<i>mu</i> , <i>mū</i>	<i>tu</i> , <i>tū</i>	<i>tumbhē</i> ²	<i>sē</i>	<i>sē</i>	<i>se</i> ,
Acc. Dat.	<i>mō-tē</i>	<i>tō-tē</i>	<i>tumbha-ku</i>	<i>tāhā-ku</i> , <i>tā-ku</i>	<i>tāhāṅku</i>	<i>tāhā(-ku)</i> <i>tā(-ku)</i> ;
Gen.	<i>mō-ra</i> , <i>mōha-ra</i>	<i>tō-ra</i>	<i>tumbha-ra</i>	<i>tāhā-ra</i> , <i>tā-ra</i>	<i>tāhāṅka-ra</i>	<i>tāhā-ra</i> , <i>tā-ra</i> ,
Obl.	<i>mō</i> , <i>mōhō</i>	<i>tō</i>	<i>tumbha</i>	<i>tāhā</i> , <i>tā</i>	<i>tāhāṅka</i>	<i>tāhā-ra</i> , <i>tāhā</i>
Plur.						
Nom.	<i>mō-mānē</i> ¹	<i>tō-mānē</i> ¹	<i>tumbhē-mānē</i>	<i>sē-mānē</i>	<i>sē-mānē</i>	<i>sē-sakaḷa</i>
Obl.	<i>mō-mānaṅka</i> ¹	<i>tō-mānaṅka</i> ¹	<i>tumbha-mānaṅka</i>	<i>sē-mānaṅka</i>	<i>sē-mānaṅka</i>	and so on.

¹ Rare except in the north. ² Spelt *amhē*, *tumhē*.

This.		That.		His (Your) Honour.	Self.
Thing or Inferior person.	Superior person.	Thing or Inferior person.	Superior person.		
Sing.					
Nom.	<i>ēhi</i> , <i>ēhā</i> , <i>ē</i>	<i>sēhi</i> , <i>sēi</i>	<i>sēhi</i> , <i>sēi</i>	<i>āpaṇa</i>	<i>āpē</i>
Obl.	<i>ēhā</i> , <i>ēthi</i>	<i>sēthi</i>	<i>tāhāṅka</i>	<i>āpaṇaṅka</i>	<i>āpaṇā</i>
Plur.					
Nom.	<i>ēhi-sakaḷa</i>	<i>sēhi-sakaḷa</i>	<i>sēhi-mānē</i>	<i>āpaṇa-mānē</i>	<i>āpaṇā-mānē</i>
	<i>ē-mānē</i>		<i>sēi-mānē</i>		
Who (Relative)		What (Relative)		Who?	
Inferior.	Superior.	Inferior.	Superior.	Inferior.	Superior.
Sing.					
Nom.	<i>jē</i> , <i>jēṣū</i>	<i>jē</i>	<i>kē</i> , <i>kiē</i> , <i>kēṣū</i>	<i>kē</i> , <i>kiē</i> , <i>kēṣū</i>	<i>ki</i> , <i>kaṇa</i> , <i>kaṇa</i> , <i>kisa</i>
Acc. Dat.	<i>jāhā-ku</i>	<i>jāhā(-ku)</i> , <i>jā(-ku)</i>	<i>kāhā-ku</i>	<i>kāhāṅku</i>	<i>kāhā(-ku)</i>
Gen.	<i>jāhā-ra</i> , <i>jā-ra</i>	<i>jāhā-ra</i>	<i>kāhā-ra</i> , <i>kā-ra</i>	<i>kāhāṅka-ra</i>	<i>kāhā-ra</i>
Obl.	<i>jāhā</i>	<i>jāhā</i>	<i>kāhā</i>	<i>kāhāṅka</i>	<i>kāhā</i>
Plur.					
Nom.	<i>jē-mānē</i>	<i>jē-sakaḷa</i>	<i>kēṣū-mānē</i>	<i>kēṣū-mānē</i>	

Kēhi, *kēṣē*, Gen., *kāhā-ra*, or *kāhā-ra*, Obl., *kāhāri*, means 'some one,' 'any one.' Its plural is *kēhi kēhi*, Obl. *kāhāri kāhāri*. *Kichhi*, anything, is regularly declined. So are *amuka* and *thōkā*, both meaning 'a certain person.' Adjectival pronouns are *ē*, *ēhi*, this; *sē*, *sēhi*, that; *jēṣū*, which; and *kēṣū*, which?

The same expletive additions are used as in the case of nouns. Thus *tā-ta*, that exactly. *Muḥṣ* means 'even I.' *Jē* is often added expletively at the end of a sentence, as in *ārē Baidā*, *chālī āsa*, *bhāta khāiba jē*, Baidā, come along, you will have to eat your rice. The cases are liable to contraction, as in the case of nouns, e.g., *mō-ṭhū*, from me. The syllable *hā* is often omitted, e.g., *tā-ra* for *tāhā-ra*.

III.—VERBS—

General Remarks.—When respect is intended, the plural is used instead of the singular. Colloquially *l* is frequently substituted for *n* and *vice versa*. Thus *lēli* for *nēli*, I took; *luhē* for *nuhē*, it is not; *paḍhinē* for *paḍhile*, they read. Verbs are usually quoted in the genitive of the present verbal noun.

A. Verbs Substantive only. These are not used as Auxiliary Verbs.

1. I am, etc.		2. I become, etc.		I became, etc.		I shall become, etc.		I usually became, etc.	
Sing.	Plur.	Sing.	Plur.	Sing.	Plur.	Sing.	Plur.	Sing.	Plur.
1. <i>aṭē</i>	<i>aṭū</i>	<i>hōē</i>	<i>heū</i>	<i>hēli</i>	<i>hōilū, hēlū</i>	<i>hēbi</i>	<i>{ hōilū hēbū }</i>	<i>huanti</i>	<i>huantu</i>
2. <i>aṭu</i>	<i>aṭa</i>	<i>hō</i>	<i>hua</i>	<i>hēlu</i>	<i>hōila, hēla</i>	<i>hēbu</i>	<i>{ hōila hēba }</i>	<i>huantu</i>	<i>huanta</i>
3. <i>aṭē, aṭai</i>	<i>aṭanti</i>	<i>huē</i>	<i>huanti</i>	<i>hēlā</i>	<i>hōilē, hēlē</i>	<i>hēba</i>	<i>{ hōilē hēbē }</i>	<i>huantā</i>	<i>huantē</i>

Imperative, *hō*, become, *heū*, let him become; *hua*, become ye; *hēunī*, let them become.

Verbal noun, *hōibā* or *hēbā*. Participles, Present, *hēu*; Continuative, *huantē*; Past, *hōi*; Conditional Past, *hōilē, hēlē*.

3. Negative Verb Substantive; Pres. Sing. 1, *nuhē*; 2, *nuhu*; 3, *nuhē*. Plur. 1, *nāhū*; 2, *nāha*; 3, *nāhānti*. Past Sing. 1, *nōhili*, and so on. Future, *nōhibi*.

B. Verbs both Substantive and Auxiliary.

1. I am, etc.		2. I remain, etc.		I remained, I was, etc.		I shall remain, etc.		I usually remained, etc.	
Sing.	Plur.	Sing.	Plur.	Sing.	Plur.	Sing.	Plur.	Sing.	Plur.
1. <i>{ achhī }</i>	<i>achhū</i>	<i>thāē</i>	<i>thāū</i>	<i>thīli</i>	<i>thilū</i>	<i>thibi</i>	<i>{ thibū thibā }</i>	<i>thānti</i>	<i>thāntu</i>
2. <i>achhu.</i>	<i>achha</i>	<i>{ thā }</i>	<i>thāa</i>	<i>thīlu</i>	<i>thīla</i>	<i>thibu</i>	<i>thiba</i>	<i>thāntu</i>	<i>thānta</i>
3. <i>{ achhāi, achhē }</i>	<i>achhanti</i>	<i>thāē</i>	<i>thānti</i>	<i>thilā</i>	<i>thilē</i>	<i>thiba</i>	<i>thibē</i>	<i>thāntā</i>	<i>thāntē</i>

Imperative, *thā*, remain thou; *thāu*, let him remain; *thāa*, remain ye; *thāuntu*, let them remain.

Verbal noun; *thibā*. Participles, Present, *thāu*; Continuative, *thāntē*; Past, *thāi*; Conditional Past, *thilē*.

C. Finite Verb, *dēkhibā-ra*, to remain.

Verbal nouns; Present, *dēkhibā*, seeing (in the future); Past, *dēkhibā*, seeing (in the past); Present, *dēkhā, dēkhan*, seeing (in the present). Participles; Present, *dēkhu* or *dēkhū*, seeing; Continuative, *dēkhanē*, whilst seeing, on seeing, about to see; Past, *dēkhi*, having seen; Conditional Past, *dēkhilē*, if (I) had seen; Imperfect Past, *dēkhu-thilē*, though (I) was seeing; *dēkhi-thilē*, though (I) had seen; Relative Present, *dēkhibā*, which is seen, or will be seen; Relative Present Definite, *dēkhu-thibā*, which is being seen; Relative Past, *dēkhibā*, which was seen; Relative Perfect, *dēkhi-thibā*, which has been seen.

Adverbial forms; *dēkhibā-mātra*, immediately on seeing; *dēkhibā-sakāśē*, in consequence of seeing.

(a) Simple Tenses—

Present, I see, etc.		Past, I saw, etc.		Future, I shall see, etc.		Habitual Past, I used to see, or Present Cond. (if I see)		Imperative, let me see, etc.	
Sing.	Plur.	Sing.	Plur.	Sing.	Plur.	Sing.	Plur.	Sing.	Plur.
1. <i>{ dēkhē }</i>	<i>dēkhū</i>	<i>dēkhili</i>	<i>dēkhilū</i>	<i>{ dēkhibi }</i>	<i>{ dēkhibū }</i>	<i>dēkhanti</i>	<i>dēkhanu</i>	<i>dēkhē</i>	<i>dēkhū</i>
2. <i>dēkhu</i>	<i>dēkha</i>	<i>dēkhilu</i>	<i>dēkhila</i>	<i>dēkhibu</i>	<i>dēkhiba</i>	<i>dēkhanu</i>	<i>dēkhanu</i>	<i>dēkh</i>	<i>dēkha</i>
3. <i>{ dēkhē }</i>	<i>dēkhanti</i>	<i>dēkhilā</i>	<i>dēkhilē</i>	<i>dēkhiba</i>	<i>dēkhibē</i>	<i>dēkhanā</i>	<i>dēkhanē</i>	<i>dēkhu</i>	<i>{ dēkhanu dēkhanu }</i>

(b) Periphrastic tenses—

1. Present Definite; *dēkhu-achhī* or *dēkhu chhī*, I am seeing, and so on; negative, *dēkhu-nuhē*, I am not seeing; Imperfect, *dēkhu-thīli*, I was seeing, and so on; Habitual Imperfect, *dēkhu-thāē*, I usually was seeing, I then was seeing; Future Conditional, *dēkhu-thibi*, I may be seeing, I shall be seeing; Imperfect Conditional, *dēkhu-thānti*, (if) I were seeing.
2. Perfect, *dēkhi-achhī* or *dēkhi-chhī*, I have seen; Pluperfect, *dēkhi-thīli*, I had seen; Habitual Pluperfect, *dēkhi-thāē*, I usually had seen, I then had seen; Past-Future Conditional, *dēkhi-thibi*, I may have seen, I shall have seen; Pluperfect Conditional, *dēkhi-thānti*, (if) I had seen.

D. Irregular Verbs, *jibā-ra*, to go. Pres., *jāē*, etc., like *thāē*: Past, *gali*; Future, *jimi* or *jibi*. Verb. noun, *jibā*; Pres. part., *jāu*; Past Part., *jāi*; Contin. part., *jāntē*; Cond. part., *galē*.

Hēbā-ra and *thibā-ra* are given above.

Dēbā-ra, to give, has Present Sing. 1, *dēāi*; 2, *dēu*; 3, *diē, dia*; Plur. 1, *dēū*; 2, *diya*; 3, *diyanti*; Past, *dēli*; Fut., *dēbi*; Habit. past, *diyanti*. *Nēbā-ra*, to take, is declined in the same way.

Piibā-ra, to drink, has Present Sing. 1, *piyi*; 2, *piyu*; 3, *piyē*; Plur., 1, *piyū*; 2, *piya*; 3, *piyanti*.

The verbs *karibā-ra*, to do, *māribā-ra*, to strike, and *āsibā-ra*, to come, usually drop the last consonant of the root in the Past Tense and the Conditional Participle. Thus *kali* or *karili*, I did, *kalē*, if (I) had done; *māli* or *māri*, I struck, *māilē* or *mārilē*, if (I) had struck; *āli* (not *āili*) or *āsi*, I came; *āilē* or *āsilē*, if (I) had come.

E. Causal Verbs, add *ā* to the root, as *dēkhāē*, I cause to see. Roots ending in *ā* change that *ā* to *u*. Thus *khāi*, I eat, *khuāi*, I cause to eat. The causal of *dēbā-ra*, to give, is *diyāibā-ra*; of *nēbā-ra*, to take, *niyāibā-ra*; and of *piibā-ra*, to drink, *piyāibā-ra*.

F. Passive Voice. Formed by conjugating the present Verbal noun in *ā*, with *jibā-ra*, to go. Thus, *dēkhā jāi*, I am seen.

G. Expletive additions. The letter *ta* added gives emphasis, e.g., *achhi-ta*, I am indeed. *ṭi* and *ni* are added without affecting the meaning much, as in *tu jibu-ṭi*, will you go; *sē galē-ni*, he has gone already.

H. Examples of the use of the Relative Participles—

1. *mu-dēbā dhāna*, the corn which I give.
2. *ghushuri-khāu-thibā tashu*, the husks which the swine are eating.
3. *mu-dēlā ṭankā*, the rupee which I gave.
4. *mu-dēi-thibā ṭankā*, the rupee which I have given.

The form of Oriyā spoken in the neighbourhood of Cuttack is usually considered to be the standard dialect of the language, though its claim is not universally admitted. Probably the purest Oriyā is spoken more to the south-west near Khurda.

The following two specimens come from Cuttack. The first is given in facsimile as well as in type, as a good example of clear Oriyā current hand-writing. The second is given in Oriyā type. Each is accompanied by a transliteration and a translation. The language is that shown in the preceding grammar. The only form in it which is not explained therein, nor, so far as I am aware, in any Oriyā Grammar is the word *jāunu*, having gone. We may also note *naīlā*, he did not come, in the second specimen. A good example of the Relative Participle is *ghushuri khāu-thibā tashu*, literally, the swine-being-eaten husks, *i.e.*, the husks which the swine are eating.

The second specimen is one of the most popular songs of Orissa, entitled the *kēsāba-kōilī*, of Markaṇḍa-dāsa, which, according to Babu Monmohan Chakravartti, is probably more than three hundred years old, and is still taught to children in the schools.

[No. 1.]

INDO-ARYAN FAMILY:

EASTERN GROUP.

ORİYÄ.

STANDARD DIALECT.

(CUTTACK DISTRICT.)

SPECIMEN I.

ନିଶା କର ବୁଦ୍ଧି ପ୍ରାପ୍ତ ହୁଏ । ତାଙ୍କୁ ନିୟମରେ ତାମ ସମ୍ବନ୍ଧରେ ଜ୍ଞାନ ତା ଆପଣା ବାପାଙ୍କ କହିଲା ବାପା,

ଶ୍ରୀ କାଶ୍ୟପେ ନମଃ । ପ୍ରାଣେ ଯତିବି ଗୁହା ମୋଚେ ଦିଅ । ବାସ ଆପଣା ବିଗମନ୍ତୁ ସେମାନଙ୍କ ଭିତରେ ।

ଖଣ୍ଡ ଦେଲା : ଦେଖି ଦିନ ନ ଯାଉଣୁ ଯାନ ପୁଅ ନିଜର ସର୍ବ ସ୍ୱ ଦେଇ କୌଣସି ଦୂର ଦେଶକୁ ଚାଲି

ଗାଈ ଦିଅଁ ଶାମ୍ବୁ କିନ୍ତୁ ଶେଷ ଦିନେ । ତାହାର ଦିଶାକୁ ଗାଈ ପାରିବାକୁ ଶେଷ ଦିନେ ବାଟ

ଅବଶ୍ୟକ ପଡ଼ିଲୁ, ହେଁ ଚାହୁଁନା ବଡ଼ ବନ୍ଧୁ ହେଲୁ । ହିଁ ଗୋଟିଏ ଟମ୍ବୁର ଟମ୍ବୁରୀ କଣେ ନ ଗାୟନୀରୁ ଆଣି ।

କେହି । ମହାତ୍ମାଙ୍କୁ ଘଟଣାସ୍ଥଳରେ ଶେଢ଼ିଆରେ ବାନ୍ଧି ଧରିଗଲା । ସେ ଯେଉଁଠି ଧକ୍କା ଖାଉଥିଲା ସେହି

ମାଲି ଖେଟ ପୁରୀକୁ କୁଣ୍ଡଳ ମିଶ୍ର ଦାନ, ମାତ୍ର ତାହା ତାଙ୍କୁ କେହି ଦେଖି ନାହିଁ । ସେତେବେଳେ ତାହାର ବେଗ ହେଲା, ତା' ଆଖିଲା

ଗୋଲ୍ଡ଼ କାମର କୋଠେ ମୁଲିଆ ଖାଇ ବସି ସାରି ଉଠିଲା ଏବଂ ସେହି ସମୟରେ ମଧୁ ଅଟ୍ଟି, ମୁଁ ଓ ମଧୁ ଆମକୁ ଖିଦି

⑥ ଆଜ୍ଞା ବିହୀନ , ବ୍ୟାଧି , ମୃତ୍ୟୁର ଆଗରେ ଶ୍ରିବ୍ରତଙ୍କ ପାଇଁ ଦ୍ରୋଣ କହି ଅଛି ତ ତୁମ୍ଭର ସ୍ୱାଧୀନ ନୋଷା ନୁହେଁ ! ତଥାଚେ

ମୁଦ୍ରା ଯା ନିଶି ଚିତ୍ତ । ସେହି ଉତ୍ତରୁ ସେ ଚିତ୍ତ ବାଧା ଆଗକୁ ଟାଙ୍କୁ । ବାଧା ଶକ୍ତି ପ୍ରତିଷ୍ଠା ଦେଖି ନିଆଁ ଖିଲ । ଫୁଟି ଧାଉଁ ମାଲି

[No. 1.]

INDO-ARYAN FAMILY.

EASTERN GROUP.

ORIYĀ.

STANDARD DIALECT.

(CUTTACK DISTRICT.)

SPECIMEN I.

ଜଣକର ଦୁଇ ପୁଅ ଥିଲା । ତାଙ୍କ ମଧ୍ୟରେ ଯେ ବୟସରେ ସାନ ସେ ଅପଣା ବାପକୁ କହିଲା, ବାପା, ମୋ ବାଣ୍ଟରେ ଯେଉଁ ସମ୍ପତ୍ତି ପଡ଼ିବ ତାହା ମୋତେ ଦିଅ । ବାପ ଅପଣା ବିଷୟକୁ ସେମାନଙ୍କ ଭିତରେ ବାଣ୍ଟି ଦେଲା । ବେସି ଦିନ ନ ଯାଉଣୁ ସାନ ପୁଅ ଜଳର ସବୁ ଘେନି କୌଣସି ଦୂରଦେଶକୁ ଚାଲି ଯାଇ ବଦଳେପୁଲିରେ ସେ ସବୁ ଉଡ଼ାଇ ଦେଲା । ତାହାର ବିଷୟ ଯାକ ସରଗଲା ସେ ଦେଶରେ ବଡ଼ ଅକାଳ ପଡ଼ିଲା, ତହିଁ ତାହାର ବଡ଼ କଷ୍ଟ ହେଲା । ତହିଁରେ ସେ ଯାଇ ସେଠାର ଜଣେ ନଗରବାସୀର ଆଶ୍ରା ନେଲା । ନଗରବାସୀ ତାକୁ ଘୁସୁରିପଲ ଚରାଇବାପାଇଁ ବଳକୁ ପଠାଇଲା । ସେ ଭୋକରେ ଘୁସୁରି ଖାଉଥିବା ତଷୁ ଖାଇ ପେଟ ପୁରାଇବାକୁ ଇଚ୍ଛା କରୁ ଥିଲା, ମାତ୍ର ତାହା ତାକୁ କେହି ଦେଲା ନାହିଁ । ଯେତେବେଳେ ତାହାର ଚେତା ହେଲା ସେ ପାହୁଁ ମୋହୋ ବାପର କେତେ ମୁଲିଆ ଖାଇକରି ବାଣ୍ଟି ଦେଉ ଅଛନ୍ତି ମୁଁ ଭୋକରେ ମରୁ ଅଛି, ମୁଁ ଉଠି ବାପ ପାଖକୁ ଯିବି ଓ ତାଙ୍କୁ କହିବି, ବାପା, ମୁଁ ତୁମ୍ଭ ଆଗରେ ଇଣ୍ଡରକଠାରେ ଦ୍ରୋହ କରି ଅଛି, ଓ ତୁମ୍ଭର ପୁଅନାର ଯୋଗ୍ୟ ନୁହେଁ । ମୋତେ ମୁଲିଆ କରି ରଖ । ସେଥି ଉତ୍ତର ସେ ଉଠି ବାପ ପାଖକୁ ଗଲା । ବାପ ତାକୁ ଦୂରରୁ ଦେଖି ଦୟା କଲା, ପୁଣି ଧାଇଁ ଯାଇ ତାହା ବେକ ଧରି ତାକୁ ତୁମ୍ଭା ଦେଲା । ପୁଅ ବାପକୁ କହିଲା ବାପା ମୁଁ ତୁମ୍ଭ ଆଗରେ ଇଣ୍ଡରକଠାରେ ଦ୍ରୋହ କରି ଅଛି, ଏଣୁ ତୁମ୍ଭ ପୁଅନାର ଯୋଗ୍ୟ ନୁହେଁ । ତାହା ଶୁଣି ବାପ ଚାକରମାନଙ୍କୁ କହିଲା ସବୁ ଲୁଗା ଠାରୁ ଭଲ ଲୁଗା ଆଣି ଏହାକୁ ପିନ୍ଧାଅ, ଏହା ହାତରେ ମୁଦ ନାହିଁ ଦିଅ ଓ ଗୋଡ଼ରେ ଯୋଡ଼ା ପିନ୍ଧାଇ ଦିଅ, ଓ ଭଲ ଦ୍ରବ୍ୟ ଖାଇ ପିଇ ମଉଜ କର, କର୍ପାକ ମୋର ଏହି ପୁଅ ମର ପୁଣି ବଞ୍ଚିଲା ଓ ହଜ ପୁଣି ମିଳିଲା । ତହିଁ ସେମାନେ ମଉଜ କରିବାକୁ ଲାଗିଲେ ॥

ତେତେବେଳେ ବଡ଼ ପୁଅ ବଳରେ କାମ କରୁଥିଲା । ସେ ଆସି ଘର ପାଖରେ ପହଞ୍ଚିଲା ବେଳେ ନାଚ ଓ ବାଜାର ଶବ୍ଦ ଶୁଣିଲା । ତହିଁ ସେ ଜଣେ ଚାକରକୁ ଡାକି ପଚାରିଲା ଏ କଅଣ । ଚାକର କହିଲା ତୁମ୍ଭ ଭାଇ ଆସି ଅଛନ୍ତି ଓ ତୁମ୍ଭ ବାପା ତାହାଙ୍କୁ ଭଲ ଅବସ୍ଥାରେ ପାଇ ମଉଜ କରୁ ଅଛନ୍ତି । ତାହା ଶୁଣି ସେ ଭାଗ ହୋଇ ଭିତରକୁ ଯିବାକୁ ମଜିଲା ନାହିଁ । ଏଣୁ ତାହା ବାପ ବାହାରକୁ ଆସି ତାକୁ ବହୁତ ବୁଝାଇଲା । ତହିଁ ସେ ବାପକୁ ଉତ୍ତର ଦେଲା । ଦେଖ, ମୁଁ ବହୁକାଳ ତୁମ୍ଭର ସେବା କରୁ ଅଛି, କେବେହେଁ ତୁମ୍ଭର କଥାକୁ ଏଡ଼ି ଦେଇ ନାହିଁ, ତଥାପି ମୋହୋ ବହୁକାଳକ୍ଷଣ ସଙ୍ଗରେ ମଉଜ କରିବା ପାଇଁ ମୋତେ ଗୋଟିଏ ଛେଳି ଛୁଆ କେବେ ଦେଇ ନାହିଁ । ମାତ୍ର ଯଦି ତୁମ୍ଭର ଏହି ପୁଅ ଦାରି ରଖି ସବୁ ସମ୍ପତ୍ତି ନଷ୍ଟ କରି ଅଛି ତେବେହେଁ ସେ ଆସିବା ମାତ୍ରେ ତୁମ୍ଭେ ତାହା ପାଇଁ ମଉଜ କଲ । ବାପ କହିଲା, ପୁଅ ତୁମ୍ଭେ ସବୁବେଳେ ମୋହୋ ପାଖରେ ଅଛ, ମୋହର ଯାହା କିଛି ତାହା ତୁମ୍ଭର ଅଟେ, ମାତ୍ର ତୁମ୍ଭର ଏହି ଭାଇ ମର ପୁଣି ବଞ୍ଚିବାରୁ ଓ ହଜ ପୁଣି ମିଳିବାରୁ ତାହା ପାଇଁ ମଉଜ କରିବାର ଉଚିତ ॥

INDO-ARYAN FAMILY.

EASTERN GROUP.

ORİYĀ.

STANDARD DIALECT.

(CUTTACK DISTRICT.)

SPECIMEN I.

TRANSLITERATION AND TRANSLATION.

Jana-ka-ra	dui	pua	thilā.	Tānka	madhya-rē	jē	bayasa-rē
<i>Man-one-of</i>	<i>two</i>	<i>sons</i>	<i>were.</i>	<i>Them</i>	<i>midst-in</i>	<i>that</i>	<i>age-in</i>
sāna	sē	āpaṇā	bāpa-ku	kahilā,	‘bāpā,	mō	bāṇṭa-rē
<i>young-one</i>	<i>he</i>	<i>his-own</i>	<i>father-to</i>	<i>said,</i>	<i>‘father,</i>	<i>my</i>	<i>share-in</i>
sampatti	paṛiba,	tāhā	mōtē	dia.’	Bāpa	āpaṇā	bishaya-ku
<i>property</i>	<i>will-fall,</i>	<i>that</i>	<i>to-me</i>	<i>give.’</i>	<i>The-father</i>	<i>his-own</i>	<i>property</i>
sē-mānaṅka-bhitarē	bāṇṭi	dēlā.	Bēsi	dina	na	jā-uṇu	sāna
<i>them-amongst</i>	<i>dividing</i>	<i>gave.</i>	<i>Many</i>	<i>days</i>	<i>not</i>	<i>having-gone</i>	<i>the-younger</i>
pua	nija-ra	sarbbasva	ghēni	kaṇṇasi	dūra-dēśa-ku	chāli-jāi,	
<i>son</i>	<i>himself-of</i>	<i>all-things</i>	<i>taking</i>	<i>a-certain</i>	<i>distant-land-to</i>	<i>going-going,</i>	
bada-khēyāli-rē	sē	sabu	urāi	dēlā.	Tāhā-ra	bishaya-jāka	
<i>bad-mind-in</i>	<i>that</i>	<i>all</i>	<i>wasting</i>	<i>gave.</i>	<i>His</i>	<i>property-all</i>	
sari-galā-ru,	sē	dēśa-rē	bara	akāḷa	paṛilā ;	tahū	
<i>spent-on-having-gone,</i>	<i>that</i>	<i>land-in</i>	<i>a-great</i>	<i>famine</i>	<i>fell ;</i>	<i>therefrom</i>	
tāhā-ra	bara	kaṣṭha	hēlā.	Tahī-rē	sē	jāi	sē-ṭhā-ra
<i>his</i>	<i>great</i>	<i>want</i>	<i>became.</i>	<i>Thereupon</i>	<i>he</i>	<i>going</i>	<i>that-place-of</i>
janē	nagara-bāsi-ra	āsrā	nēlā.	Nagara-bāsi	tā-ku		
<i>one-person</i>	<i>town-resident-of</i>	<i>shelter</i>	<i>took.</i>	<i>The-town-resident</i>	<i>him</i>		
ghushuri-pala	charāibā	pāi	bila-ku	paṭhailā.	Sē	bhōka-rē	
<i>swine-flock</i>	<i>grazing</i>	<i>for</i>	<i>the-field-to</i>	<i>sent.</i>	<i>He</i>	<i>hunger-in</i>	
ghushuri	khāu-thibā	tashu	khāi	pēta	purāibā-ku	ichehḥā	
<i>(by-the)-swine</i>	<i>being-eaten</i>	<i>husks</i>	<i>eating</i>	<i>belly</i>	<i>to-fill</i>	<i>wish</i>	
kari-thilā,	mātra	tāhā	tā-ku	kēhi	dēlā	nāhī.	Jētēbēlē
<i>made,</i>	<i>but</i>	<i>that</i>	<i>him-to</i>	<i>any-one</i>	<i>gave</i>	<i>not.</i>	<i>When</i>
chētā	hēlā,	sē	pāñchilā,	‘mōhō	bāpa-ra	kētē	mulīā
<i>senses</i>	<i>happened,</i>	<i>he</i>	<i>thought,</i>	<i>‘my</i>	<i>father’s</i>	<i>how-many</i>	<i>labourers</i>
khāi-kari	bāṇṭi	dēu-achhanti,	mu	bhōka-rē	maru-achhi.	Mu	
<i>eating-doing</i>	<i>dividing</i>	<i>giving-are,</i>	<i>I</i>	<i>hunger-in</i>	<i>dying-am.</i>	<i>I</i>	
uṭhi	bāpa-pākha-ku	jībi,	ō	tānku	kahibi,	‘bāpā,	mu
<i>rising</i>	<i>father-side-to</i>	<i>will-go,</i>	<i>and</i>	<i>to-him</i>	<i>will-say,</i>	<i>‘father,</i>	<i>I</i>
tumbha	āga-rē	Īśvaraṅka-ṭhārē	drōha	kari-achhi,	ō	tumbha-ra	
<i>your</i>	<i>presence-in</i>	<i>God-of-before</i>	<i>sin</i>	<i>done-have,</i>	<i>and</i>	<i>your</i>	

pua-nā-ra jōgya nuhē, mōtē muliā kari rakha.” Sēthi-uttāru
 son-name-of fit am-not, me labourer making keep.” That-after
 sē uṭhi bāpa-pākha-ku galā. Bāpa tā-ku dūra-ru dēkhi
 he rising father-side-to went. Father him distance-from seeing
 dayā kalā, puṇi dhāi jāi tāhā bēka dhari tā-ku chumā
 pity did, and running going his neck holding him-to kiss
 dēlā. Pua bāpa-ku kahilā, ‘bāpā, mu tumbha āga-rē
 gave. The-son the-father-to said, ‘father, I your presence-in
 Īśvaraṅka-ṭhārē drōha kari-achhi, ēṇu tumbha pua-nā-rā jōgya
 God-of-before sin done-have, hence your son-name-of fit
 nuhē.’ Tāhā śuṇi bāpa chākara-mānāṅku kahilā, ‘sabu
 I-am-not.’ That hearing the-father the-servants-to said, ‘all
 lugā-ṭhāru bhala lugā āṇi ēhā-ku pindhāa; ēhā
 cloth-from good cloth bringing this(-person)-to put-on; this(-person’s)
 hāta-rē mudī nāi dia, ō gōṛā-rē jōtā pindhāi dia,
 hand-on ring putting give, and feet-on shoes putting-on give,
 ō bhala drabya khāi pii māuja kara; kipāki
 and good thing eating drinking merry-making do; because
 mōra ēhi pua mari, puṇi bañchilā; ō haji, puṇi miḷilā.’
 my this son having-died, again survived; and being-lost, again was-got.’
 Tahū sē-mānē māuja karibā-ku lāgilē.
 Thereupon they merry-making doing-to began.

Tētēbēlē bara pua bila-rē kāma karu-thilā. Sē āsi
 At-that-time the-elder son in-the-field work doing-was. He coming
 ghara-pākha-rē pahañchilā-bēlē, nācha ō bājā-ra śabda śuṇilā.
 house-side-to arriving-time-at, dancing and music-of sound heard.
 Tahū sē jaṇē chākara-ku dāki pachārīlā, ‘ē kaṇa?’
 Thereupon he a-person servant calling asked, ‘this what?’
 Chākara kahilā, ‘tumbha bhāi āsi-achhanti, ō tumbha bāpā
 The-servant said, ‘your brother come-has, and your father
 tāhān-ku bhala abasthā-rē pāi māuja karu-achhanti.’ Tāhā
 him good state-in getting merry-making doing-is.’ That
 śuṇi sē rāga hōi, bhitara-ku jībā-ku māṅgilā
 hearing he (in-)anger having-become, inside-to going-for desired
 nāhī. Ēṇu tāhā bāpa bāhāra-ku āsi tā-ku bahuta bujhāilā.
 not. Therefore his father outside-to coming him much entreated.

Tahū sē bāpa-ku uttara dēlā, ‘dēkha, mu bahu-kāḷa
 Thereupon he the-father-to reply gave, ‘see, I (for)-long-time
 tumbha-ra sēbā karu-achhi; kēbēhē tumbha-ra kathā-ku ēri
 your service doing-am; ever your word transgressing
 dēi nāhī; tathāpi mōhō bandhu-bāndhabaṅka saṅga-rē
 I-gave not; nevertheless my friend-relatives company-in

maūja karibā-pāī mōtē gōṭi-ē chhēḷi-chhuā kēbē
merry-making make-for me a-single goat-young-one ever
 dēi-nāhā. Mātra jādī-cha tumbha-ra ēhi pua dāri rakhi
you-have-not-given. But though your this son harlot keeping
 sabu sampatti nashta kari-achhi, tēbēhē sē āsibā-mātrē
all property destroyed made-has, yet he immediately-on-coming
 tumbhē tāhā pāī maūja kala. Bāpa kahilā, 'pua, tumbhē
you him for merry-making did.' The-father said, 'son, you
 sabu-bēḷē mōhō pākha-rē achha, mōha-ra jāhā kichhi, tāhā
at-all-times my side-by are, my what anything, that
 tumbha-ra atē; mātra tumbha-ra ēhi bhāi mari, puṇi
yours is; but your this brother having-died, again
 bañchihā-ru; ō haji, puṇi miḷibā-ru;
surviving-on-account-of; and being-lost, again being-found-on-account-of;
 tāhā pāī maūja karibā-ra uchita.
that for merry-making doing (is)-fit.'

[No. 2.]

INDO-ARYAN FAMILY.

EASTERN GROUP,

ORIYĀ.

STANDARD DIALECT.

(CUTTACK DISTRICT.)

SPECIMEN II.

A FOLKSONG—THE KESABA-KOILI.

- କୋଇଲି କେଶବ ଯେ ମଥୁରାକୁ ଗଲା । କୋଇଲି ଶୁଣିବେ ମୁଁ ମାରିଲି ପୁରୁଷେ ।
 କାହା ବୋଲେ ଗଲା ପୁଣି ବାହୁଡ଼ି ନଇଲା ଲେ କୋଇଲି । ୧ । ଶୁଣି ଅବା ଗଲେ କୃଷ୍ଣ ସେହି ପରାବେ ଲେ କୋଇଲି । ୨ ।
 କୋଇଲି ଖଣ୍ଡି ଶୀର ଦେବ ମୁଁ କାହାକୁ । କୋଇଲି କୁତପଣେ ଅଇଲା ଅନ୍ତର ।
 ଖାଇବାର ପୁଣି ଗଲା ମଥୁରା ପୁରକୁ ଲେ କୋଇଲି । ୩ । ଯାଏ ବୋଲି ରାତ୍ରି ନେଇ ବସାଇ ରଥରେ ଲେ କୋଇଲି । ୪ ।
 କୋଇଲି ଗଲା ପୁଣି ବାହୁଡ଼ି ନଇଲା । କୋଇଲି ଝୁରୁଝୁରୁ ଲୁହ ନ ରହିଲା ।
 ଗହନର ବୃନ୍ଦାବନ ଗୋରୁ ନପାଇଲା ଲେ କୋଇଲି । ୫ । ହଂସା ସାରଣ କୃଷ୍ଣ ମଥୁରା ରହିଲା ଲେ କୋଇଲି । ୬ ।
 କୋଇଲି ଘର ମୋର ନ ମଣନ୍ତି ନନ୍ଦ । କୋଇଲି ନିଶାକାଳେ ହରି ମାଗେ ଗୁନ ।
 ଘଟଣ ନ ଦିଶେ ପୁର ନଥିଲେ ଗୋବିନ୍ଦ ଲେ କୋଇଲି । ୭ । ନନ୍ଦ ନ ଟେକି ଅ ଡାକୁ ରଥେ ଶ୍ରୀ ନନ୍ଦ ଲେ କୋଇଲି । ୮ ।
 କୋଇଲି ନନ୍ଦ ଦେହ ପାଷାଣେ ଗଢ଼ିଲା । କୋଇଲି ଟହ ଟହ ହୁଅନ୍ତୁ କୋଳେ ।
 କସ୍ତୁର କଞ୍ଚଳ ଦେଇ ରଥେ ବସାଇଲା ଲେ କୋଇଲି । ୯ । ଟଳଟଳ ହେଉଥାନ୍ତୁ ଝୁଲିବାର ବେଳେ ଲେ କୋଇଲି । ୧୦ ।
 କୋଇଲି ଚଳୁ ଥାଇ କଟିସ୍ଥ ମେଘଳୀ । କୋଇଲି ଠଣ ଯେ ସୁନ୍ଦର ବେନି ପୋଏ ।
 ଚକ୍ର ହୋଇଲେ ଶ୍ରୀ ଗୋପପୁର ବାଳୀ ଲେ କୋଇଲି । ୧୧ । ଚଳି ରାତ୍ରି ଗଲେ କୃଷ୍ଣ ନଇଲେ ବେଢ଼ାଏ ଲେ କୋଇଲି । ୧୨ ।

[No. 2.]

INDO-ARYAN FAMILY.

EASTERN GROUP.

ORİYĀ.

STANDARD DIALECT.

(CUTTACK DISTRICT.)

SPECIMEN II.

(A Folksong. *The Kēśaba-kōili.*)

TRANSLITERATION AND TRANSLATION.

Kōili, <i>Cuckoo,</i> Kāhā-bōlē <i>On-whose-words</i>	Kēśaba <i>Krishṇa</i> galā <i>went</i>	jē <i>who</i> putra <i>son</i>	Mathurā-ku <i>Mathurā-to</i> bāhuṛi <i>returning</i>	galā, <i>went,</i> naīlā ? <i>not-came ?</i>	
				lō kōili. <i>O Cuckoo.</i>	(1)
Kōili, <i>Cuckoo,</i> Khāibā-ra <i>The-eating-of</i>	khaṇḍa <i>sugar</i>	khyīra <i>thickened-milk</i> putra <i>son</i>	dēbi <i>will-give</i> galā <i>went</i>	mū <i>I</i> kāhā-ku; <i>whom-to ;</i> Mathurā-pura-ku. <i>Mathura-town-to.</i>	
				lō kōili. <i>O Cuckoo.</i>	(2)
Kōili, <i>Cuckoo,</i> Gahana-ta <i>The-groves (of)</i>	galā <i>went</i> Brundābana <i>Vṛindāvana</i>	putra, <i>the-son,</i>	bāhuṛi <i>returning</i> śōbhā <i>charm</i>	naīlā; <i>not-came ;</i> pāilā. <i>got.</i>	
				lō kōili. <i>O Cuckoo.</i>	(3)
Kōili, <i>Cuckoo,</i> Ghaṭaṇa <i>Fair</i>	ghara <i>home</i> na <i>not</i> diśē <i>looks</i>	mō-ra <i>my</i> pura <i>house</i>	na <i>not</i> na <i>not</i>	maṇanti <i>likes</i> thilē <i>remaining</i>	Nanda, <i>Nanda,</i> Gōbinda. <i>Gōvinda.</i>
				lō kōili. <i>O Cuckoo.</i>	(4)
Kōili, <i>Cuckoo,</i> Nayanē <i>In-the-eyes</i>	Nanda-dēha <i>Nanda's-body</i> kajjvaḷa <i>collyrium</i>	dēi <i>giving</i>	pāshāṇē <i>of-stone</i> rathē <i>on-the-chariot</i>	gaṛhilā. <i>made.</i> basāilā <i>he-seated</i>	
				lō kōili. <i>O Cuckoo.</i>	(5)

Kōili <i>Cuckoo</i>	chalu-thāi <i>moved</i>	kaṭi-stha <i>on-the-waist-situated</i>	mēkhaḷi, <i>ornament,</i>
Chakita <i>Startled</i>	hōilē <i>became</i>	śuṇi <i>hearing</i>	Gōpa-pura-bāḷi, <i>Gōpa-pura-girls,</i>
			lō kōili. O <i>Cuckoo.</i> (6)
Kōili, <i>Cuckoo,</i>	chhātēka ¹ <i>one-cane-(blow)</i>	mū <i>I</i>	māili <i>struck</i>
Chhāri <i>Leaving</i>	abā <i>methinks</i>	galē <i>went</i>	Kṛushṇa <i>Kṛishṇa</i>
		sēhi <i>that</i>	parābhabē, <i>on-castigation,</i>
			lō kōili. O <i>Cuckoo.</i> (7)
Kōili, <i>Cuckoo,</i>	jūta-panē <i>messenger-in-the-guise-of</i>	aīlā <i>came</i>	Akrūra; <i>Akrūra;</i>
Jātrā <i>Festival</i>	bōli <i>saying</i>	bhaṇḍi <i>deceitfully</i>	nēlā <i>took</i>
		basāi <i>seating</i>	ratha-rē; <i>on-the-chariot;</i>
			lō kōili. O <i>Cuckoo.</i> (8)
Kōili, <i>Cuckoo,</i>	jhuru <i>mourning</i>	jhuru <i>mourning</i>	luha <i>tears</i>
Jhagarā <i>Quarrels</i>	sāri-ṇa <i>having-ended</i>	Kṛushṇa <i>Kṛishṇa</i>	na <i>not</i>
		Mathurā <i>at-Mathurā</i>	rahilā; <i>remained;</i>
			rahilā, <i>stayed,</i>
			lō kōili. O <i>Cuckoo.</i> (9)
Kōili, <i>Cuckoo,</i>	niśā-kālē <i>night-at-time-of</i>	Hari <i>Hari</i>	māgē <i>would-ask-for</i>
Nayana <i>Eyes</i>	ṭēki <i>raising</i>	ā <i>come</i>	tān-ku <i>him</i>
			rāu-thānti <i>would-call</i>
			Nanda, <i>Nanda,</i>
			lō kōili. O <i>Cuckoo.</i> (10)
Kōili, <i>Cuckoo,</i>	ṭaha-ṭaha <i>loudly (Kṛishṇa)</i>	hasu-thānti <i>would-laugh</i>	kōlē; <i>in-the-arms;</i>
Ṭaḷa-ṭaḷa <i>Staggered</i>	hēu-thānti <i>would-become</i>	jhulibā-ra-bēlē, <i>rocking-of-at-the-time,</i>	
			lō kōili. O <i>Cuckoo.</i> (11)
Kōili, <i>Cuckoo,</i>	ṭhaṇa <i>symmetrically</i>	jē <i>that</i>	sundara <i>graceful</i>
Ṭhaki <i>Fraudulently</i>	bhaṇḍi <i>deceiving</i>	galē <i>went</i>	Kṛushṇa <i>Kṛishṇa</i>
			bēni <i>both</i>
			pōē, <i>sons,</i>
			naīlē-bēphāē, <i>not-came-back,</i>
			lō kōili. O <i>Cuckoo.</i> (12)

¹ Written *chhātākā* in original.

FREE TRANSLATION OF THE FOREGOING.

The song is supposed to be sung by Yaśodā, the foster-mother of Kṛishṇa, after he had left Vṛindāvana, in company with Akrūra, and had remained in Mathurā whither he had gone to kill the demon Kamsa. Nanda, Yaśodā's husband, was Kṛishṇa's foster-father, and he had consented to Akrūra taking the child away. He and his wife, as well as all the inhabitants of Vṛindāvana, where the God had spent his infancy and boyhood, were Gowālās by caste, and hence she calls the country round her home 'Gōpa-pura,' or the 'City of Cowherds.' One of Kṛishṇa's many names was Kēśava, and another was Gōvinda. He was the incarnation of the God Hari or Viṣṇu. His brother was Bala-rāma.

1. O Cuckoo, cuckoo. At whose words did Kṛishṇa go to Mathurā? For my son has not returned.
2. O Cuckoo, cuckoo. To whom shall I now give sweets and thickened milk? For my son who used to eat it has gone to Mathurā-town.
3. O Cuckoo, cuckoo. My son went and returned not; and the groves of Vṛindāvana have lost their charm.
4. O Cuckoo, cuckoo. Nanda no more loves my home: for no longer fair appears the dwelling without Gōvinda.
5. O Cuckoo, cuckoo. Surely Nanda's body was of stone, when he anointed Kṛishṇa's eyes with collyrium¹ and put him sitting in the chariot.
6. O Cuckoo, cuckoo. When the maidens of Gōpa-pura heard of his departure, they started, and the (bells of) their girdles shook.
7. O Cuckoo, cuckoo. I once struck him a single cane-blow (for some fault), and I fear that it was on account of that punishment that Kṛishṇa left me.
8. O Cuckoo, cuckoo. Akrūra came in the guise of a messenger. He seated Kṛishṇa in the chariot deceitfully, and took him away on the excuse of some festival.
9. O Cuckoo, cuckoo. Mourning, mourning. I have no tears left. Kṛishṇa had ended his quarrels (with the demon), and has stayed in Mathurā.
10. O Cuckoo, cuckoo. At night-time (in his baby way) Hari used to ask for the moon, and raising his eyes, Nanda would call out to him 'Come.'
11. O Cuckoo, cuckoo. Loudly used he to crow in my arms, and (gleefully) used he to shake as I rocked him.
12. O Cuckoo, cuckoo. A graceful pair were the two brothers; but Kṛishṇa has deceived me and has not come back.

Standard Oriyā is also spoken in the district of Balasore. Here, however, we may note a few provincialisms, though not sufficient to entitle the form of speech to be classed as a separate dialect. Some of the points of differences are of pronunciation. Others are of grammatical inflection due to the influence of the neighbouring Bengali of Midnapore.

As regards pronunciation, there is a tendency to drop the aspiration in the definite present and perfect tenses, so that *achhi* is spelt *achi*. Examples are *nēi jāi-chi*, he has carried off; *palāi-chi*, he has fled; *hēi-chi*, it has taken place; *kāndu-chu*, thou art weeping; *karu-chu*, thou art making. Note the way in which *n* is substituted for *l*, as in *thinē* for *thilē*, if it had been.

¹ To protect them from the dust of the journey.

In the declension of nouns, the letter *ē* added to the nominative gives the force of the indefinite article. Thus, *muṇḍ-ē*, a lump : *din-ē*, one day : *khaṇḍ-ē*, a piece. In one instance, we have the accusative ending in *ka* instead of *ku*, viz., in *sunā-muṇḍā-ka*, (he carried off) the lump of gold.

In the declension of pronouns we find *tuma-ra*, instead of *tumbha-ra*, your.

It is unnecessary to give the Parable of the Prodigal Son in the Balasore dialect. The following short folk-tale shows the peculiarities to which attention has been drawn above. It is given in facsimile of the original writing, and is accompanied by a transliteration and a translation.

INDO-ARYAN FAMILY.

EASTERN GROUP.

ORIYA.

STANDARD DIALECT.

(DISTRICT BALASORE.)

	ପଞ୍ଚ	କିମିଗର	କିଛି	କେମିତି	ହୁକ୍ମ	ହୁ
	ହାହୁଁଲେ	ଠକ	ଭାବନା	ବନ୍ଧୁ	ହୁଁ	ହାଲିବାହା
	ହୁଁଲୁ	ଲୋକା	ଭାବି	କିଛି	ହୁ	ହାହୁଁ
	କିଛିକିଛି	ଲୋକ	ସ୍ବଚ୍ଛ	ହୁଁ	କିଛି	କାହିଁ
5.	ହୁଁଲୁ	ଲୋକିକ	ହୁ	ଲୋକ	ଲୋକଲୋକ	ହାଲିବାହା
	ଲୋକ	ଲୋକ	ଲୋକ	ଲୋକ	ଲୋକ	ଲୋକ
	ଲୋକ	ଲୋକ	ଲୋକ	ଲୋକ	ଲୋକ	ଲୋକ
	ଲୋକ	ଲୋକ	ଲୋକ	ଲୋକ	ଲୋକ	ଲୋକ
	ଲୋକ	ଲୋକ	ଲୋକ	ଲୋକ	ଲୋକ	ଲୋକ
10.	ଲୋକ	ଲୋକ	ଲୋକ	ଲୋକ	ଲୋକ	ଲୋକ

[No. 3.]

INDO-ARYAN FAMILY.

EASTERN GROUP.

ORĪYĀ.

STANDARD DIALECT.

(DISTRICT BALASORE.)

TRANSLITERATION AND TRANSLATION.

Ēka	kirapaṇa-ra	kichhi	daulatā	thilā.	Sē					
<i>A</i>	<i>'miser-of</i>	<i>some</i>	<i>wealth</i>	<i>was.</i>	<i>He</i>					
sabu	bēlē	ēi	bhābaṇā	karē	pachhē	chura	sandhāna	pāi		
<i>all</i>	<i>times-at</i>	<i>this</i>	<i>thought</i>	<i>makes</i>	<i>lest</i>	<i>a-thief</i>	<i>a-trace</i>	<i>having-got</i>		
churi	karē.	Anēka	bhābi	chinti	sē	sarbaswa				
<i>theft</i>	<i>may-do.</i>	<i>Much</i>	<i>having-thought</i>	<i>having-considered</i>	<i>he</i>	<i>(his)-entire-property</i>				
bikiri	kalā,	āu	muṇḍē	sunā	kiṇi	māṭi-rē				
<i>sale</i>	<i>made,</i>	<i>and</i>	<i>a-lump</i>	<i>gold</i>	<i>having-bought</i>	<i>the-earth-in</i>				
5	putā	rakhilā.	Sēhi	dina-ru	sē	rōja	tharē	lēkhā	sē	jāgā-ku
	<i>buried</i>	<i>put.</i>	<i>That</i>	<i>day-from</i>	<i>he</i>	<i>day</i>	<i>once</i>	<i>at-the-rate</i>	<i>that</i>	<i>place-to</i>
	jāi	dēkhi	āsē,	'kēhi sandhāna pāi			nēi	jāi-chi		
	<i>having-gone</i>	<i>having-seen</i>	<i>returns-home,</i>	<i>'anyone a-trace having-got</i>			<i>having-taken</i>	<i>has-gone</i>		
	kinā.'	Kirapaṇa	rōja-rōja	i	mati	karibā-ru	tā-ra			
	<i>or-not.'</i>	<i>The-miser</i>	<i>every-day</i>	<i>this</i>	<i>manner</i>	<i>doing-by</i>	<i>his</i>			
	chākara	mana-rē	ēi	sandē	hēlā,	'haē-ta				
	<i>servant</i>	<i>the-mind-in</i>	<i>this</i>	<i>suspicion</i>	<i>arose,</i>	<i>'perhaps</i>				
	ēi	jāgā-rē	luchā	dhana	achhi;	na-hēlē	sē			
	<i>this</i>	<i>place-in</i>	<i>hidden</i>	<i>wealth</i>	<i>is ;</i>	<i>otherwise</i>	<i>he</i>			
10	rōja	tharē	tharē	sēṭi-ku	jāāntā	kēnē ?'	Dinē			
	<i>daily</i>	<i>once</i>	<i>once</i>	<i>there-to</i>	<i>is-in-the-habit-of-going</i>	<i>why ?'</i>	<i>One-day</i>			

ନିକାସର ଶାମାସ ଧୁଲି ମୁଣ୍ଡୁକ ତାହା ବଳାହର ଗି-ମାତ୍ରାଦିନ

ଠିକ୍ ମାତ୍ରାରେ କିରାଣି ଶାମାସାହୁ ନାହାଁ ଯଦ୍ୟାପି ତେଣୁ

ମୁଣ୍ଡୁକ ତାହା ବଳାହର ଗି-ମାତ୍ରାଦିନ ଧୁଲି ମୁଣ୍ଡୁକ ତାହା ବଳାହର ଗି-ମାତ୍ରାଦିନ

ବାଳ ଗି-ମାତ୍ରାଦିନ ଧୁଲି ମୁଣ୍ଡୁକ ତାହା ବଳାହର ଗି-ମାତ୍ରାଦିନ

15. କିରାଣି ମୁଣ୍ଡୁକ ତାହା ବଳାହର ଗି-ମାତ୍ରାଦିନ ଧୁଲି ମୁଣ୍ଡୁକ ତାହା ବଳାହର ଗି-ମାତ୍ରାଦିନ

ଆମାତ୍ରାଦିନ ଧୁଲି ମୁଣ୍ଡୁକ ତାହା ବଳାହର ଗି-ମାତ୍ରାଦିନ ③

ଧୁଲି ମୁଣ୍ଡୁକ ତାହା ବଳାହର ଗି-ମାତ୍ରାଦିନ ଧୁଲି ମୁଣ୍ଡୁକ ତାହା ବଳାହର ଗି-ମାତ୍ରାଦିନ

ତେଣୁ ଧୁଲି ମୁଣ୍ଡୁକ ତାହା ବଳାହର ଗି-ମାତ୍ରାଦିନ ଧୁଲି ମୁଣ୍ଡୁକ ତାହା ବଳାହର ଗି-ମାତ୍ରାଦିନ

ଧୁଲି ମୁଣ୍ଡୁକ ତାହା ବଳାହର ଗି-ମାତ୍ରାଦିନ ଧୁଲି ମୁଣ୍ଡୁକ ତାହା ବଳାହର ଗି-ମାତ୍ରାଦିନ

20. ଧୁଲି ମୁଣ୍ଡୁକ ତାହା ବଳାହର ଗି-ମାତ୍ରାଦିନ ଧୁଲି ମୁଣ୍ଡୁକ ତାହା ବଳାହର ଗି-ମାତ୍ରାଦିନ

ଧୁଲି ମୁଣ୍ଡୁକ ତାହା ବଳାହର ଗି-ମାତ୍ରାଦିନ ଧୁଲି ମୁଣ୍ଡୁକ ତାହା ବଳାହର ଗି-ମାତ୍ରାଦିନ

ଧୁଲି ମୁଣ୍ଡୁକ ତାହା ବଳାହର ଗି-ମାତ୍ରାଦିନ ଧୁଲି ମୁଣ୍ଡୁକ ତାହା ବଳାହର ଗି-ମାତ୍ରାଦିନ

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saja	pāi	sē	jāgā	khuli	sunā-muṇḍā-ka		
opportunity	having-got	that	place	having-opened	the-gold-lump		
		nēi	paḷāilā.	Tā	āra	dina	
		having-taken	he-absconded.	That	next	day	

thika	samaya-rē	kirapaṇa	sē	jāgā-ku	jāi	dēkhilā	kēsē
<i>fixed</i>	<i>time-at</i>	<i>the-miser</i>	<i>that</i>	<i>place-to</i>	<i>having-gone</i>	<i>saw</i>	<i>someone</i>

sunā nēi paīai-chi. Tētē-bēlē sē mathā kuṛi,
the-gold having-taken absconded-has. At-that-time he (his)-head having-struck,

bāla upāri, 'hāya hāya mō-ra sarbanāśa hei-chi'
(his)-hair having-torn-out, 'alack, alack, my entire-destruction has-taken-place,'

15 kahi huri pakāi kāndilā. Jhaṇē sāipariśā tāhā-ku
 saying cry having-raised he-weep. A-person neighbour him

ātagula	dēkhi,	‘kāndu-chu	kēnē ?’	pachārīlā,	ō
<i>distressed</i>	<i>having-seen,</i>	<i>‘thou-art-weeping</i>	<i>why ?’</i>	<i>asked,</i>	<i>and</i>

sabu bujhi-kari kahilā, 'bhāi, tu ākāraṇa duḥkha karu-chu
all having-understood said, 'brother, thou without-a-cause sorrow art-doing

kēnē ?	Khaṇḍē	pathara	nēi	sē	jāgā-rē	puti-dēi
<i>why ?</i>	<i>A-piece</i>	<i>stone</i>	<i>having-taken</i>	<i>that</i>	<i>place-in</i>	<i>having-buried</i>

mana-rē kara tuma-ra sunā-mundā āga-pini putā achhi. Kēnēnā
mind-in make your gold-lump as-before buried is. For

20	yētē-bēlē <i>at-what-time</i>	thika <i>fixed</i>	kari-thila <i>made-you-had</i>	dhana <i>the-wealth</i>	bhuga <i>enjoyment</i>	kariba-nāhi, <i>you-will-make-not,</i>
					tētē <i>then</i>	muṇḍē sunā <i>a-lump gold</i>

māṭi-rē	putā-thinē	jē	phala,	āu	khaṇḍē	pathara
<i>the-earth-in</i>	<i>if-it-had-been-buried</i>	<i>what</i>	<i>profit,</i>	<i>and</i>	<i>a-piece</i>	<i>stone</i>

putā-thinē sudhā sēhi phala.' Dhana bhuga na kalē, dhana
if-it-had-been-buried even that profit.' Wealth enjoyment not if-you-make, wealth

thibā	na-thibā	duyā	samāna.
<i>being</i>	<i>not-being</i>	<i>both</i>	<i>equal.</i>

FREE TRANSLATION OF THE FOREGOING.

A miser had some property, and was continually in fear that some thief would find it out and one fine day steal it. So, after much consideration, he sold all that he had, and having bought a lump of gold with the proceeds, buried it in the earth. Thereafter, he used to visit the spot regularly once a day, to see if anyone had taken it away. His servant observed his conduct, and smelt a rat. 'Perhaps,' thought he, 'he has something of value buried there. Otherwise, why should he make a point of going to the place every day?' So, one day, he found an opportunity, dug up the lump of gold, and ran off with it. Next day, up came the miser at the regular time, and saw that someone had made away with his gold. He beat his head and he tore his hair, and he wept crying, 'alack, alack, I'm altogether ruined.' A neighbour who saw him in this pickle asked him why he was weeping, and when he had understood the whole affair he said, 'brother, why are you weeping without a cause? Bury a stone in the same place, and make up your mind that it's your lump of gold. For, once you had made up your mind that you would not enjoy your wealth, what greater advantage had you from burying a lump of gold than from burying a stone?'

The Moral of this is that a buried talent is as good as no talent at all.

It is unnecessary to give any examples of the dialect spoken in the District of Puri. The language is exactly the same as that of Cuttack. The specimens received from it only differ from the Cuttack ones in that the language is more Sanskritised, a matter which depends a good deal on the idiosyncrasies of the writer. For instance *putra* is used instead of *pua*, a son, and *pītā*, instead of *bāpa*, a father. We should however remember that the letter *ṡ* is more commonly pronounced as a strongly cerebral *ḍ*, in Puri, while, in Cuttack, its sound is more nearly that of *r*. This, at least, is the evidence borne by the specimens. In the transliteration received from Cuttack the word for 'he fell' is transliterated '*parilā*,' while in the specimens which come from Puri, it is spelt '*pardilā*.'

Similar remarks apply to the Oriyā spoken in the District of Angul and in the various Native States of Orissa. The Aryan language of the whole of this area is Standard Oriyā. The only difference is that of pronunciation. As already stated, the farther south we go, the greater is the tendency to pronounce *ch* as *ts*, and *j* as *dz*. So also while we find that the sound *r* is more common in the north, *ḍ* is more common in the south. We may thus say that the Oriyā spoken over the whole of Orissa proper, including its Native States, is Standard Oriyā. It will of course be understood that other aboriginal languages especially Kandhī are also vernaculars of the area. But they do not appear to have affected Oriyā at all.

Oriyā is also spoken south of Orissa in the north of the districts of Ganjam and Vizagapatam, which belong to the Madras Presidency. This tract of country does not fall within the operations of the Linguistic Survey, but it may be stated that the Southern limit of Oriyā may be taken roughly as commencing at the small seaport town of Barwa in the District of Ganjam, and running first nearly due west and then south-west

up to Tindiki on the border between Vizagapatam and Bastar. South of this line a corrupt Oriyā which is much mixed with Telugu is spoken by some of the lowest castes, but the language of the bulk of the population is Telugu. Thence it turns north so as to include the Jeypore Agency of Vizagapatam and the eastern half of the Chhattisgarh Division of the Central Provinces. The Oriyā of Ganjam and Jeypore is still the standard dialect. It is well illustrated in Mr. Maltby's *Handbook*. The characteristic southern pronunciation is here prominent. The four first palatal letters are here clearly *ts*, *tsh*, *dz*, and *dzh*. The *ch*- and *j*- sounds are unknown. So also, we have always *q* and *qh*, and never *r* and *rh*. The common folk sometimes add the Telugu termination *u* to nouns, but this is not done by the educated.

Standard Oriyā is also the form of the language which is spoken in the Districts and Native States of the Central Provinces, in which Oriyā is the vernacular. From Raigarh in the north, to Kalahandi in the south, and from Raipur in the west to Bamra in the east, the language is exactly the same in its grammar. There is only a slight difference in pronunciation which we may notice, though it is not necessary to give specimens to illustrate the peculiarity. It is that in the extreme west of the Oriyā-speaking area, the influence of the neighbouring Chhattisgarhi has led to the letter *a* not being pronounced at the end of a word. Thus, in Raipur, and the State of Sarangarh, the word for 'of a man' is *janaka-r*, not *janaka-ra*, and the word for 'younger' is *sān*, not *sāna*. Apparently also, the sound of the vowel *a* gradually loses the tone of the *ō* in *hot*, as we go westwards, and approaches the sound of the *a* in *America*, which it has in the neighbouring Chhattisgarhi.

It is hence hardly necessary to give specimens of the forms of speech spoken in this area. I shall content myself with giving the version of the Parable of the Prodigal Son which has been received from the Native State of Kalahandi, which is nearly in the extreme south-west of the Oriyā-speaking area. Here, it will be observed, a final *a* is pronounced.

INDO-ARYAN FAMILY.

EASTERN GROUP.

ORIYA.

STANDARD DIALECT.

(KALAHANDI STATE.)

ଜଗବର ଦୁଇ ପୁଅ ଥିଲେ । ସେମାନଙ୍କ ମଧ୍ୟରୁ ସାନ ପୁଅ ପିତାକୁ କହିଲା, ହେ ପିତା, ତୁମ୍ଭ ସମ୍ପତ୍ତିର ଯେଉଁ ଭାଗ ଆମ୍ଭେ ପାଇବୁଁ ତାହା ଦୟା । ତହିଁରେ ସେ ଆପଣା ସମ୍ପତ୍ତିର ଭାଗ କରି ସେମାନଙ୍କୁ ଦେଲା । ଅଳ୍ପ ଦିନ ଉତ୍ତରେ ସେହି ସାନ ପୁଅ ସବୁ ଯାକ ଏକା କରି ନେଇ ଦୂର ଦେଶକୁ ଯାଇ ଦୁଷ୍ଟ ଆଚରଣରେ ସବୁ ସମ୍ପତ୍ତି ଉଡ଼ାଇ ଦେଲା । ସବୁ ଖର୍ଚ୍ଚ କଲା ଉତ୍ତରେ ସେହି ଦେଶରେ ମହା ଦୁର୍ଭିକ୍ଷ ପଡ଼ିଲା ତାହାର ଦୁଃଖାବସ୍ଥା ଘଟିଲା । ଏଥିରେ ସେ ଯାଇ ସେହି ଦେଶର ଏକ ଗୃହ ଲୋକର ଅଣ୍ଡା ନେବାକୁ ସେହି ଲୋକ ତାହାକୁ ଦୁଷ୍ଟ ଗୋଠ ଚାଲିବାକୁ କ୍ଷେତ୍ରକୁ ପଠାଇଲା । ସେଠାରେ ତାହାକୁ କେହି କିଛି ଖାଇବାକୁ ନ ଦେବାରୁ, ସେ ଦୁଷ୍ଟର ଖାଦ୍ୟ ଗୋପାରେ ଯେତେ ପୁରାଇବାକୁ ଇଚ୍ଛା କଲା । ପରେ ସେ ମନେମନେ ଚେତା ପାଇ କହିଲା, ହାୟ, ଆମ୍ଭ ପିତାଙ୍କ ପାଖରେ କେତେ ଦୁଇଆର ଲୋକ କେତେ ଅସୁବିଧା ଖାଇ ଯାଉଅଛନ୍ତି, ମାତ୍ର ଆମ୍ଭେ ଭୋଗେ ମରୁଅଛୁଁ । ଆମ୍ଭେ ଉଠି ପିତାଙ୍କ ନିକଟରେ ଯାଇ ବୋଲିବା, ହେ ପିତା, ଆମ୍ଭେ ଇଶ୍ବରଙ୍କର ପୁଣି ତୁମ୍ଭର ବରୁଣରେ ପାପ କଲୁଁ, ତୁମ୍ଭର ପୁଅ ବୋଲି ବିଶ୍ବାସ ହେବାର ଯୋଗ୍ୟ ଆଉ ନୋହୁଁ, ତୁମ୍ଭର ଏକ ଦୁଇଆର ପରି ଆମ୍ଭଙ୍କୁ ରଖ । ତତ୍ପରେ ସେ ଉଠି ପିତା ନିକଟକୁ ଗଲା । ମାତ୍ର ତାହାର ପିତା ବହୁତ ଦୂରରୁ ତାହାକୁ ଦେଖି ଦୟା କଲା, ପୁଣି ସାଇ ଯାଇ ତାହାର ବେକ ଧରି ତାହାକୁ ଚୁମ୍ବନ କଲା । ଏଥିରେ ପୁଅ ତାହାକୁ କହିଲା, ହେ ପିତା, ଇଶ୍ବରଙ୍କର ଓ ତୁମ୍ଭ ବରୁଣରେ ପାପ କଲୁଁ, ଏଣୁ ତୁମ୍ଭର ପୁଅ ବୋଲି ବିଶ୍ବାସ ହେବାର ଆଉ ଯୋଗ୍ୟ ନୋହୁଁ । ମାତ୍ର ତାହାର ପିତା ଆପଣା ନୌକରମାନଙ୍କୁ କହିଲା, ଅତି ଉତ୍ତମ ବସ୍ତ୍ର ଆଣି ଏହାକୁ ପିନ୍ଧାଅ, ଏହାର ହାତରେ ମୁଦ୍ ପିନ୍ଧାଅ, ଏହାର ପାଦରେ ପାଶୋଇ ଲଗାଅ । ପୁଣି ଆମ୍ଭେମାନେ ଭୋଜନ କରି ଆନନ୍ଦ କରୁଁ, ଯେହେତୁ ଆମ୍ଭର ଏହି ପୁଅ ମରି ଯାଇ ପୁନଶ୍ଚ ଜୀବନ ପାଇଲା, ସେ ହଜି ସଲା ପୁଣି ମିଳିଲା । ତହିଁରେ ସେମାନେ ଆନନ୍ଦ କରିବାକୁ ଲାଗିଲେ ॥

ତେଜକ ବେଳେ ତାହାର ବଡ଼ ପୁଅ କ୍ଷେତରେ ଥିଲା । ପୁଣି ଆସୁ, ଘର କିଭଳି ପ୍ରବେଶ ହୋଇ ନାଟ ଓ ବାଦ୍ୟର ଶବ୍ଦ ଶୁଣି ପାଇ ନୌକର ଏକ ଜଣକୁ ତାଙ୍କ ପରୁରଲ୍ଲ ଏହାର କାରଣ କି? ସେ କହିଲା ତୁମ୍ଭର ଭାଇ ଅଇଲେ, ପୁଣି ତୁମ୍ଭର ପିତା ତାଙ୍କୁ କୁଶଳରେ ଅବିବାର ଦେଖି ବହୁତ ଭୋଜନ ଦେଇ ଅଛନ୍ତି । ତହିଁରେ ସେ ଭାଗ ହୋଇ ଉତ୍ତରକୁ ଯିବାକୁ ଶକ୍ତି ନ ହେଲା । ଏଣୁ ତାହାର ପିତା ବାହାରେ ଅସି ତାହାକୁ ବହୁତ ବୁଝାଇ କହିଲା । ମାତ୍ର ସେ ଆପଣା ପିତାକୁ ଉତ୍ତର ଦେଲା, ଦେଖ, ତୁମ୍ଭର କୌଣସି ହୁକୁମ ଅମାନ୍ୟ ନ କରି ବହୁତ ବର୍ଷରୁ ତୁମ୍ଭର ସେବା କରି ଆସୁ ଅଛୁଁ । ତଥାପି ମିତ୍ରମାନଙ୍କ ସଙ୍ଗରେ ଉତ୍ସବ କରିବାକୁ କେବେହେଁ ଗୋଟିଏ ଛେଳି ଆମ୍ଭଙ୍କୁ ଦେଇ ନାହିଁ ; ମାତ୍ର ତୁମ୍ଭର ଯେଉଁ ପୁଅ ବେଶ୍ୟା ଆଦିଙ୍କ ସଙ୍ଗରେ ତୁମ୍ଭର ସମ୍ପତ୍ତି ବୃଥାରେ ଖର୍ଚ୍ଚ କରିଅଛୁ ସେ ଅବିବାମାତ୍ରେକ ତାହାପାଇଁ ବଡ଼ ଭୋକ ଦେଲା । ତାହାର ପିତା କହିଲା ହେ ପୁଅ, ତୁମ୍ଭେ ସବୁଦିନ ଆମ୍ଭର ସଙ୍ଗେ ଅଛୁ ଆଉ ଆମ୍ଭର ଯେ କିଛି ଅଛି ସେହି ସବୁ ତୁମ୍ଭର, ପୁଣି ଏହି ଯେ ତୁମ୍ଭର ଭାଇ ମରି ଯାଇ ପୁନଶ୍ଚ ଜୀବିଲା, ସେ ହଜି ସଲା ମିଳିଲା, ଏ ହେତୁରୁ ଉତ୍ସବ ଆନନ୍ଦ କରିବା ଆମ୍ଭମାନଙ୍କର ଉଦ୍ଦିଷ୍ଟ ॥

[No. 4.]

INDO-ARYAN FAMILY.

EASTERN GROUP.

ORIYĀ.

STANDARD DIALECT.

(KALAHANDI STATE.)

TRANSLITERATION AND TRANSLATION.

Janaka-ra dui pua thilē. Sēmānaṅka madhya-ru sāna
A-man-of two sons were. Them among-from the-younger
 pua pitā-ku kahilā, 'hē pitā, tumbha sampatti-ra jēū bhāga
son the-father-to said, 'O father, your goods-of what portion
 āmbhē pāibū, tāhā diya.' Tahī-rē sē āpanā sampatti bhāga-kari
I will-get, that give.' That-on he his goods having-divided
 sēmānaṅ-ku delā. Alpa dina uttārē sēhi sāna pua sabujāka
them-to gave. A-few days after that younger son every-thing
 ekā kari nēi dūra dēsa-ku jāi duṣṭa ācharaṇa-rē
together having-made having-taken a-far country-to having-gone riotous living-in
 sabu sampatti udāi-delā. Sabu kharchcha kalā uttārē sēhi dēsa-rē
all the-substance squandered. All spending having-done after that land-in
 mahā durbhikhya paḍantē tāhā-ra duḥkhābasthā ghatilā. Ēthi-rē
a-mighty famine arising his want-condition happened. This-on
 sē jāi sēhi dēsa-ra ēka grūhi-lōka-ra āsrā nēbā-ru, sēhi lōka
he going that country-of a citizen-person-of shelter taking-on, that man
 tāhā-ku ghushurā-gōṭha charāibā-ku khyēta-ku pathāilā. Sē-ṭhārē tāhā-ku
him swine-flock feeding-for the-field-to sent. There him-to
 kēhi kichhi khāibā-ku na dēbā-ru sē ghushurā-ra khādyā
any-body any-thing eating-for not giving-on he the-swine-of food
 chōpā-rē pēṭa purāibā-ku ichchhā kalā. Pachhē sē manē-manē
husks-with belly filling-for desire made. Afterwards he on-his-mind
 chētā pāi kahilā, 'hāya, āmbha pitāṅka-pākha-rē kētē bhutiāra-lōka
sense having-got said, 'alas, my father-with how-many hired-servants
 kētē adhika khāi jāu-achhanti, mātra āmbhē bhōkhē maru-achhū.
how-much more having-eaten going-are, but I with-hunger dying-am.
 Āmbhē uṭhi pitāṅka nikāṭa-rē jāi bōlibā, "hē pitā, āmbhē
I having-arisen father near-in having-gone will-say, "O father, I
 Īśvaraṅka-ra puṇi tumbha-ra biruddha-rē pāpa kalū, tumbha-ra pua
God-of and you-of opposition-on sin did, your son
 bōli-bikhyāta-hēbā-ra jōgya āu nōhū; tumbha-ra ēka bhutiāra
called-(and)-noted-being-of worthy more I-am-not; your one hired-servant-of
 pari āmbhaṅku rakha." Tatparē sē uṭhi pitā nikāṭa-ku galā. Mātra
as me kept." Then he having-arisen father near-to went. But

tāhā-ra pitā bahuta dūra-ru tāhā-ku dēkhi dayā kalā, puṇi
his father great distance-from him having-seen compassion made, and
 dhāi jāi tāhā-ra bēka dhari tāhā-ku chumbana kalā.
having-run having-gone his neck having-seized him-to kiss made.

Ēthi-rē pua tāhā-ku kahlā, 'hē pitā, Īśwaraṅka-ra ō tumbha
This-on the-son him-to said, 'O father, heaven-of and you(-of)
 biruddha-rē pāpa kalū, ēṇu tumbha-ra pua bōli-bikhyāta-hēbā-ra āu
opposition-in sin I-did, so your son called-(and)-noted-being-of more
 jōgya nōhū.' Mātra tāhā-ra pitā āpaṇā naukaramāna-ku kahlā,
worthy I-am-not.' But his father his-own servants-to said,

'ati-uttama bastra āṇi ēhā-ku pindhāa; ēhā-ra
'very-excellent robe having-brought this-(person)-to put-on; this-one's

hāta-rē mudi pindhāa, ēhā-ra pāda-rē pāṇdhōi lagāa; puṇi
hand-on ring put-on, this-one's feet-on shoes put; and

āmbhē-mānē bhōjana-kari ānanda karū; jē-hētu āmbha-ra ēhi pua
(let)-us eating-having-done rejoicing do; because my this son

mari-jāi, punaścha jibana pālā; sē haji thilā, puṇi miḷilā.' Tahī-rē
having-died, again life got; he lost was, and was-found.' That-on

sē-mānē ānanda karibā-ku lāgilē.
they rejoicing making began.

Tēṭiki-bēlē tāhā-ra baḍa pua khyēta-rē thilā. Puṇi āsu-āsu
At-that-time his elder son the-field-in was. And while-coming

ghara-kati-rē prabēsa hōi nāṭa ō bādyā-ra śabda
the-house-near-in entering having-become dancing and music-of sound

ṣuṇi-pāri naukara ēka-jaṇa-ku dāki pachārilā, 'ēhā-ra
having-got-to-hear servant one-person having-called he-asked, 'this-of

kāraṇa ki?' Sē kahlā, 'tumbha-ra bhāi aīlē, puṇi tumbha-ra pitā
the-cause what?' He said, 'your brother came, and your father

tān-ku kuśāḷa-rē āsibā-ra dēkhi bahuta bhōjana dēi-achhanti.'
him good-health-on come-being having-seen great feast given-has.'

Tahī-rē sē rāga hōi bhitara-ku jibā-ku rāji na hēlā.
That-on he angry having-become inside-to going-for willing not became.

Ēṇu tāhā-ra pitā bāhārē āsi tāhā-ku bahuta bujhāi kahlā.
Hence his father outside having-come him-to much having-entreated spoke.

Mātra sē āpaṇā pitā-ku uttara dēlā, 'dēkha, tumbha-ra kaunasi
But he his-own father-to answer gave, 'see, your any

hukuma amānya na kari bahuta barsha-ru tumbha-ra
commandment neglected not having-made many years-from your

sēbā kari āsu-achhū. Tathāpi mitramānaṅka-saṅga-rē utsaba
service having-done coming-I-am. Yet friends-company-on feasting

karibā-ku kēbēhē gōṭiē chhēlī āmbhaṅ-ku dēi-nāhā. Mātra
making-for ever one-single kid me-to give-you-did-not. But

tumbha-ra jēũ pua bēśya-ādinka saṅga-rē tumbha-ra sampatti
your which son harlots-et-cetera company-in your property
 bruthā-rē kharchcha kari-achhi, sē āsibā-mātra-kē tāhā pāĩ baḍa
vainness-in spending done-has, he immediately-on-coming him for great
 bhōji dēla.' Tāhā-ra pitā kahlā, 'hē pua, tumbhē sarbadā āmbha-ra
feast you-gave.' His father said, 'O son, you always my
 saṅgē achha, āu āmbha-ra jē-kichhi achhi, sēhi sabu tumbha-ra;
company-in are, and mine whatever is, that all yours (is);
 puṇi ēhi jē tumbha-ra bhāi mari-jāi punarbāra jīlā; sē
and this who your brother having-died again become-alive; he
 haji-thilā, miḷilā; ē-hētu-ru, utsaba ānanda karibā āmbhamānaṅka-ra
lost-was, was-found; hence, feasting rejoicing doing us-of
 uchita.'
proper (is).'

Turning north to the Chota Nagpur Division and its Tributary States, we find that Oṛiyā is spoken in the District of Singhbhum, and in the States of Jashpur, Sarai Kalā, Kharsāwān, Gangpur, and Bonai. In the last two, it is the only Aryan language spoken in the States, but, in the others, the case is different. In Singhbhum, Oṛiyā is the Aryan language which is spoken over the whole District except Dhalbhum. But in the north, in the Chakradharpur Thānā, immediately under the Chota Nagpur Plateau, the Magahī dialect of Bihārī is spoken by that portion of the population, which traces its original home to Chota Nagpur in the north. This part of the country is therefore bilingual. Next door neighbours may talk different home languages. The same is the case in the small States of Sarai Kalā and Kharsāwān, which are enclaves in the north of the Singhbhum District. As regards Jashpur, Oṛiyā is the language of the south of the State, where it borders on Gangpur. The northern portion of the State speaks, on the east, Nagpuriā, a form of the Bhojpuri dialect of Bihārī, and on the west, the Sargujiā form of Chhattīsgarhī. The Oṛiyā of Jashpur, being subject to the influence of both these languages is somewhat impure, and presents peculiarities which require illustration. In Singhbhum and the other Tributary States, the Oṛiyā spoken is the standard form of the language. In Singhbhum, the Bengali character is sometimes used for writing it, and all over this tract the only trace of the influence of the Bihārī language which lies to its north is the tendency to drop a final *a*, which we have already noticed in the most western form of Oṛiyā spoken in Chhattīsgarh. Thus, in Singhbhum, the word for 'of a man' is pronounced *lōkar*, and not *lōka-ra*, as it is pronounced in Orissa.

It is thus necessary to give specimens only of the form of Oṛiyā spoken in Jashpur. It is spoken by an estimated number of 10,000 people.

The following specimens have been prepared by Babu Manmatha Nath Chatterji, Manager of the Jashpur State. The first is a translation of the Parable of the Prodigal Son, and the second a folktale. The character in which they are written differs slightly from that of standard Oṛiyā. Both are therefore given in facsimile of the original manuscript and each is accompanied by a transliteration and translation.

The following are the main points in which the language of the specimens differs from the standard form of speech.

The letter *a* is sometimes written instead of *ō*. Thus, *matē* instead of *mōtē*, to me. The letter *n* is substituted for *l*, as in *pāunē* for *pāulē*, if he had got; *kanē*, I did. The letter *ḡ* in the middle of a word is pronounced *r* not *ḡ*. Thus *baṛa*, instead of *baḡa*, great. Moreover, the two letters *r* and *l* are interconvertible, as in *baṛuka* or *baḷuka*, but. This last is a corruption of the Bhojpurī *baluk*.

In the declension of nouns there are several irregularities. The nominative plural of *pua*, a son, is, in the second specimen, *puē*, thus recalling Hindī. Beside *ku*, the suffix of the dative is sometimes *ki*, as in *kāhī-ki*, for what; *bhāi-ki*, to the brother. The locative termination is often *ra* instead of *rē*, thus resembling the genitive. Examples are *sē-mulukha-ra*, in that country; *jabāba-ra*, in answer; *baṇa-ra*, in the forest. In the word *padā-ru*, in the field, the ablative is used in the sense of the locative. In pronouns, note the form *tōhōr*, instead of *tō-ra*, thine.

In verbs, we meet *haīlā*, as well as *hēlā*, it became. *Nuhōya*, is 'I am not.' In the past tense, we have *kanē*, for *kali*, I did. The tendency of the Standard dialect to drop a medial consonant in this tense is extended to the case of *baīle*, they said, for *balīlē*. Instead of *aīlē*, we have *āīlē*, they came, with the first *a* lengthened, or, rather, with the original long *ā* preserved.

The Habitual Past, which is also used as a Past, not a Present, Conditional, in this agreeing with Bihārī, differs widely from the Standard, and agrees more nearly with Bihārī. Examples are *karati*, I might have made (merry); *karitū*, we should have made (merriment); *haītū*, we should have become (merry); *jānt*, they used to go; *balāt*, they used to say. The following forms of the Present Definite are irregular, *pāu-ckhēi*, I am getting; *karu-ckhēi*, I am doing. The Conjunctive Past Participle with *kari*, which is common in Bihārī, also frequently occurs. Thus, *jāi-kari*, having gone; *uḡhi-kari*, having arisen, and many others.

The Potential Passive, formed by adding *ā* to the root, which is common in Bihārī, also occurs. Instances are *suṇāy*, it can be heard; and perhaps *kahēbā lāekar*, worthy of being called.

INDO-ARYAN FAMILY.

EASTERN GROUP.

ORIYĀ.

NORTH-WESTERN MIXED DIALECT.

(JASHPUR STATE.)

SPECIMEN I.

(Babu Manmatha Nath Chatterji, 1898.)

- କୌଣସି ମନୁଷ୍ୟର ନୌପଦ ଖୁଅ ଥିଲା । ସାନ ଖୁଅ ବାମକୁ କହିଲେ : ଏ ଖୁଆ
 ଆଜି ଧନ ମାଲୁ ଘରୁ ଥିବା ଶହ ମଟେ ଦିଅ । ଆଉ ସେ
 ଆମେ ଜିନା ସେ ମାନଙ୍କୁ ଘାଟି ଦେଲା । ଆଉ ଭଉଁସ ଦିନି କହି
 ଦେଲା କି ସେ ସାନ ଖୁଅ ସବୁ ଚାରିପଟେ ବଢେ ଧୁଆଁ ପଡ଼ାଇଲା ଆଉ
 5. ସେଠାରେ ସବୁ ଧନ ମାଲୁ ବୁଡ଼ି ଦେଲା । ଆଉ ସେହି ଘରୁ ସବୁ
 ସବୁ ଘରୁ ସେ ମୁରୁଖର ବଜା ମହଙ୍ଗୀ ଖଟିଲା । ଆଉ ସେ ଦୁଇ
 ମାଲୁ । ଆଉ ସେ ଆଉକିଏ . ସେ ମୁରୁଖର ଟଣେ ମାନୁଷର
 ସାଙ୍ଗରେ ଭାଦ କଲା ଆଉ ସେ ଘରୁ ଘୁରୁ ଚାରିପଟେ ଖାଦିଲୁ
 ମୋଡ଼ିଲା । ଆଉ ଆଜି ଘୁରୁ ଘୁରୁ ମାଉସର ଘାଆ ମାଉସେଇ
 10. ସେ ଖୁଆରେ ମାଲୁ ଆସିଲା । ଘାଆଇ କେହି ନାହିଁ ଦେଲେ । ଆଉ

[No. 5.]

INDO-ARYAN FAMILY.

EASTERN GROUP.

ORĪYA.

NORTH-WESTERN MIXED DIALECT.

(JASHPUR STATE.)

SPECIMEN I.

TRANSLITERATION AND TRANSLATION.

(Babu Manmatha Nath Chatterji, 1898.)

Kaunaśi manusa-ra jōriē pua thilā. Sāna pua bāpa-ku kahilā, 'ē buā,
A-certain man-of two sons were. The-younger son the-father-to said, 'O father,

jāhā dhana-māla ghara achhi tāhā matē baṇṭā dē.' Āu sē
what property (in)house is that me-to share give.' And he

āpana jinā sē-mānañ-ka bāṭi-dēlā. Āu bhaūt dini nāhī
his living them-to dividing-gave. And many days not

hōi ki sē sāna pua sabu ṭhuraīlā barē dhura paṛāilā. Āu
passed that that younger son all gathered a-great distance(to) fled. And

5 sē-ṭhārē sabu dhana-māla buṛāi-dēlā. Āu jēbē tā-ra sabu
there all the-property caused-to-sink. And when his all

sari-galā sē mulukha-ra barā mahāgi paṛilā, āu sē dukha
was-spent-entirely that country-in great famine fell, and he distress

pāilā. Āu sē jāi-kari sē mulukha-ra jhaṇē mānusa-ra
got. And he having-gone that country-of one man-of

sāṅga-rē bhāva kalā, āu sē tā-ku ghusarā charāibā-ku dāṛa-ku
company-in acquaintance made, and he him swine feeding-for the-field-to

paṭhāilā. Āu jāhā ghusarā tusa khāu-thilā tāhā pāunē-i
sent. And what swine husks eating-were that if-he-had-got-even

10 sē khūsi-rē khāi-jāitā; tāhā-bhi kēhi nāhī dēlē. Āu
he gladness-with would-have-eaten-up; that-even any-one not gave. And

ସେବେ ତାକୁ ସୁରୁତ ହେଲା ସେ କହିଲା ଆମ୍ଭର ବାପ ଘରେ
 ଏବେ ଗୁଣି ଧାଗଡ଼ ଭରତ୍ ମାଡ଼ିଛନ୍ତି ଆଉ ଏଠି ଏକକି ମାନି ଦୁଖ
 ଭୁଣ ପାଉଛେଁ । ମୁଁ ଏଠୁଁ ଉଠି ମଲାଲିବି ମୋର ବାପ କଟକୀ
 ଲିଦି ଆଉ ଗତି କହିବି : ଏ ବୁଆ ମୁଁ ଡେବ ଠାରେ ଆଉ ଡୋରାରେ

15. ଦୋଷ କରୁ । ଅଥଚ ମୁଁ ଡୋରା ମୁଖ କିହେବା ଲାଜକର ନୁହେଁ ।
 ତୁ ମୋ ମୁଣ୍ଡ ଗୁଣି ଧାଗଡ଼ ଉଠେଇ ସେ ଖଟକର ମୁଁ ମତେ ରଖ ।
 ଆଉ ସେ ହେଉଁ ଉଠିକରି ତାର ବାପ କଟକୀ ଗଲା । ତାକୁ ବଡ଼
 ଧରୁ ବାପ ଦେଖିଲା । ଆଉ ବାପକୁ ଶୁଣ ହିଲ୍ଲା । ବାପ କୁଦି ଗଲା
 ଆଉ ମୁଖର ଦେହକୁ ମୁଣାଟି ମକାଲୁଲା ଆଉ ତାକୁ ବୁକ ଦେଲା ।

20. ଆଉ ମୁଖ ତାକୁ କହିଲା ଏ ବୁଆ ମୁଁ ଡେବ ଠାରେ ଆଉ ଡୋରା
 ଦେଖିବାକୁ ଦୋଷ କରୁ । ଆଉ ଡୋରା ମୁଖ ଲାଜକର ମୁଁ ନୁହେଁ ।
 ସେଉଁ ବାପ ଗୁଣି ହାଣ୍ଡି କହିଲା ସବୁଠୁଁ ମୋ ନୂଆ ବେଶ୍ ଅଛି
 ତାକୁ ବାହାର ଆଉ ତାକୁ ମୁଁ ଦିଅ । ଆଉ ତାର ଆଖିଲାଉଅ

jēbē tā-ku surtā hēlā sē kahlā, 'āmbha-ra bāpa gharē
when him-to sense became he| said, 'my father's house-in

ētē guti-dhānggara bhaūt khāu-chhanti, āu ēthi ētki mān-dukha
so-many servants much are-eating, and here so-much distress

bhūkha pāu-chhēi. Mu ēthū uṭhi palāibi, mō-ra bāpa-katki
hunger I-am-getting. I here-from having-arisen will-run-away, my father-toward

jibi āu tā-ṭhi kahibi, "ē buā, mu daiba-ṭhārē āu tō-ṭhārē
I-will-go and him-to I-will-say, "O father, I God-near and thee-near

15 dōsha kanī, athara mu tō-ra pua kahēbā lāekar nuhōya.
sin did, after-this I thy son to-be-called worthy am-not.

Tu jē pari guti-dhānggara rakhi-chhu sē jhāna-ka-ra pari matē rakha."
Thou what like servants hast-kept that one-person-of like me keep."

Āu sē hē-ṭhū uṭhi-kari tā-ra bāpa-katki galā. Tā-ku bāra dharī
And he there-from having-arisen his father-toward went. Him great distance-from

bāpa dēkhilā; āu bāpa-ku suga hailā. Bāpa kudi galā
the-father saw; and the-father-to sorrow became. The-father having-run went

āu pua-ra bēk-ku puṭāri-pakāilā, āu tā-ku buka dēlā.
and the-son's neck having-embraced-clasped, and him-to kiss gave.

20 Āu pua tā-ku kahlā, "ē buā, mu daiba-ṭhārē āu tō-ra
And the-son him-to said, 'O father, I God-near and thy

dēkhibā-ku dōsha kanī. Āu tō-ra pua lāyakar mu nuhōya.
seeing-to sin did. And thy son worth-of I am-not.'

Sē-ṭhū bāpa guti-hāri-ṭhi kahlā, sabu-ṭhū jē nugā bēs achhi,
That-on the-father the-servants-to said, all-than what cloth best is,

tā-ku bāhārā, āu tā-ku pīdhai-dia; āu tā-ra ānggūlaria
that bring-out, and him-to clothe; and his finger-on

ମୁଦି ମେଁଧଇ ଦିଅ. ଆଉ ଶୁଟିଗେ ମାଣ୍ଡେଇ ମାଣ୍ଡେଇ ଦିଅ । ଏଦେ

25. ମାଉଁ ମେଉଁ ଆନନ୍ଦ କରୁଁ । କାହିଁକି ଏ ମୋର ମୁଖ ମଣି
ଆଉଥଲା ଅଥର ଜୀବନ ଆଉ ଦୁଇ ଆଉଥଲା ସେ ଅଥର
ମିଳିଲା । ଆଉ ସେ ମାଲେ ଶୁଣି ହୋଇ ଲାଗିଲେ ।

- ସେ ଅହରିଷ୍ଟା ଦଡ଼ ମୁଖ ମଦାରୁ ଥିଲା । ଆଉ
ସେ ଶୁଣି ଶୁଣୁ ଟାକିଲା ଆଉ ଟାକୁ ମଗାରିଲା କିଏ କିଏ
30. ହୋଇଛି । ସେ ଟାକୁ କହିଲା ଗୋର ଭାବି ଆସିଛି । ଆଉ ଗୋର
ଦାମ ମିଥଉଛି ମିଥଉଛି । କାହିଁକି ଟାକୁ ଦେହେଦେହ ଆଉଲା ।
ଆଉ ଟାକୁ ଶିଶୁ ହେଲା ଆଉ ସେ ଭିତରକୁ ନାହିଁ ଆଉଥଲା । ଏତି
ମାହିଁକି ବାମ ଟାକୁ ବାହାର ଆଉଲା ଆଉ ଟାକୁ ସମାପ୍ତ ହୋଇଲା ।
ଢେଢେଦେଢେ ସେ ଜବାବର ବାମକୁ କହିଲା : ଦେଖତ ମୁଁ ଏଠେ

35. ବରଷରୁ ଗୋର କାମ କରୁଛେଇଁ କେଦେହେଁ ମୁଁ ଗୋର କଥାରୁ ବାହାର
ଲାହିଁ ଦୁଇ : ଢେଢେଦେଢେ ମତେ ଛେଡ଼ି ଛୁଆଗେ ଅଜମାଲ ରାଉ .

- mudi p̄dhai-dia ; āu guṛa-rē pāṇhai maṇḍēi-dia. Ēbē
ring put ; and feet-on shoes put. Now
- 25 khāũ piũ ānanda karũ. Kāhīki ē mō-ra pua mari
let-us-eat drink rejoicing make. Because this my son dead
- jāi-thilā, athara jūilā ; āu haji jāi-thilā, sē athara
gone-had, and-now lived ; and lost gone-had, he now
- miḷilā.' Āu sē-mānē khusi hōi lāgilē.
was-found.' And they merry to-be began.
- Sē pahariyā bara pua padā-ru thilā. Āu
(At)that time the-elder son field-in was. And
- sē guti-jhaṇa-ku ḍākilā, āu tā-ku pachārīlā ki, 'ēṭhi kisa kisa
he a-servant-person-to called, and him-to asked that, 'here what what
- 30 hōi-chhi ?' Sē tā-ku kahilā, 'tō-ra bhāi āsi-chhi. Āu tō-ra
is-going-on ?' He him-to said, 'thy brother is-come. And thy
- bāpa khiaũ-chhi piaũ-chhi ; kāhīki tā-ku besēbes pāilā.'
father feeding-is giving-drink-is ; because him safe-and-sound got.'
- Āu tā-ku risā hāilā āu sē bhitara-ku nāhī jāu-thilā. Ēṭhi
And him-to anger became and he within-to not going-was. This-for
- pāhīki bāpa tā-ra bahiri āilā, āu tā-ku samajhāilā bujhāilā.
reason the-father him-of out came, and him-to entreated (and)explained.
- Tēṭēbērē sē jabāba-ra bāpa-ku kahilā : 'dēkha-ta, mu ēṭē
Then he answer-in the-father-to said : 'see-now, I so-many
- 35 barasa-rũ tō-ra kāma karu-chhēi ; kēbēhē mu tō-ra kathā-rũ bāhār
years-from thy work doing-am ; at-any-time I thy word-from beyond
- nāhī hāi ; tēbē-bhi matē chhēri-chhuā-ṭhē anmān nāi
not am ; nevertheless to-me she-goat-kid-one even not

ଦେଲୁ କି ମୁଁ ମୋର ବଞ୍ଚି ମାନକ ସାଂଗରେ ଶୁଣି କରୁଛି । ସେଦେ
 ଶେର ଏ ମୁଖ ଆସି ଦେଲୁ ଏ ଶେର ଜିଉନାକୁ ଦାଉ-ଆଉଟିଆଣି
 ମାନକ ଶୁଖିଲୁ ଦେଲୁ ତା ଲାଗି ତୁ ଭୋଜ ଦେଉଛୁ । ତେବେ
 40. ସେ ତାଟି କହିଲୁ ଏ ମୁଖ ତୁ ସବୁ ଦିନେ ମୋ ସାଂଗରେ ଅଛୁ ;
 ଆଉ ଆତ୍ମା ମୋର ଅଛି ସେ ସବୁ ଶେହେର । ଆମ୍ଭେ ଏ ମର ଶହୁଧଳ
 କି ଶୁଣି କରୁଛୁ ଆଉ ଶୁଣି ହରୁଛୁ : କାହିଁକି ଏ ଶେର ବର ମର
 ଆରଥଲ ଆଉ କେଉଁ ଏବେ ଦିଉଲୁ । ହଜି ଆରଥଲ ଆଉ
 ଅପର ମିଳିଲୁ ।

dēlu ki mu mō-ra sakhi-mānaka sāṅga-rē khusi karati. Jēbē
thou-gavest that I my friends with merriment might-have-made. When

tō-ra ē pua āsi-helā jē tō-ra jiunā-ku dāri-pātariāṇi-
thy this son had-come who thy living harlots-to

māna-ka khuai dēlā, tā lāgi tu bhōja dēu-chhu.' Tēbē
having-fed has-given, him for thou feast art-giving.' Then

40 sē tā-ṭhi kahilā, 'ē pua, tu sabu dinē mo sāṅga-rē achhu;
he him-to said, 'O son, thou all days me with art;

āu jāhā mō-ra achhi, sē sabu tōhōr-i. Āmbha-tē ē pari chāhu-thilā
and what mine is, that all thine-even. To-us this like was-meet

ki khusi karitū, āu khusi haītū, kāhīki ē tō-ra
that merriment we-should-have-made, and glad should-have-become, because this thy

bbāi mari jāi-thilā, āu phēra ēbhē jūlā; haji jāi-thilā, au
brother dead gone-had, and again now lived; lost gone-had, and

athara miṭilā.
now was-found.'

INDO-ARYAN FAMILY.

EASTERN GROUP.

ORIYĀ.

NORTH-WESTERN MIXED DIALECT.

(JASHPUR STATE.)

SPECIMEN II.

* (Babu Manmatha Nath Chatterji, 1898.)

ଶୁଣେ ଚିନ୍ତା ହୁଏ । ଶର ସାଙ୍ଗେ । ମୁନ ହୁଏ । ଶର
 ଛିନ୍ନ । ମୁହର ବହୁ ଆନିହୁଏ । ଶୁଣେ ମୁହର ବହୁ ନାହିଁ
 ଆନିହୁଏ । ସେ ଛାଁ । ଡାକ କି କହୁ ନାହିଁ
 ସାନ ଡାକ କେଉଁ କି କହୁ ନାହିଁ ନାହିଁ
 ସେ ଛାଁ ଡାକ ନାହିଁ ବଳେ ସାନ ଡାକେ ଡାକ
 କେଉଁ ଦେହୁ କଳକୁ ସେ କେଉଁ ନାହିଁ ନେହୁ ଦିଏ ।
 ବଡ଼କୁ ଦିଶେ ଛାଁ ଡାକ ଶାସେ ବଳେ । ବଢ଼ିଲେ
 ଆକୁ ବଢ଼ିଲେ ନେହୁ କହୁ ମୁନ ଦିଏ । ଶାକୁ ବଢ଼ିଲେ
 ନେହୁ କହୁ ମୁନ ଦେଲେ । ଘରକୁ ଖୋଲୁ ଆଇଲେ ।
 ଛାଁ ଡାକ ଆଜି ଘରକୁ ଖୋଲୁ ଆଇଲେ ବଢ଼ିଲେ ଡାକ

[No. 6.]

INDO-ARYAN FAMILY.

EASTERN GROUP.

ORİYA.

NORTH-WESTERN MIXED DIALECT.

(JASHPUR STATE.)

SPECIMEN II.

TRANSLITERATION AND TRANSLATION.

(Babu Manmatha Nath Chatterji, 1898.)

Guṭi	rajā	thilā.	Tā-ra	sāt-tā	pua	thilā.	Tā-ra
One	king	was.	Him-of	seven	sons	were.	Him-of
chhaya-tā	pua-ra	bahu	āni-thilā.	Guṭē	pua-ra	bahu	nāi
six	sons-of	wives	he-had-brought.	One	son-of	wife	not
āni-thilā.	Sē	chha-tā	bhāi	kama	kari	jānt ;	
he-had-brought.	Those	six	brothers	work	to-do	would-go ;	
sāna	bhāi	kēbhē	kama	kari	nāi	jāya.	
the-youngest	brother	ever	work	to-do	not	goes.	
5 Sē	chha	bhāi	jāka	balāt	sāna	bhāi-ki,	'bhāta
Those	six	brothers	when	would-say	youngest	brother-to,	'boiled-rice
nēi	dēbu,'	baḷaku	sē	kēbhē	nāi	nēi	diē.
having-taken	(to-us) give,'	but	he	ever	not	having-taken	(to them) gives.
Baraku	dinē	chha	bhāi	khisēi	galē.	Bailē,	
Many	days-after	six	brothers	angry	became.	They-said,	
'āku	baṇa-ra	nēi-kari	puji-dia.'	Tā-ku	baṇa-ra		
'him	the-wood-in	having-taken	let-us-cut-down.'	Him	a-wood-in		
nēi-kari	puji-dēlē.	Ghara-ku	phēri	āilē.			
having-taken	they-cut-down.	Home-to	back	they-came.			
10 Chha	bhāi	jāka	ghara-ku	phēri	āilē,	baraku	tā-ra
Six	brothers	when	home-to	back	they-came,	then	their

- ମା ମଠିହରଲ୍ଲ ମୋର ସାନ ମୁଅ କାଁର ଖଲ୍ଲ ।
 ବଢ଼ିଲୁ ତ ତାରୁ ଧାକି କରଲେ କି ଘୋର ସାନ ମୁଅକୁ
 ମାତ୍ର ଦେଇ କର ଅଳର ଆଇନୁ । ତାର ମା
 ବଢ଼ିଲା କିସ ଶିଖି ସାରିଲା ଯେ ମୁଏ କେଟି ମାଉଛି
 15. ଚାଲି କର ଦିଅ ବଢ଼ିଲୁ ମାକୁ ଦିଶଇଲୁ କର
 ଜେଇ ଦେଲେ । ଦେଖିଲା ସେ ମୁଣ୍ଡ ଛିଟି କର
 ମଠିଛି । କାଁହୁଁକି ମୋର ମୁଅକୁ ମାରିଲା ଯେ ମୁଏ ।
 ବଢ଼ିଲା କି କଳାପ୍ରାୟ କର ପଢ଼ିଲା । ବଢ଼ିଛି
 ଉଦନ କଳା । ମହାଦେବ ଆସିଛି ଆକାଶରେ ଆଉଥଲେ
 20. ଆସାଣି ପୁଣିଲେ ବଢ଼ିଲେ କି ମହାଦେବ ଅପେକ୍ଷା ବଢ଼ିଲ
 କାଁହୁଁର ଟିକି ଟୁଣ୍ଡୁ ପୁଣାୟ । ସେ ନାର ଟାକୁ କିଛି
 ଦିଅଛି ମଠିଛି । ଚାଲି ପାହୁ ଦେଖି ଯିବା ବଳ କର
 ମହାଦେବ ଆସାଣି ଉଠିହେଲେ । ଆସାଣି ମଠିହେଲେ

mā mother	pachārīlā, asked,	‘mō-ra ‘my	sāna youngest	pua son	kāi where	galā ? went ?
Baraku Then	chha six	bhāi brothers	jā-ka to-her	baīlē said	ki, that,	‘tō-ra ‘thy sāna youngest pua-ku son
māri-dēi-kari having-killed		palāi running		āinu. we-came.		Tā-ra Their mā mother
baīlā, said,	‘kisa ‘what	lāgi for	māilā, did-you-kill,	rē O	puē ? sons ?	Kēthi Where māri-chha ? have-you-slain ?
15 chāla come		kaī-dia. tell (me).		Baraku After		mā-ku the-mother ḍagaraī-kari having-led
nēi-dēlē. they-took.		Dēkhilā She-saw		jē that		munḍa head chhiṛi-kari having-been-severed
paṛi-chhi. has-fallen.		‘Kāhiki ‘Why	mō-ra my	pua-kū son		māila, did-you-kill, re O puē ? sons ?
Baīlā They-said		ki, that,		‘kaḷāgrat ‘fate		kari-dhaīlā. seized (him). Bahuta Much
rudana lamentation		kalā. she-made.		Mahādēba Mahādēva		Pārbati Pārvatī ākāsa-rē the-sky-in jāu-thilē. going-were.
20 Pārbati Pārvatī	sunīlē; heard;	baīle said	ki, that,	‘Mahādēba, ‘(O) Mahādēva,		asēkha fathomless baṇa-ra jungle-in
kāhira what	tiri woman’s	ṭuṇḍa voice	sunāy ? is-heard ?	Sē That	nāi, not,	tā-ku her-to kichhi some
bipati calamity	paṛi-chhi. fallen-has.	‘Chāla, ‘Come,	tā-ku her	dēkhi to-see		jībā, we-will-go, bali-kari having-said
Mahādēba Mahādēva		Pārbati Pārvatī		utirilē. came-down.		Pārbati Pārvatī pachārīlē asked

କି ବୁଝି କାଁପୁଞ୍ଜ କାଁପୁଞ୍ଜ । ବୁଝି ବଞ୍ଚିଲା କି ଗୋରୁ

25. ମୁହଁକୁ ଗୋରୁ ଥୁଏ ମାରି ଦେଲେ । ଡେଣୁ କରୁ

କାଁପୁଞ୍ଜେ । ଶେବେ ଗୋରୁ ଥୁଏ ନ ଗିଞ୍ଜିବ ହେମେ

ଏଇ ଥୁଏ ଶାଂଟାରୁ ମୁ ମରୁବି । ମାକଟି ବଞ୍ଚିଲେ

ହେ ମହାଦେବ ଏହାକୁ ଗିଞ୍ଜିବ ଦିଅ । ମହାଦେବ

ଧମ୍ମଟ ମାଣି ମୁଣ୍ଡ ଭୁଟକର ଛାଟି ଦେଲେ ।

30. ଫିନି ମୁଠି ମାଣି ଛାଟିଲେ । ଶର କର ଉଠି ବଞ୍ଚିଲା ।

ki, 'buṛhi kāhiki kādu-chhu ?' Buṛhi bailā ki, 'mō-ra
that, 'O-old-woman why crying-art-thou ?' The-old-woman said that, 'my

25. putra-ku mō-ra puē māri-dēlē. Tēnu kari
son my sons killed. That for

kādu-chhē. Jēbē mō-ra putra na jūiba hēnē
I-crying-am. When my son not will-live then

ēi putra sāṅgara mu maribi.' Pārbati bailē,
this son with I will-die.' Pārvatī said,

'hē Mahādēba, ēhā-ku jūai-dia.' Mahādēba
'O Mahādēva, him bring-to-life.' Mahādēva

amṛuta pāni muṇḍa juri-kari chhīṭi-dēlē.
nectar water head having-rejoined sprinkled.

30. Tini muṭhi pāni chhīṭilē. Jūi-kari uṭhi basilā.
Three handfuls water he-sprinkled. Having-become-alive having-arisen he-sat.

The language of the Contai Sub-division of the Midnapore District is certainly Oriyā, but it is strongly corrupted by the Bengali spoken to the north across the river Haldi. It is not that a new dialect has been formed, partaking of some of the characteristics of each, and intermediate between each language. On the contrary, the language of the sub-division is a curious mixture of fairly pure Bengali and fairly pure Oriyā, the speakers using words of each language apparently at haphazard, and mixing them up into a kind of bilingual sentence. The basis of the language is Oriyā, that is to say, the majority of words and grammatical forms belong to it, while the rest are Bengali.

It is unnecessary to give full examples of this jargon, and the first few lines of the Parable of the Prodigal Son will be sufficient to show its character.

Judging from the local transliteration, which, in this respect, is reproduced in the transliteration annexed, the language hesitates between the Bengali custom of not pronouncing a final *a*, and the Oriyā one of pronouncing it. Thus, take the very first word *jhan-kara*. Here the final *a* of the Oriyā *jhana* is omitted, but it is retained at the end of *kara*. On the other hand, in the word *tākara-man-kar*, it is retained in *tākara*, which is itself hardly Oriyā, but is omitted at the end of *kar*. In this, too, the Oriyā has reverted to what was the original plural form *man-kar*, for *mana-kara*, instead of *mañkara*. The suffix *rē* of the locative has, as we also notice in Jashpur, become *ra*; and in *madhyēra*, we have a double locative, viz., first the Bengali locative *madhyē* to which has been added the Oriyā locative termination *ra*. *Tākar* is Bengalised from *tā-kara*, which is bad Oriyā for *tā-ra*. In *bāp-ku*, we have the proper Oriyā declension, but the final *a* of *bāpa* has been dropped. Next *bisayēr* is the Oriyā pronunciation of the pure Bengali *bishayēr*, instead of the Oriyā *bishaya-ra*. On the other hand, *hīśyā* is the Bengali attempt at representing the sound of *hīssā*, i.e., *hissā*, and *āmē* is a compromise between the Bengali *āmi*, and the Oriyā *āmbhē*. Similarly *ām-ku* is shortened from *āmbha-ku*. *Dina-ra* and *dēśa-ku* are pure Oriyā, while *ār*, and, is pure Bengali. In *kari-kiri* and *jāi-kiri* we have a true dialectic development, the suffix *kiri*, a corruption itself of the Bihārī *kari*, being used to form a conjunctive participle. *Dabār* is a compromise between the Bengali *dibār* and the Oriyā *dēbā-ra*, in which the vowel of the first syllable, being unaccented, has been allowed to go to the wall. In the phrase *hēibē-lāgilā*, the speaker has mixed up the Bengali *hāitē-lāgila* with the Oriyā *hēbā-ku*, or *hōibā-ku-lāgilā*. These examples serve to show the nature of this mongrel jargon. I have omitted from consideration most of the pure Oriyā forms.

The specimen received from Contai was written in the Bengali character, which is another instance of the composite nature of the language. This character is not suited for writing Oriyā, as is shown by the way in which it has been found necessary to spell the word *hissā*.

[No. 7.]

INDO-ARYAN FAMILY.

EASTERN GROUP.

ORİYĀ.

MIXED BENGALI AND ORİYĀ OF CONTAL.

(DISTRICT MIDNAPORE.)

ঝনকর দুই পো থিলা, তাকরমন্কর মধ্যের সান পো-তাকর বাপকু কহিলা, বাপ ! বিসয়ের জে হিঁশ্যা আমে পাইবা, তা আমকু দিয়া । সে তাঁইর তাকরমন্কর মধ্যের বিষয় হিঁশ্যা করি দেলা । অল্প দিনর বাদে সান পো সবু একঠাই করি কিরি দূর দেশকু চালি গলা, আর সেঠী সে বেসি খরচ করি কিরি তাকর বিষয় উড়াই দেলা । সে সবু খরচ করি দবার পর সেই মুলুকু ভারি দুর্ভিক্ষ্য পড়িলা, ও তাকর কষ্ট হেইবে লাগিলা । তেতে বেলে সে জাইকিরি সেই দেশর ঝনে দেশবাসির শরন নেলা । সে লোক তাকু নিজর বিলরে ঘুমরি চরাইবাকু পাঠাই দেলা ॥

TRANSLITERATION AND TRANSLATION.

Jhan-kara dui pō thilā. Tākara-man-kar madhyēra sāna pō tākar
A-man-of two sons were. Them-of among the-younger son his
 bāp-ku kahilā, ‘bāpa, bisayēr jē hīśyā āmē pāibā, tā ām-ku
father-to said, ‘father, of-the-property what share I will-get, that me-to
 diyā.’ Sē tāi-ra tākara-man-kar madhyēra bisāya hīśyā kari
give.’ He there-on them-of among the-property share having-made
 dēlā. Alpa dina-ra bādē sāna pō sabu ēk-ṭhāi kari-kiri dūra
gave. A-few day-of after the-younger son all together having-made a-far
 dēśa-ku chālī-galā, ār sē-ṭhī sē bēsi kharach kari-kiri tā-kar
country-to went-away, and there he excessive expenditure having-done his
 bisāya urāi-dēlā. Sē sabu kharach kari-dabār par sēi muluk-ra
property squandered. He all expenditure making-of after that country-in
 bhāri durbhikhya paṛilā, ō tā-kar kasṭa hēibē lāgilā. Tētē-bēlē sē
a-severe famine fell, and him-of trouble to-be began. Then he
 jāi-kiri sēi dēśa-ra jhanē dēśa-bāsir śaran nēlā. Sē
hacing-gone that country-in a-man country-dweller-of refuge took. That
 lōk tā-ku nija-r bila-rē ghusari charāibā-ku pāṭhāi-dēlā.
person him his field-in swine grazing-for sent.

Besides the sub-division of Contai, Oriyā is also spoken in the south of Midnapore District, *i.e.*, in the southern half of Thana Narayangarh, and in Thana Dantan.

It is also spoken in the west of the district by the Aryan population of Thanas Gopiballabhpur, Jhargaon, and Binpur. The non-Aryan population of these last Thanas and also of Thana Dantan, speaks Santali. The Oriyā of the south of the district is infected by Bengali peculiarities, and that of the west is infected by the language of the non-Aryan inhabitants, and has incorporated a certain number of Santali words into its vocabulary.

It will be sufficient to give one specimen, *viz.*, a version of the Parable of the Prodigal Son in the dialect of Dantan. It will be observed that though affected by Bengali, this has not occurred to nearly the same extent that we have observed in Contai. The form of the Oriyā character used in this part of Midnapore differs somewhat from the alphabet used in Balasore and Cuttack. The specimen is therefore given in the vernacular character in facsimile, as it was written down by a Dantan man. Besides variations in the actual shapes of the letters, it will be noticed that there is a strong tendency to give an angular shape to the top curve which is so characteristic of the Oriyā alphabet. The dialect of South Midnapore is sufficiently distinct from that of Orissa proper, to prevent the respective speakers of these dialects from being always mutually intelligible, and a similar want of mutual legibility exists between the written characters of the two tracts. There are numerous stories current whose points depend on the mistakes made by a speaker of one dialect when listening to a speaker of the other.

In the vernacular character a short *i* is often written as if it were a long *ī*. I have silently corrected this in the transliteration. As regards pronunciation, it will be seen that the Bengali influence is sufficiently strong to prevent the sounding of the vowel *a* when it occurs at the end of a word. In order to illustrate this, I have followed the local transliteration in every case in which a final *a* is written or omitted.

The following Bengalisms may be noted :—

1. The use of the present tense of the verb in a past sense, when accompanied by a negative. Thus, *kari nāhĩ*, I did not make; *diya nāhĩ*, you did not give.
2. The use of the Bengali infinitive, as in *charāitē paṭhāi-dēlē*, he sent him to feed; *karitē lāgilē*, they began to make; *dēitē lāgilē*, he began to give.
3. Miscellaneous idioms, such as *pāoyā jāi-chhi*, he has been found; *harā hōi thilā*, he had been lost; and others.

The following are dialectic forms.—*Habā-ru* for *hēbā-ru*, from becoming; *nāhũ* for *nāhũ*, I am not; *kari-achhanta*, he has made; *pāi-achhanta*, he has got; and others.

INDO-ARYAN FAMILY.

EASTERN GROUP.

ORIYA.

MIXED DIALECT OF DANTAN THANA.

MIDNAPORE DISTRICT.

(Babu Krishna Kishor Acharji, 1898.)

ଏକ ଚିତ୍ରର ଦୃଶ୍ୟ ଗୁଣ ଥିଲା ସେମାନଙ୍କର ମଧ୍ୟରେ
 ସାନ ଶ୍ୟାମଳାର ପିତାକୁ କହିଲା ବାବ। ସମ୍ପର୍କର ମେଣ୍ଟଣ
 ଆଜ୍ଞା ମାକବିଷ ତାହା ଆଜ୍ଞାକୁ ଦିଅୁ ତହିଁରେ ସେମାନଙ୍କ
 ମଧ୍ୟରେ ବିଷୟ ଗୁଣ କିଛି ଦେଖି ଅଜ୍ଞାନ ମନ ମଧ୍ୟରେ
 ୫ ସାନ ଗୁଣ ସମସ୍ତ ଏକତ୍ରକରି ଦୂର ଦେଖାକୁ ପଳାଉଛନ୍ତି।
 ଆଉ ସେଠାରେ ବହୁତ ଚାରିକିଛି ବିଷୟ ଉପାଦେୟ
 ସେ ସବୁ ଧରଣ କରିବାର ପର ସେ ଦେଖିଲେ ଅଜ୍ଞାନ
 ଅଜ୍ଞାନ ଦିବାର ସେ କଲେ ପଢ଼ିଲା ସେ ସମସ୍ତଙ୍କ
 ସେମାଙ୍କ ସେଠାରେ ଏକ ନଗର ବାଣୀର ଆଗ୍ରାହ୍ୟକୁ
 10 ସେଗୁଣାକି ଶ୍ୟାମଳାର ବିକାରେ ପ୍ରସନ୍ନ ଶୁଭକ୍ତେ ମୋକ୍ତି

[No. 8.]

INDO-ARYAN FAMILY.

EASTERN GROUP.

ORIYĀ.

MIXED DIALECT OF DANTAN THANA.

(MIDNAPORE DISTRICT.)

TRANSLITERATION AND TRANSLATION.

(Babu Krishna Kishor Acharji, 1898.)

Ēk	jana-ra	dui-ti	puya	thilā.	Sē-mānaṅka-ra	madhya-rē
One	person-of	two	sons	were.	Them-of	among

sāna	āpanā-ra	pitā-ku	kahilā,	'bāpa,	sampatti-ra	jē	bhāg
the-younger	his-own	father-to	said,	'father,	the-property-of	what	share

āmbhē	pāibu,	tāhā	āmbha-ku	diya.'	Tahī-rē	sē-mānaṅka
I	will-get,	that	me-to	give.'	There-on	them

madhya-rē	bishaya	bhāg	kari	dēlē.	Alpa	din	madhya-rē
among	wealth	division	having-made	he-gave.	A-few	days	in

5 sāna puya samasta ēkatra kari dūra dēśa-ku paḷāi galā.
the-younger son everything together having-made a-far country-to having-run-away went.

Ār	sē-ṭhārē	bahut	kharach	kari	bishaya	urāi-dēlā.
And	there	much	expenditure	having-made	wealth	squandered.

Sē	sabu	kharach	karibā-r	par	sē	dēśa-rē	atyanta
That	all	expenditure	making-of	after	that	country-in	an-excessive

akāl	habā-ru	sē	kaṣṭa-rē	paṛilā.	Sē	samaya-rē
famine	occurring-from	he	distress-in	fell.	That	time-at

sē	jāi	sē-ṭhāra-r	ēk	nagar-bāsī-r	āśraya	nēlā.
he	having-gone	that-place-of	a	city-dweller-of	refuge	took.

10 Sē tāhā-ku āpanā-r bila-rē ghusarī charāitē paṭhāi-
He him-to his-own field-in swine to-feed despatched.

ଦେଲେ ପ୍ରସରଣ ତମ ଶରୀରାତ୍ମାକୁ ଭୂତରେ ହୋଇପାରିବ
 ଧାକୁ ହେଉଛନ୍ତି କିନ୍ତୁ ତକହୀ ତାହାକି ଚନ୍ଦ୍ରାଳୀ ନାହିଁ ପଣ
 ଅନ୍ଧାର ମାତ୍ର ତହାକିହୀକୁ ଆସୁ ବାପର ଚକିତେ ଧ୍ୟାନ.
 ଭୋଗୀ ଶୁକିର ନରକାର ଅଧିକ ଶାନ୍ତ୍ୟାଳୁ ନାହିଁ; ଆଉ.

15 ଆଗରୁ ଏଠାରେ ଖୁସୀରେ ମରୁ ଅଛୁ । ଆଗରୁ ଭିତ
 ଆଗରୁ ବାପାଙ୍କୁ ଯିବୁ ତାହାକୁ କହିବୁ ଆଗରୁ-
 ଭୁବରୁ ହାତରେ ତ ଭଗବାନଙ୍କ ବିଶ୍ୱାସରେ ମାତ୍ର
 କିଛି ଅଛୁ । ଆଗରୁ ଆଉ ଭୁବରୁ ମୁତ୍ର ତକାଳି
 ମନେକରୁ ଦେଖାଉ ତମାସା ନାହିଁ । ଆଗରୁ ଭୁବରୁ.

20 ଶିଳ୍ପୀ ଚକ୍ରବର୍ତ୍ତୀ ଶୁକିର ମରି ଚାଲି । ପରେ ସେ
 ଭିତ ଆଗରୁ ବାପାଙ୍କୁ ଶାନ୍ତ ଦିଶୁ ତାହାକୁ ଯିବ
 ତାହାକୁ ଚନ୍ଦ୍ରାଳୀ ନାହିଁ ମାତ୍ର ମୟାଦଳରୁ ହୋଇ ନିର୍ଦ୍ଦୟ
 ମାତ୍ର ତାହାକୁ ଶାନ୍ତ ଅଛି ତୁମ୍ଭେ କହିଲୁ । ମୁତ୍ରାଳୁ.

- dēlē. Ghusari jē khaśā khāya, tahī-rē sē pēt bharāi-
The-swine what husks eat, that-on he the-belly filling-
- bā-ku ichchhā kalā; kintu kēhi tāhā-ku dēlā nāhī. Parē
for wish made; but anyone him-to gave not. Afterwards
- akkēl pāi sē kahilē, ‘āmbha bāpa-r kētē bētan-
senses having-got he said, ‘my father-of how-many wages-
- bhōgī chākar darakār adhik khāibā-ku pāya, ār
enjoying servants (than) what-is-necessary more eating-for get, and
- 15 āmbhē ē-ṭhārē khyudbā-rē maru-achhū. Āmbhē uṭhi
I here hunger-in dying-am. I having-arisen
- āmbha-r bāpa-ṭhāku jibu; tāhān-ku kahibu, “āmbhē
my father-near will-go; him-to I-will-say, “I
- tumbha-r sākhyāta-rē ō bhagabānaṅka biruddha-rē pāp
you-of sight-in and God-of opposition-in sin
- kari-achhū. Āmbhē āu tumbha-r putra bōli
done-have. I any-more your son being-called
- parichaya dēbā-r jōgya nahū. Āmbha-ku tumbha-r
recognition giving-of fit am-not. Me your
- 20 jaṇē bētan-bhōgī chākar pari rakha.”” Parē sē
a-person wages-enjoying servant like keep.”” Afterwards he
- uṭhi āpaṇār bāpa-ṭhāku galā. Dūra-ru tāhā-r pitā
having-arisen his-own father-near went. A-distance-from his father
- tāhā-ku dēkhibā-ku pāi, dayādra-chitta hōi, daūṛi
him seeing-to having-got, compassion-moistened-minded having-become, having-run
- jāi, tāhā-r galā dhari, chumban karilē. Putra tāhā-ku
having-gone, his neck having-seized, kissing did. The-son him-to

- କିନ୍ତୁ ଧାବ ଆଖି ତୁମ୍ଭର ହାତରେ ଓ
- 25 ଭଗବାନଙ୍କ ବୀର୍ୟରେ ପାଦ କରୁଅଛୁ ଆଖି
 ତୁମ୍ଭର ପୁଅଙ୍କୁ ପରିଚିତ ହୋଇଲେ ତଥାପି ନୁହେଁ ।
 ଆଖିକୁ ତୁମ୍ଭର ଖଟା ଫେରିବେ ତୁମ୍ଭର ଶୁକର ପରି
 ତୁମ୍ଭ କିନ୍ତୁ ତୁମ୍ଭଙ୍କର ଧାବ ଆପଣ ଶୁକର ମାନକ
 କିନ୍ତୁ କିନ୍ତୁ ତୁମ୍ଭର ଦୁଇ ଧୁଆ ଆଖି କରୁ କିନ୍ତୁ
- 30 ପ୍ରାଣେ ଓ କିନ୍ତୁ ହାତରେ ଅଛୁ ଓ ଶାଢ଼ୀ
 ମୁଖ ପ୍ରାଣେ ଓ ଆଖି ମାନ ଆହୁରି କିନ୍ତୁ ଆନନ୍ଦ
 କରୁ କିନ୍ତୁ ଆଖିର ପୁଅ ମରି ଲାଗିଲେ ବନ୍ଧି
 ଅଛି ହିଁ ହୋଇଲେ ପାତଳ । ଲାଗିଲେ । ମରୁ ।
 ସେମାନ ଆନନ୍ଦ କରୁଛନ୍ତି ଶୁଣିଲେ ॥
- 35 ଆଉ ତୁମ୍ଭଙ୍କର ଦୁଇ ପୁଅ ବିଲରେ ଥିଲେ । ସେ ଆଖି କରୁ
 ପାତଳେ ପ୍ରାଣେ ଶାନ୍ତ ବାଦ୍ୟ ଶୁଣିଲେ ପାତଳରେ

- | | | | | | | |
|--|-------------------------|--------------------------|-------------------|---------------------------|--------------------------------|-----------------|
| | kahilā,
<i>said,</i> | ‘bāp,
<i>‘father,</i> | āmbhē
<i>I</i> | tumbha-r
<i>you-of</i> | sākhyāta-rē
<i>sight-in</i> | ō
<i>and</i> |
|--|-------------------------|--------------------------|-------------------|---------------------------|--------------------------------|-----------------|
- 25 bhagabānaṅka biruddha-rē pāp kari-achhū. Āmbhē
God-of *opposition-in* *sin* *done-of.* *I*
- | | | | | | | |
|-------------------------|---------------------|-----------------------------|--------------------------------|----------------------------|---------------------|-------------------------|
| tumbha-r
<i>your</i> | putra
<i>son</i> | bōli
<i>being-called</i> | parichita
<i>recognised</i> | hōibā-r
<i>being-of</i> | jōgya
<i>fit</i> | nahū.
<i>am-not.</i> |
|-------------------------|---------------------|-----------------------------|--------------------------------|----------------------------|---------------------|-------------------------|
- | | | | | | |
|-----------------------|-------------------------|-------------------------|--------------------------------------|--------------------------|---------------------|
| Āmbha-ku
<i>Me</i> | tumbha-r
<i>your</i> | janē
<i>a-person</i> | bētan-bhōgī
<i>wages-enjoying</i> | chākar
<i>servant</i> | pari
<i>like</i> |
|-----------------------|-------------------------|-------------------------|--------------------------------------|--------------------------|---------------------|
- | | | | | | |
|--------------------------|---------------------|-------------------------|----------------------|------------------------|--------------------------------------|
| rakha.’
<i>keep.’</i> | Kintu
<i>But</i> | tāhāṅka-r
<i>his</i> | bāp
<i>father</i> | āpaṇ
<i>his-own</i> | chākar-mānaṅku
<i>servants-to</i> |
|--------------------------|---------------------|-------------------------|----------------------|------------------------|--------------------------------------|
- | | | | | | |
|-------------------------|----------------------------|----------------------|----------------------|-----------------------------------|---------------------------------|
| kahilē,
<i>said,</i> | ‘śighra
<i>‘quickly</i> | bhala
<i>good</i> | lugā
<i>cloth</i> | āṇi-kari
<i>having-brought</i> | ihāṅku
<i>this-person-to</i> |
|-------------------------|----------------------------|----------------------|----------------------|-----------------------------------|---------------------------------|
- 30 paharāo ; ō ihāṅku hāta-rē aṅguri ō gōra-rē
clothe ; *and* *this-person-to* *the-hand-on* *a-ring* *and* *the-foot-on*
- | | | | | | | |
|---------------------|------------------------------|-----------------|-------------------------------|-------------------------|----------------------------|----------------------------|
| jutā
<i>shoe</i> | paharāo ;
<i>put-on ;</i> | ō
<i>and</i> | āmbha-mānē
<i>(let) us</i> | āhāra
<i>feeding</i> | kari
<i>having-done</i> | ānanda
<i>rejoicing</i> |
|---------------------|------------------------------|-----------------|-------------------------------|-------------------------|----------------------------|----------------------------|
- | | | | | | | |
|-----------------------|-------------------------|----------------------|---------------------|----------------------------|--------------------------------|-----------------------------|
| karū.
<i>make.</i> | Kāraṇ
<i>Because</i> | āmbha-r
<i>my</i> | putra
<i>son</i> | mari
<i>having-died</i> | jāi-thilā,
<i>gone-was,</i> | bañchi-
<i>survived-</i> |
|-----------------------|-------------------------|----------------------|---------------------|----------------------------|--------------------------------|-----------------------------|
- | | | | | | |
|-------------------------|---------------------|--------------------------------|------------------------------|--------------------------------|---------------------------|
| achhi ;
<i>has ;</i> | harā
<i>lost</i> | hōi-thilā,
<i>been-had,</i> | pāoyā-(pāwā)
<i>found</i> | jāi-chhi.’
<i>gone-is.’</i> | Parē
<i>Afterwards</i> |
|-------------------------|---------------------|--------------------------------|------------------------------|--------------------------------|---------------------------|
- | | | | | | |
|------------------------|----------------------------|------------------------|--------------------------|--|--|
| sē-māna
<i>they</i> | ānanda
<i>rejoicing</i> | karitē
<i>to-do</i> | lāgilē.
<i>began.</i> | | |
|------------------------|----------------------------|------------------------|--------------------------|--|--|
- 35 Āu tāhāṅka-r bara puya bila-rē thilā. Sē āsi ghara
And *his* *elder* *son* *the-field-in* *was.* *He* *having-come* *the-house*
- | | | | | | |
|-------------------------------------|-----------------------------------|-----------------------------------|--------------------------------|-----------------------|-----------------|
| pākha-rē
<i>neighbourhood-in</i> | pahañchi
<i>having-arrived</i> | gāṇ-bādyā
<i>singing-music</i> | śunibā-ku
<i>hearing-to</i> | pāilā.
<i>got.</i> | Sē
<i>He</i> |
|-------------------------------------|-----------------------------------|-----------------------------------|--------------------------------|-----------------------|-----------------|

ଚିନ୍ତା ଶୁକର କୃତା କି ମନୁ ଶୁକ୍ଳ ଏ ସବୁ କି ? ସେ ଗ୍ରହମଣ୍ଡ
 କହିଲା ଭୃଷ୍ଣର ଭୁଲ ଥାଏ ସିଏ ଥିବ । ଥାଉ ଭୃଷ୍ଣର
 ଗୁଣ ଭୃଷ୍ଣର ଶାନ୍ତ ଭାବେ କରୁଅଛନ୍ତି ଚକ୍ରହରୀ
 40 ସେ ଗ୍ରହମଣ୍ଡ ସୁସ୍ଥ ଅବସ୍ଥାରେ ପାଉଅଛନ୍ତି କିନ୍ତୁ
 ସେ ଗ୍ରହମଣ୍ଡ ଶୁକ୍ରକୃତ ଗୁଣମାନଙ୍କୁ ପରେ ଗ୍ରହମଣ୍ଡର
 ଦୀନ ପାତ୍ରମଣ୍ଡ ଥାଏ ଗ୍ରହମଣ୍ଡ ପ୍ରତ୍ୟେକ ଦେଖି ତେ
 ଲଗୁଅଛି । କିନ୍ତୁ ତହା ଧ୍ୟାନ ଦେଇ ଧ୍ୟାନାବଳୀକୁ
 କହିଲା, ଦେଖ ଏତେ ପରମ ଅତି ମୁଖ୍ୟର ସେବା
 45 କରୁଅଛ । ଭୃଷ୍ଣର ଧ୍ୟାନ ଥାଉ ଚକ୍ରହରୀ ଧ୍ୟାନ
 କରୁ ନାହିଁ ତଥାପି ଶୁକ୍ର ଧ୍ୟାନାବଳୀର ଧ୍ୟାନକୁ
 ଶୁଭେଚ୍ଛା ଚାହୁଁଛି ଶୁଭା ମଧ୍ୟ ଦିଅୁ ନାହିଁ ତାପ
 ଧ୍ୟାନକୁ ବାନ୍ଧି ମାନଙ୍କୁ ଦେଇ ଧ୍ୟାନ କରୁ । କିନ୍ତୁ
 ଭୃଷ୍ଣ ଏ ସମ୍ପ୍ରାନ୍ତ କଟାକ୍ଷ ମାନଙ୍କୁ ସମ୍ପର୍କେ

	janē <i>a-person</i>	chākara-ku <i>servant-to</i>	ḍāki <i>having-called</i>	pachārīlā, <i>asked,</i>	‘ē sabu <i>‘this all</i>	ki?’ <i>what?’</i>	Sē tāhāku <i>He him-to</i>
	kahilā, <i>said,</i>	tumbha-r <i>your</i>	bhāi <i>brother</i>	āsi-achhi, <i>come-has,</i>	āu <i>and</i>		tumbha-r <i>your</i>
	bāp <i>father</i>	uttama <i>excellent</i>	khādyā <i>food</i>	tayāri <i>preparation</i>	kari-achhanta, <i>made-has,</i>		kēnēnā <i>because</i>
40	sē <i>he</i>	tāhānku <i>him</i>	sustha <i>healthy</i>	abasthā-rē <i>condition-in</i>	pāi-achhanta.’ <i>found-has.’</i>		Kintu <i>But</i>
	sē <i>he</i>	rāgi <i>having-become-angry</i>	bhitar-ku <i>inside-to</i>	galā <i>went</i>	nāhī. <i>not.</i>	Parē <i>Afterwards</i>	tāhānka-r <i>his</i>
	bāp <i>father</i>	bāhār-ku <i>outside-to</i>	āsi <i>having-come</i>	tāhā-ku <i>him-to</i>	prabōdh <i>remonstrance</i>		dēitē <i>to-give</i>
	lāgilē. <i>began.</i>	Kintu <i>But</i>	sē <i>he</i>	jabāb <i>answer</i>	dēi <i>having-given</i>	āpaṇ <i>his-own</i>	bāpa-ku <i>father-to</i>
	kahilā, <i>said,</i>	‘dēkha, <i>‘see,</i>	ētē <i>so-many</i>	barash <i>years</i>	dhari <i>during</i>	mu <i>I</i>	tumbha-r <i>your</i>
							sēbā <i>service</i>
45	kari-achhi; <i>done-have;</i>	tumbha-r <i>your</i>	kōna <i>any</i>	ājñā <i>order</i>	kēbhē <i>at-any-time</i>		laṅghan <i>infringement</i>
	kari <i>I-made</i>	nāhī; <i>not;</i>	tathāpi <i>nevertheless</i>	tumbhē <i>you</i>	kōṇaśi <i>any</i>	dina <i>day</i>	āmbha-ku <i>me-to</i>
	guṭiyē <i>a-single</i>	chhēḷi-chhuyā <i>goat-young-one</i>		madhya <i>even</i>	diya <i>gave</i>	nāhī, <i>not,</i>	jē <i>that</i>
	āmbhē <i>I</i>	bandhu-mānaṅku <i>friends</i>		nēi <i>having-taken</i>	ānanda <i>rejoicing</i>	karī. <i>may-make.</i>	Kintu <i>But</i>
	tumbha-r <i>your</i>	ē <i>his</i>	santān <i>offspring</i>		kaśabī-mānaṅka <i>harlots-of</i>		saṅga-rē <i>company-in</i>

50 ଭୃଗୁର ସମ୍ପତ୍ତି ଶାନ୍ତ ବଳୀକ ଅଟେ ଭୃଗୁ

ତାହା ଲୁଣି ଉତ୍ତମ ଶାନ୍ତ ସମ୍ପତ୍ତି କରିଅଛି ।

ଭୃଗୁର ଚନ୍ଦ୍ର କହିଲା ବାବ ଭୃଗୁର ସମ୍ପତ୍ତି

ସମ୍ପତ୍ତିର ଅନ୍ତ ସମ୍ପତ୍ତିର ଅନ୍ତ ଅଟେ

ଅନ୍ତର ଶାନ୍ତ କିଛି ଅଛି ସମ୍ପତ୍ତି ଭୃଗୁର

55 କିନ୍ତୁ ଅନ୍ତର କହି ଓ ଉଲ୍ଲାସୀତ ହୁଅ । ସମ୍ପତ୍ତି

ଭୃଗୁର ଅଛି । କିନ୍ତୁ ଭୃଗୁର ଏକ ଶାନ୍ତ ମନ

ବାବୁରୁ କହିଅଛି ହିତବାବୁରୁ ବାବୁରୁ

ବାବୁ ଅଛି ।-

50 tumbha-r' sampatti khāi pakāi-achhi, tumbhē
 your wealth having-eaten has-wasted, you

tāhā-lāgi uttama khādyā prastut kari-achha.'
 him-for excellent food ready made-have.'

Tahī-rē sē kabilā, 'bāp, tumbhē sabu
 Thereon he said, 'my-dear-son, you all

samaya-rē āmbha saṅga-rē achha, ār
 time-in my company-in are, and

āmbha-r jāhā kichhi achhi, samasta tumbha-ra;
 mine what anything is, all yours (is);

55 kintu ānanda karā, ō ullaṣita huyā saṅgat
 but rejoicing making, and merry being proper

hēu-achhi, kārāṇ tumbha-r ēi bhāi mari
 being-is, because your this brother having-died

jāi-thilā, bañchi-achhi; haji jāi-thilā, pāoyā
 gone-was, survived-has; having-been-lost gone-was, found

jāi-achhi.'
 gone-is.'

BHATRĪ.

The Bhatrās or Bhat'rās are an aboriginal tribe found almost solely in the north-east of the State of Bastar, between the Raipur and the Jagdalpur Zamindaries. They are cultivators, and a good many of them have the privilege of wearing the sacred thread. The number of Bhat'rās here found is 32,990. Ninety-seven more of them are found in British territory, so that the total number of the tribe according to the Census of 1891 was 33,087. They are said to be a sept of the Bastar Gōṇḍs, and Bhatrī, or more properly Bhat'rī, their language, has hitherto been classed as a form of Gōṇḍī. I have been able to obtain very little information about the tribe. Sherring in his *Hindu Tribes and Castes* (Vol. ii., p. 148) devotes three or four lines to it. Mr. Hislop, in the vocabulary printed in *Papers relating to the Aboriginal Tribes of the Central Provinces* gives a few words of what he names Bhatrāin, and more full particulars are given on p. 41 of Part II of the *Report* of the Ethnological Committee of the Jubbulpore Exhibition of 1866-67. On pages 1, 10, and 12 of Part III of the same *Report* there are vocabularies of Parjī and Bhatrī, which are treated as one and the same language. On p. 141 of the Census Report of the Central Provinces for 1891, Mr. Robertson with some hesitation classes Bhatrī as a Gōṇḍ dialect, but points out that Colonel Glasfurd considers it to be a form of Halabī. The latter officer's *Report on the dependency of Bastar*¹ contains a Bhuttra or Purja Vocabulary.

The following specimen will show quite clearly that Bhatrī is really a corrupt form of Oriyā, with a few Marāṭhī and Chhattisgarhī forms intermingled. It may be taken as the connecting link between that language and Halabī, which is a mixture of Marāṭhī and Chhattisgarhī. The specimens given in the Report of the Ethnological Committee are apparently nearly all Dravidian words, and this is probably due to Bhatrī having been confounded by the Committee with Parjī, which latter, as the specimens which I have received show, is a Dravidian form of speech.

According to the Census of 1891, the total number of speakers of Bhatrī is 29,396, all of whom inhabit the Bastar State. For the purposes of this Survey, the Bastar State has returned 17,387 speakers of the dialect. It must be explained that 8,000 speakers of Bhatrī were also returned from the district of Chhindwara, but subsequent enquiry has shown that this is a mistake. There are no Bhat'rās in the district. The following specimen, which comes from Bastar, is a version of the Parable of the Prodigal Son.

It will be observed that it is written in the Dēva-Nāgarī, and not in the Oriyā character. A comparison with the list of words on pp. 441 and ff. will show that Marāṭhī forms can be used much more freely than appears from the specimen. Note how this dialect omits aspirates. For instance *ākum*, not *hākum*, is 'an order,' and *āchē*, not *achhē*, is 'is.' Compare *hōelā*, *haulā*, and *ōelā*, all meaning 'he' or 'I became.'

¹ Selections from the Records of the Government of India, Foreign Department, No. 39, Calcutta, 1863.

[No. 9.]

INDO-ARYAN FAMILY.

EASTERN GROUP.

ORIYĀ.

BHATRĪ DIALECT.

(STATE BASTAR.)

कोनी मनुखर दुइ गोटा बेटा रला । हँय भीतर सान पीला बूबा-की बलला ये बूबा धन भीतर जे मोर भाग रले ता-की मो-की देस । तेबे हँय हँय-मन-की धन बाँट देला । खूब दिन ना होइ रला सान बेटा सब-की गोठकी थाने बनाइ-करि दूरि देश उठि-गला और हँय ठाने फंदी होइ-करि दिन सारते आपनार धन-की उड़ाइ-देला । जेबे हँय सब-की सारला तेबे हँय राज-में बहुत भूख पड़ला और हँय गरीब होइला । और हँय पुरथी कहारी घरे जाइ-करि गोठकोर घरे थेबला । हँय मनुख आपनार बेड़ा-में बर्या चरायकी पठाइला । और हँय जे गोटा-की बर्या खायतो-रला ता-की खाइ-करि पेट भरवा काजि खोजते-रला । और कोई ता-की काई ना देते-रला । तेबे ता-की चेत पड़ला और हँय बलला मोर बूबा घर कतेक भूती लोगर खाइबार ठाने वाचसी आसे और मैं भूखे मरबी आचे । मैं उठि करि मोर बूबा लगे जीबी और ता-की बलबी ये बूबा भगवानर जकुम ना मानलु और तमर पूरे पाप करली । फेर तमर बेटा बलवार डौल ना ओइला । मो-की आपनार भुतिआर संग-में गोठ-की समान बनाइ-दीयास । तेबे हँय उठि-करि आपनार बाप लगे गला । तेबे हँय खूबे दूर रला तेबे तार बाप ता-की देख-करि मया करला औरि पराइ-करि तार टोडरा पोटा-करि चुमला । बेटा ता-की बलला बूबा मुये भगवानर जकुम ना मानली और तुम्हर पूरे पाप करली औरि मैं तुम्हर बेटा बोलाइबार डौल ना होला । बूबा आपनार कबाड़ी-की बलला सब-ले नगद फटई हिटाइ-करि ता-की पिँधाहा औरि तार हाथे मुन्दी और गोड़े पन्हई पिँधाहा । और अमीं खाई-करि हरिख करबू । मोर बेटा मरि-रला फेर जीव पड़ला । हजि-जाइ-रला फेर मिलला । तेबे हँय हरिख करवा-आचत ॥

तार बड़े बेटा बेड़ा में रला । औरि जेबे हँय आसवा बेरा घर कठा अमरला बाजार नाचर गजर सुनला । और हँय कबाड़ी भीतर गोठक

माने बुलाइ-करि पचारला ए काए-गोटा आय है । हके बलला तुम्हर भाई
 आसला-आचे और तुम्हर बाप नंगद राँधा बनाइला अतक आने की हके
 नौको पाइला । हतौले हँय रौस करला भीतरी जीबार मन ना करला ।
 तार बूबा बाहर आसि-करि ता-की मनाएला । हँय तार बूबा बलला देखो
 मैं अतक बरस-ले तुम्हर सेवा करबी-आचे आउरि तुम्हर जकुम-की केबे
 ना पेलली । आउरि तुम्ही मो-की केबे गोठक मेड़ा पीला बले ना देखीस
 की मैं मोहरी मैतर संगे हरिख करती । हतौले तुम्हर ए बेटा किसबिन संगे
 तुम्हर धन खाइ-पकाएला जड़क दाँई आसला अड़क दाँई तुम्ही तार
 काजी नगद राँधा बनाइलास । बूबा ता-की बलला ए बेटा तुय मोर संगे
 संग आचिस । जे मोर आए हँय तोहरो आए । तेबे आनन्द और हरिख
 होएबार आए कमतार तोर भाई मरि रला फेर जीवला हजि रला फेर
 मिलला ॥

[No. 9.]

INDO-ARYAN FAMILY.

EASTERN GROUP.

ORIYĀ.

BHATRĪ DIALECT.

(STATE BASTAR.)

TRANSLITERATION AND TRANSLATION.

Kōnī manukhar dui gōtā bēṭā ralā. Hāy bhitar sān
A-certain man-of two individuals sons were. Them among the-younger
 pīlā būbā-kē balālā, 'yē būbā, dhan bhitar jē mōr bhāg
child the-father-to said, 'O father, the-wealth amidst what my share
 ralē tā-kē mō-kē dēs.' Tēbē hāy hāy-man-kē dhan bāṭi
may-be that me-to give.' Then he them-to the-wealth having-divided
 dēlā. Khūb din nā hōi ralā sān bēṭā sab-kē goṭ'kī
gave. Many days not having-been were the-younger son everything one
 thānē banāi-kari dūr dēs uṭhi galā, aur hāy
place-in having-made a-far country(-to) having-arisen went, and that
 thānē phandī hōi-kari, din sār'tē, āp'nār dhan-kē urāi-dēlā.
place-in debauched having-become, days spending, his-own wealth squandered.
 Jēbē hāy sab-kē sār'lā, tēbē hāy rāj-mē bahut bhūkh paṛ'lā, aur
When he everything spent, then that kingdom-in much hunger fell, and
 hāy garib hōelā. Aur hāy pur'thī kahārī gharē jāi-kari
he poor became. And that country some house-in having-gone
 goṭ'kōr gharē theb'lā. Hāy manukh āp'nār bēṛā-mē
of-a-certain-man the-house-in joined-himself. That man his-own field-in
 baryā charāy-kē paṭhāelā. Aur hāy jē gōtā-kē baryā khāy'tō-ralā,
swine feeding-for sent(-him). And he what things the-swine eating-were,
 tā-kē khāi-kari pēṭ bhar'bā kājē khoj'tē-ralā. Aur kōi
those having-eaten his-belly filling for wishing-was. And any-one
 tā-kē kāi nā dētē-ralā. Tēbē tā-kē chēt paṛ'lā, aur hāy
him-to anything not giving-was. Then him-to sense fell, and he
 balālā, 'mōr būbā ghar katek bhūti lōgar khāibār thānē
said, 'my father('s) house(-in) how-many hired persons-of eating-of than
 bāch'sī āsē, aur māi bhūkhē mar'bī-āchē. Māi uṭhi-kari mōr
excess comes, and I hunger-by perishing-am. I having-arisen my
 būbā lagē jībī, aur tā-kē bal'bī, "Yē būbā, Bhagawānar
father near will-go, and him-to I-will-say, "O father, God-of
 ūkum nā mān'lu, aur tamar pūrē pāp kar'li. Phēr tamar
the-command not obeyed, and thee-of before sin I-did. Any-more thy
 bēṭā bal'bār daul nā oelā. Mō-kē āp'nār bhutiār
son being-called-of worthy not I-became. Me thine-own hired-servants-of

saṅg-mē gōṭ-kē samān banāi-diyās.” Tēbē hāy uṭhi-kari āp^{nār}
company-in one like make.” Then he having-arisen his-own
 bāp lagē galā. Tēbē hāy khūbē dūr ralā tēbē tār bāp tā-kē
father near went. Then he very distant was then his father him
 dēkhi-kari mayā kar^{lā}, auri parāi-kari tār ṭoḍ^{rā} poṭāri-kari
having-seen compassion made, and having-run his neck having-embraced
 chum^{lā}. Bēṭā tā-kē bal^{lā}, ‘būbā, muyē Bhagawānar ūkum nā
kissed. The-son him-to said, ‘father, I God-of the-command not
 mān^{li}, aur tumhar pūrē pāp kar^{li}, auri maī tumhar bēṭā bolāebār
obeyed, and thee-of before sin did, and I thy son being-called-of
 ‘ḍaul nā haulā.’ Būbā āp^{nār} kabārī-kē bal^{lā}, ‘sab-lē nagad
worthy not became.’ The-father his-own servants-to said, ‘all-than good
 phataī hiṭāi-kari tā-kē pīdhāhā; auri tār hāthē mudi aur
robe having-brought-forth him-to put-on; and his hand-on a-ring and
 gōrē panhai pīdhāhā. Auri amī khāi-kari harikh kar^{bū}. Mōr
feet-on shoes put-on. And we having-eaten rejoicing will-do. My
 bēṭā mari-ralā, phēr jiw-paṛ^{lā}; haji-jāi-ralā, phēr mil^{lā}. Tēbē
son dead-was, again alive-has-become; lost-gone-was, again was-found.’ Then
 hāy harikh kar^{bā} āchat.
they rejoicing doing were.

Tār barē bēṭā bēṛā-mē ralā. Auri jēbē hāy ās^{bā}
His elder son the-field-in was. And when he coming(-of)
 bēṛā ghar kathā amar^{lā}, bājār nāchar gajar
time(-at) the-house near approached, music-of dancing-of noise
 sun^{lā}. Aur hāy kabārī bhitar gōṭak mānē bulāi-kari
he-heard. And he the-servants among a-certain man having-called
 pachār^{lā}, ‘Ē kāē gōṭā āy-hai?’ Hakē bal^{lā}, ‘tumhar bhāi
enquired, ‘This what thing is-being?’ Him-to he-said, ‘thy brother
 ās^{lā}-āchē, aur tumhar bāp naṅgad rādhā banāilā, atak ānē
has-come, and thy father excellent feast made, this because
 kī hakē nīkō pāilā.’ Hatī-lē hāy ris kar^{lā}; bhitarī
that him safe he-found.’ But he anger made; within
 jibār man nā kar^{lā}. Tār būbā bāhar āsi-kari tā-kē
going-of mind not he-made. His father outside having-come him
 manāelā. Hāy tār būbā bal^{lā}, ‘dēkhō, maī atak baras-lē
entreated. He his father said, ‘see, I so-many years-from
 tumhar sēwā kar^{bī}-āchē, āuri tumhar ūkum-kē kēbē nā pel^{li}.
thy service am-doing, and thy command ever not disobeyed.
 Āuri tumhī mō-kē kēbē gōṭak mēṛā-pilā balē nā dēlīs kī
And thou me-to ever a-single goat-young-one even not gavest that
 maī moh^{rī} maītar saṅgē harikh kar^{tī}. Hatī-lē tumhar
I my friends with rejoicing might-have-made. But thy

ē bēṭā kis^obin saṅgē tumhar dhan khāi-pakāelā, jaṛak-dāi ās^ala,
this son harlots with thy wealth has-devoured, as-soon-as he-came,
 arak-dāi tumhī tār kājē nagad rādhā banāilās.' Būbā
so-soon thou his sake-for an-excellent feast madest.' The-father
 tā-kē bal^alā, 'ē bēṭā, tuy mōr saṅgē-saṅg āchis; jē mōr
him-to said, 'O son, thou me-of with art; what mine
 āē, hāy tob^arī āē. Tēbē ānand aur harikh hōebār
is, that thine-even is. Then merriment and rejoicing being-of (propriety)
 āē, kam^atār tōr bhāi mari-ralā, phēr jīw^alā; haji-ralā, phēr
is, because thy brother dead-was, again lived; lost-was, again
 mil^alā.
was-found.'

LIST OF STANDARD WORDS AND SENTENCES IN ORIYĀ.

English.	Oriyā (Standard of Puri).	Bhatrī.
1. One	Eka	Gōṭok.
2. Two	Dui	Dui gōṭā.
3. Three	Tini	Tin.
4. Four	Chāri	Chār.
5. Five	Pācha	Pāṭs.
6. Six	Chha	Chhē.
7. Seven	Sāta	Sāt.
8. Eight	Āṭha	Āṭh.
9. Nine	Naa	Nau.
10. Ten	Daśa	Das.
11. Twenty	Koḍiē	Bis.
12. Fifty	Pachās	Pachās.
13. Hundred	Śaē	Sau.
14. I	Mū	Mui.
15. Of me	Mōra	Mōṭsō (<i>Marāṭhī genitive</i>).
16. Mine	Mōra	Mōṭsō.
17. We	Āmbhēmānē	Hamī.
18. Of us	Āmbhamānākara	Hamar.
19. Our	Āmbhamānākara	Hamar.
20. Thou	Tū	Tui.
21. Of thee	Tōra	Tuṭsō (<i>Marāṭhī genitive</i>).
22. Thine	Tōra	Tōr (<i>Oriyā genitive</i>).
23. You	Tumbhē	Tui, tumī.
24. Of you	Tumbhar	Tuṭsō (<i>Marāṭhī genitive</i>).
25. Your	Tumbhar	Tumbar (<i>Oriyā genitive</i>).

English.	Oṛiyā (Standard of Puri).	Bhatri.
26. He	Sē	Hun, hăy.
27. Of him	Tāhāra	Hun-kē (<i>Ohhattisgarhī genitive</i>).
28. His	Tāhāra	Hun-kē.
29. They	Sēmāne	Hun-man, hăy-man.
30. Of them	Sēmānānkara	Hun-man-kē.
31. Their	Sēmānānkara	Hun-man-kē.
32. Hand	Hāta	Hāth.
33. Foot	Pāda	Pāy.
34. Nose	Nāka	Nāk.
35. Eye	Ākhi	Ākhi.
36. Mouth	Pāṭi	Mū.
37. Tooth	Dānta	Dāt.
38. Ear	Kāna	Kān.
39. Hair	Bāla or kēśa	Kēs.
40. Head	Muṇḍa	Mūṇḍ.
41. Tongue	Jibha	Jibh.
42. Belly	Pēṭa	Peṭ.
43. Back	Piṭhi	Piṭh.
44. Iron	Luhā	Lōhā.
45. Gold	Sunā	Sōn.
46. Silver	Rūpā	Rūp.
47. Father	Bāpa	Bābā.
48. Mother	Mā	Āyā.
49. Brother	Bhāi	Bhāi.
50. Sister	Bhaūṇi	Bahin.
51. Man	Manushya	Manukh.
52. Woman	Maikiniā	Baili.

English.	Oṛiyā (Standard of Pari).	Bhatṛi.
53. Wife . . .	Māipa . . .	Bāḷi.
54. Child . . .	Pilā . . .	Lēkā.
55. Son . . .	Puā . . .	Pilā.
56. Daughter . . .	Jhia . . .	Lēkī.
57. Slave . . .	Dāsa . . .	Kabāḍi.
58. Cultivator . . .	Chashā . . .	Kisān.
59. Shepherd . . .	Mēṇḍha-rākhuāla . . .	Dhōraī.
60. God . . .	Paramēśwar or Īśwar . . .	Bhag*wan.
61. Devil . . .	Asura or Saitān . . .	Ḍūmā.
62. Sun . . .	Sūryya . . .	Sūrnj.
63. Moon . . .	Chandra' . . .	Chāndā.
64. Star . . .	Tārā or tarā . . .	Tārā.
65. Fire . . .	Nīā . . .	Jōy.
66. Water . . .	Pāṇi . . .	Pānī.
67. House . . .	Ghara . . .	Ghar.
68. Horse . . .	Ghōḍā . . .	Ghōḍā.
69. Cow . . .	Gāi . . .	Gāy.
70. Dog . . .	Kukkura . . .	Kukūr.
71. Cat . . .	Bilei . . .	Bilāi.
72. Cock . . .	Kukuḍā . . .	Gānjā.
73. Duck . . .	Pāti-hangsa . . .	Hāsa.
74. Ass . . .	Gadha . . .	Gad*hā.
75. Camel . . .	Ōṭa . . .	Hūṭ.
76. Bird . . .	Chadhāi . . .	Chirāi.
77. Go . . .	Jāa . . .	Jānā (<i>! infinitive</i>).
78. Eat . . .	Khāa . . .	Khānā.
79. Sit . . .	Basa . . .	Bas.

English.	Oṛiyā (Standard of Puri).	Bhatṛi.
80. Come	Āsa	Āw ^a tā.
81. Beat	Māra	Pēṭ ^a nā.
82. Stand	Thiā bua	Thiyā.
83. Die	Mara	Marūn-gēlā (<i>Marāṭhī past tense</i>).
84. Give	Dia	Dēun-dēs.
85. Run	Daūḍa	Parā.
86. Up	Uparē	Up ^a rē.
87. Near	Nikāṭarē	Lagē.
88. Down	Talē	Khālē.
89. Far	Dūra	Khubē dūr.
90. Before	Āgē	Āgē.
91. Behind	Pachhē	Pāṭ ^a bāṭē.
92. Who	Kiē	Kaun.
93. What	Kaapa	Kaun.
94. Why	Kāhūki	Kāy-kājē.
95. And	Ēhang	Aur.
96. But	Kintu . . . .	...
97. If	Īadi . . . .	...
98. Yes	Hā	Hōy.
99. No	Nāhī	Nāhī.
100. Alas	Hāya	Āhā.
101. A father	Ēka bāpa	Bābā.
102. Of a father	Ēka bāpara	Bāp-tāō. ¹
103. To a father	Ēka bāpa-ku	Bāp-tāō.
104. From a father	Ēka bāpa-ṭhāru	Bāp-lagēlē.
105. Two fathers	Dui bāpa	Duīg ḍṭā bāp.
106. Fathers	Pitṛu-loka	Bābā-man.

¹ Here, and elsewhere in the list, Marāṭhī forms are given, but Oṛiyā ones are also used. See, for instance, the specimen.

English.	Oṛiyā (Standard of Puri).	Bhatṛi.
107. Of fathers . . .	Pitṛu-lōkaṅkara . . .	Bābā-man-tṣō.
108. To fathers . . .	Pitṛu-lōkaṅku . . .	Bābā-man-tṣō.
109. From fathers . . .	Pitṛu-lōkaṅka-ṭhāru . . .	Bābā-man-lagēlē.
110. A daughter . . .	Gōṭiē jhia . . .	Lēki.
111. Of a daughter . . .	Gōṭiē jhiara . . .	Lēki-tṣō.
112. To a daughter . . .	Gōṭiē jhia-ku . . .	Lēki-tṣō.
113. From a daughter . . .	Gōṭiē jhia-ṭhāru . . .	Lēki-lagēlē.
114. Two daughters . . .	Jōḍiē jhia . . .	Duī gōṭā lēki.
115. Daughters . . .	Jhia-mānē . . .	Lēki-man.
116. Of daughters . . .	Jhia-mānaṅkara . . .	Lēki-man-kē.
117. To daughters . . .	Jhia-mānaṅku . . .	Lēki-man-kē.
118. From daughters . . .	Jhia-mānaṅka-ṭhāru . . .	Lēki-man-lagēlē.
119. A good man . . .	Jaṇē bhala lōka . . .	Nikō manukh.
120. Of a good man . . .	Jaṇē bhala lōkara . . .	Nikō manukh tṣō.
121. To a good man . . .	Jaṇē bhala lōka-ku . . .	Nikō manukh-tṣō.
122. From a good man . . .	Jaṇē bhala lōka-ṭhāru . . .	Nikō manukh-lagēlē.
123. Two good men . . .	Duī jaṇa bhala lōka . . .	Duī gōṭā nikō manukh.
124. Good men . . .	Bhala lōka-mānē . . .	Nikō manukh-man.
125. Of good men . . .	Bhala lōka-mānaṅkara . . .	Nikō manukh-man-tṣō.
126. To good men . . .	Bhala lōka-mānaṅku . . .	Nikō manukh-man-tṣō.
127. From good men . . .	Bhala lōka-mānaṅka-ṭhāru . . .	Nikō manukh-man-lagēlē.
128. A good woman . . .	Bhala māi piṭiē or jaṇē bhala stri.	Nikō bāili.
129. A bad boy . . .	Jaṇē manda bālaka . . .	Aḍṛā pīlā.
130. Good women . . .	Bhala māikiniā-mānē or bhala stri-mānē.	Nikō bāili-man.
131. A bad girl . . .	Gōṭiē manda bālikā . . .	Aḍṛā lēki.
132. Good . . .	Bhala . . .	Nikō.
133. Better . . .	Apekhyā kṛta bhala . . .	Khubē nikō.

English.	Oṛiyā (Standard of Purī).	Bhatrī.
134. Best . . .	Sabu-ṭhāru bhala . . .	Jugē nikō.
135. High . . .	Uchcha . . .	Ūch.
136. Higher . . .	Uchchatara . . .	Khubē ūch.
137. Highest . . .	Uchchatama . . .	Jugē ūch.
138. A horse . . .	Gōṭiē ghōḍā . . .	Ghōḍā.
139. A mare . . .	Gōṭiē ghōḍī . . .	Ghōḍī.
140. Horses . . .	Ghōḍā-mānē . . .	Khubē ghōḍā.
141. Mares . . .	Ghōḍī-mānē . . .	Khubē ghōḍī.
142. A bull . . .	Gōṭāē saṇḍha . . .	Buyal.
143. A cow . . .	Gōṭāē gāi . . .	Gāy.
144. Bulls . . .	Saṇḍha-mānē . . .	Khubē buyāl.
145. Cows . . .	Gāi-sabu <i>or</i> gāi-mānē . . .	Khubē gāy.
146. A dog . . .	Gōṭiē kukkura . . .	Kukūr.
147. A bitch . . .	Gōṭiē māi kukkura . . .	Kut ^a rī.
148. Dogs . . .	Kukkura-sabu <i>or</i> kukkura-mānē . . .	Jugē kukūr.
149. Bitches . . .	Māi kukkura-sabu . . .	Jugē kut ^a rī.
150. A he goat . . .	Gōṭiē aṇḍirā chhēli . . .	Bōk ^a rā.
151. A female goat . . .	Gōṭiē māi chhēli . . .	Chhēri.
152. Goats . . .	Chhēli-sabu . . .	Jugē bōk ^a rā.
153. A male deer . . .	Gōṭāē aṇḍirā haripa . . .	Kōḍ ^a rā.
154. A female deer . . .	Gōṭāē māi haripa . . .	Kōḍ ^a rī.
155. Deer . . .	Haripa . . .	Jugē kōḍ ^a rā.
156. I am . . .	Mũ huē, mũ achhi, āmbhē hēū <i>or</i> āmbhē achhū . . .	Mui āsē.
157. Thou art . . .	Tũ hua, achhu; tumbhē hua, achha . . .	Tui āsis.
158. He is . . .	Sē huē, achhi, huantī, achhantī . . .	Hun āsē.
159. We are . . .	Ambhēmānē hēū, achhū . . .	Hamī āchhū.
160. You are . . .	Tumbhēmānē hua, achha . . .	Tumī āchhat.

English.	Oṛiyā (Standard of Puri).	Bhatṛi.
161. They are . . .	Sēmānē huanti, achhanti .	Hun āsē.
162. I was . . .	Mũ thili . . .	Mui ralā.
163. Thou wast . . .	Tũ thilu . . .	Tui ralā.
164. He was . . .	Sē thilā . . .	Hun ralā.
165. We were . . .	Āmbhēmānē thilũ . . .	Hamī ralō.
166. You were . . .	Tumbhēmānē thila . . .	Tumī ralā.
167. They were . . .	Sēmānē thilē . . .	Hun-man ralō.
168. Be . . .	Hua . . .	Hōun.
169. To be . . .	Hēbā-ku . . .	
170. Being . . .	Hēu . . .	
171. Having been . . .	Hōi . . .	
172. I may be . . .	Mũ hōi pāri . . .	Mui hōy-dē.
173. I shall be . . .	Mũ hēbi . . .	Mui hōibi.
174. I should be . . .	Mōra hēbā uchita . . .	Mui hōy-dē.
175. Beat . . .	Māra . . .	Mār ^a bi.
176. To beat . . .	Māribā-ku . . .	Mār ^a bi.
177. Beating . . .	Māru . . .	Mār ^a tōr.
178. Having beaten . . .	Māri . . .	Mārun bhāti.
179. I beat . . .	Mũ mārē, māri . . .	Mui mār ^a bi.
180. Thou beatest . . .	Tũ māru . . .	Tui mār ^a bi.
181. He beats . . .	Sē mārē . . .	Hun mār ^a si.
182. We beat . . .	Āmbhēmānē mārũ . . .	Hamī mār ^a bi.
183. You beat . . .	Tumbhēmānē māra . . .	Tumī mār ^a bis.
184. They beat . . .	Sēmānē māranti . . .	Hun-man mār ^a si.
185. I beat (<i>Past Tense</i>) . . .	Mũ mārili . . .	Mui mār ^a li.
186. Thou beatest (<i>Past Tense</i>). . .	Tũ mārilu . . .	Tui mār ^a li.
187. He beat (<i>Past Tense</i>) . . .	Sē mārila . . .	Hāy mār ^a li.

English.	Oṛiyā (Standard of Paṛi).	Bhaṭṭī.
188. We beat (<i>Past Tense</i>) .	Āmbhēmānē mārīlū .	Hamī mār ^a lū.
189. You beat (<i>Past Tense</i>)	Tumbhēmānē mārila .	Tumī mār ^a lū.
190. They beat (<i>Past Tense</i>)	Sēmānē mār ^a lē . .	Hāy mār ^a las.
191. I am beating . .	Mū mārūachhi . .	Mui mār ^a bī.
192. I was beating . .	Mū mārūthili . .	Mui mār ^a tē rali.
193. I had beaten . .	Mū mārūthili . .	Mui mār ^a li āyē.
194. I may beat . .	Mū mārī pāri . .	Mui mārendē.
195. I shall beat . .	Mū mārībi . .	Mui mār ^a bī.
196. Thou wilt beat . .	Tū mārību . .	Tui mār ^a bis.
197. He will beat . .	Sē mārība . .	Hāy mār ^a bis.
198. We shall beat . .	Āmbhēmānē mārībū .	Hamī mār ^a bū.
199. You will beat . .	Tumbhēmānē mārība .	Tumī mār ^a bās.
200. They will beat . .	Sēmānē mārībē . .	Hāy man mār ^a bās.
201. I should beat . .	Mōra mārībā uchita .	Mūi mārendē.
202. I am beaten . .	Mū mārā khāi . .	Mō-kē mār ^a lasat.
203. I was beaten . .	Mū mārā khāithili .	Mō-kē mārūn-rālā.
204. I shall be beaten .	Mū mārā khāibī . .	Mō-kē mār-dē.
205. I go . .	Mū jāi . .	Mui jāy-sē.
206. Thou goest . .	Tū jāu . .	Tui jāy-sē.
207. He goes . .	Sē jāē . .	Hun jāy-sē.
208. We go . .	Āmbhēmānē jāū . .	Hamī jibū āchhē.
209. You go . .	Tumbhēmānē jāa . .	Tumī jibā ās.
210. They go . .	Sēmānē jānti . .	Hāy-man jibā āchhē.
211. I went . .	Mū jāithili, gali . .	Mui gēlō.
212. Thou wentest . .	Tū jāithilu, galu . .	Tui gēlō.
213. He went . .	Sē jāithilā, galā . .	Hun gēlō.
214. We went . .	Āmbhēmānē jāithilū, galū	Hamī gēlū.

English.	Oriyā (Standard of Puri).	Bhatī.
215. You went . . .	Tumbhēmānē jāithilā, gala	Tumī gēlās.
216. They went . . .	Sēmānē jāithilā, galē	Hāy-man gēlāy.
217. Go	Jāa	Jās.
218. Going	Jāu	Jāsīs.
219. Gone	Jai	Gelō.
220. What is your name ? .	Tumbhara nā kaapa ?	Tu-tsō nāv kāy ?
221. How old is this horse ?	Ē ghōḍāra bayasa kētē ?	Yē ghōḍā kit'lo barakh-tsō āsē ?
222. How far is it from here to Kashmir ?	Kāsmīr ē-ṭhāru kētē dūra ?	Yabālē Kāsmīr kit'lo dūr āsē ?
223. How many sons are there in your father's house ?	Tumbha-bāpa-gharē kētēli pua achhanti ?	Tu-tsō bāp-gharē kit'rō lēkā āsāt ?
224. I have walked a long way to-day.	Mū āji bēsi bāṭa chālichhi	Mui āj lāpē dūr chalēu.
225. The son of my uncle is married to his sister.	Mōra khudutā-puā bhāi tāra bhaūpi-ku bibhā hōi- achhi.	Mōtsō kakātsō lēkātsō bibhāv hun-tsō bahin saṅgē hōli.
226. In the house is the sad- dle of the white horse.	Dhalā ghōḍāra jin gharē achhi.	Ghar-bhīt'rē paṇḍrā ghōḍā- tsō khāṭhi āsē.
227. Put the saddle upon his back.	Tā piṭhi-rē jin kasha.	Hun-tsō pāt-ūp'rē kāṭhi-kē rākḥā.
228. I have beaten his son with many stripes.	Mū tā pua-ku bahut māra mārichhi.	Mui hūn-tsō lēkā-kē khūbē mār'li.
229. He is grazing cattle on the top of the hill.	Sē pāḥāḍa upari gōru charān-achhi.	Hunī gōh'ḍikē hun tik'rā up'rē charāy-si āchhē.
230. He is sitting on a horse under that tree.	Sē gachha-mūlē gōṭiē ghōḍā uparē basi-achhi.	Hunī hun rūkh-khālē ghōḍā-up'rē bas'la āsē.
231. His brother is taller than his sister.	Tāhāra bhāi tāhāra bhaūpi- ṭhāru dēṅga.	Hun-tsō bhāi hun-tsō bahin- lē dēṅg āsē.
232. The price of that is two rupees and a half.	Tāhāra dām adhēi ṭānkā .	Hun-tsō mōl dui rupayā āṭh ānā āsē.
233. My father lives in that small house.	Mōra bāpa sēhi sāna ghara- ṭi-rē rahē.	Mōtsō bābā hunī nāni ghar- mē rah-si āchhē.
234. Give this rupee to him	Tā-ku ē ṭānkā dia . . .	Yē rupayā hun-kē diyās
235. Take those rupees from him.	Tā-ṭhāru sē ṭānkā-sabu nia	Hun rupayā-kē hun-sē māṅgā.
236. Beat him well and bind him with ropes.	Tā-ku khub māra ō daūḍi- rē bāndha.	Hun-kē khūb mārā aur ḍōri-saṅgē bāndhā.
237. Draw water from the well.	Kua-ru pāpi kāḍha . . .	Chūālē pāni nik'rāwā.
238. Walk before me . . .	Mō āga-rē chāla . . .	Mōtsō purēlē jāō.
239. Whose boy comes be- hind you ?	Tumbha pachha-rē kābā pua āsu-achhi ?	Kōtsō lēkā tum-tsō pāṭh'lo jāy-si āchhē.
240. From whom did you buy that ?	Kābā-ṭhāru tā-ku kinila ?	Tumbī hunkē kā-tsō-lagēlē gēn'las ?
241. From a shopkeeper of the village.	Gāra jāṇē ḍōkāni-ṭhāru	Gāō-tsō gōṭōk rōj'gāri- ṭhān-lē.